विश्वेश्वरानन्द-वैदिकशोध-संस्थान-प्रकाशनम्—६३६

विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—६९

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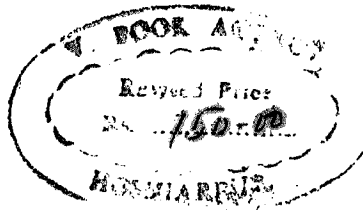
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# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

Being an extensive collection of wise sayings and entertaining verses in Sanskrit with Introduction, English Translation, Critical Notes and Indices

By

**LUDWIK STERNBACH**, LL.D.,

Collège de France, Paris

**Volume II**

**Subhāṣita-s -- Nos. 1874—4208**

(अप:—अह्नि)

*Edited by*

**S. BHASKARAN NAIR**



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## ABBREVIATIONS

For Abbreviations see Vol. I of the Mahā-subhāṣita-saṁgraha, pp. XIII—LXIV and p. 405 See also Further Addenda and Corrigenda to Vol. I appended this Vol. II, p. 1021.

### ADDITIONAL ABBREVIATIONS:

| | |
|---|---|
| Alm | See Al. |
| Ambaḍa | Amarasūri's Ambaḍacaritra, Jamnagar 1919. |
| BPS | Bhojaprabandhaśloka, MS BORI, Viśrambag I 248, as quoted in BhŚ (as BPS) and in SkV (as BPS). |
| ISPP | Indian Studies—Past and Present, Calcutta. |
| R (Kumbh) | Rāmāyaṇa, Kumbhakonam edition. |
| SPR | Subhāṣita-padya-ratnākara by Muniraja Viśālavijaya. Vijayadharmasūri Jaina Granthamālā, Vols. 27, 31, 34, 48, 52. |
| SSkṛP | J. B. Chaudhuri, Sanskrit Poetesses, Calcutta 1949. |
| SSNL | Subhāṣita-sudhānanda-laharī in Malayamārutaḥ III, ed. by V. Raghavan, New Dehli 1973, pp. 92-115. |
| Vjv | Vidagdhajanavallabhā, as quoted by V. Raghavan in the Silver Jubilee Volume of the Journal of the Kerala University Oriental MS Library, 12. 1-2 (1963), pp. 133—154. |

## ACKNOWLEDGEMENTS

On the occasion of the issuance of the Second Volume of my *Mahā-subhāṣita-saṁgraha*, I wish to remember once more my scholar-friend, the late lamented Acharya Dr. Vishva Bandhu Shastri, former Joint Secretary and Director of the Vishveshvaranand Vedic Research Institute, who accepted this project of mine for publication by the Institute. I take this opportunity to express my sincerest thanks to the Management of the Institute for publishing it in the *Vishveshvaranand Indological Research Series.*

My most whole-hearted thanks and words of appreciation go to Shri S. Bhaskaran Nair, Deputy Director of the said Institute and the General Editor of its Research Series, who edited the present volume to my entire satisfaction. During the editorial processing he has carefully gone through the whole work, and has been making extra-corrections and additions with regard to the Sanskrit text, Notes, Metre, Translation and Indices. On several instances he had himself to emend and translate doubtful verses. He has also made numerous scholarly suggestions which were always useful and which I, consequently, accepted, readily. Towards the latter part of this volume, when, on account of my eye-operations, I was unable to correct the proofs myself he has attended to this strenuous work also, on my behalf. I wish to place on record my never-to-be-forgotten gratitude to Shri Nair for his attending to all these matters, which he performed with self-abnegation and devotion.

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LUDWIK STERNBACH

*Collège de France,*
*Paris,*
*December 31, 1975*

अ
(*Continued*)

1874*

अपः पिबन् प्रपापालीम् अनुरक्तो विलोकयन् ।
अगस्त्यं चिन्तयामास चतुरः सापि सागरान् ॥

(आ) SR 187.23, SSB 534.23, SRK 156.41 (a. Sabhātaraṅga), IS 7653. Cf. No. 7031.

While drinking water (the thirsty traveller) looking lovingly at the girl who served at the way side water shed, cleverly thought of the sage Agastya[1], while she too thought of the ocean (so that the vessel might contain a large quantity to serve him). (A.A.R.).

1. who drank the whole ocean, in order to prolong the feast to his eyes

1875*

अपकर्ताहमस्मीति हृदि ते मा स्म भूद्भयम् ।
विमुखेषु न मे खड्गः प्रहर्तुं जातु वाञ्छति ॥

(अ) KāD 2.293.

(आ) Sar 5.78 (p. 599).

(*b*) मा ते मनसि [हृ° ते मा स्म] Sar.

(*c*) मे om. KāD (R).

Yet not the apprehension that I strike in revenge enter your heart. My sword has no desire to strike at those who do not meet me face to face (in fight). (A.A.R.).

अपकारगृहं तेन see उपकारगृहीतेन

1876

अपकारदशायामप्यु उपकुर्वन्ति साधवः ।
छिन्दन्तमपि वृक्षः स्वच्छ छायया किं न रक्षति ॥

(अ) Sabhā 69.

Good people help others even at the time of suffering an injury at their hands. Does not the tree give its protecting shade even to him who is cutting it down ? (A.A.R.).

अपकारपरे नित्यं see No. 1881.

1877

अपकारमसंप्राप्य तुष्येत् साधुरसाधुतः ।
नैषोऽलाभो भुजङ्गेन वेष्टितो यो न दश्यते ॥

(आ) JS 57.8 (a. Bhagavadvyāsamuni), VS 372 (a. Śrībhagavadvyāsamuni), Vyās 31, SR 56.102, SSB 318.104 (a. Vyāsamuni).

(इ) SS (OJ) 338, Vyās (C) 28, Vyās (S) 28.

(*c*) एष लाभो JS, Vyās (C); नैव VS, SR, SSB.

(*d*) वेष्ठितो Vyās (C) (var.); यन्न [यो न] JS, VS, SR, SSB, Vyās (C); दंशते (°ति) Vyās (C) (var.).

A good man should rejoice that he has not been wronged by the wicked. It is no mishap. That though the snake coiled itself round one, it did not bite. (Raghuvira's translation).

1878

अपकारिणि कोपश्चेत्
कोपे कोपः कथं न जायेत ।
धर्मार्थकाममोक्ष-
प्राणयशोहारिणि क्रूरे ॥

(अ) Dvi Appendix 1.4.

(आ) SRHt 82.10 (a. Sundarapāṇḍya), SSSN 46.10, Spr 231.30 (a. Uttaradhyayanasūtraṭīka 227).

(*b*) जाये (last *akṣara* missing) SRHt ; न ते [न जा°] Spr.

(*cd*) °मोक्षाणां, प्रसह्य परिपन्थिनि Spr.

Āryā metre.

If it is right for a person to exhibit anger against an offender, why should not anger rise against anger which is cruel and takes away (obstructs) fame, life and the four aims of human life. (A.A.R.).

1879

अपकारिणि चेत् कोपः कोपे कोपः कथं न ते ।
धर्मार्थकाममोक्षाणां प्रसह्य परिपन्थिनि ॥

(आ) Vidy 341.

Why do you not get angry against anger if you are indignant against an offender ? For it[1] is the great obstacle to the attainment of righteousness, wealth, love and liberation. (A.A.R.)

1. anger

1880

अपकारिणि विस्रम्भं यः करोति नराधमः ।
अनाथो दुर्बलो यद्वन् न चिरं स तु जीवति ॥

(अ) Hariv 1163, Harivaṁśapurāṇa, Harivaṁśaparvaḥ 20.122 (Purāṇa 3. 1, p. 61.4).

(आ) SR 382.199, IS 389.

(*a*) विस्त्रम्भं (°श्र°) Hariv (var.).

That low (foolish) person who puts trust in an evil-doer may not live long as is the case of the helpless and the weak. (A.A.R.).

1881

अपकारिषु मा पापं चिन्तय त्वं कदाचन ।
स्वयमेव पतिष्यन्ति कूलजाता इव द्रुमाः ॥

(अ) P (PP 1. 164), Cr 68 (CRr 3.17, CNG 59, CNI I 129, CPS 60.28), GP 1.110. 22, KR 7.173.1.

(आ) VS 3358 (a. Śrī Vyāsamuni), SRHt 193.67, IS 390, Pr 363, Spr 243.11 (a. Jainapañcatantra), SRRU 874, SSH 1.76, SRK 12.19.

(*a*) अपकारपरे नित्यं GP (GPy as above); रात्रैव [मा पा°] CR (var.); माहा पापं [मा पा°] CNI I (*contra metrum*); यायां [पा°] GPy (GP as above).

(*b*) चिन्तयस्व (°येन्न) Cr, GP, VS, SRRU, SSH; चितया क° CNI I (*contra metrum*); महामते Cr (but CRT, CNI I, CNG as above), VS, SRRU, SSH.

(*c*) हि नश्यन्ति (विनश्यति or °न्ति CRBh I, CRP; प्रणश्यति or °न्ति CRBh II, CRCa II) Cr (but CRT, CNG, CNI I as above), VS, SRRU, SSH.

(*d*) तीरजाता KR; कुलजाता PP (var.).

Of means to injure brutal foes/you do not need to think,/since of themselves they fall, like trees/upon the river's brink. (A.W. Ryder's translation).

अपकारिषु यः साधुः see No. 7031.

आपकार्यं महाकार्यं see No. 4546.

1882

अपकुर्यात् समर्थं वा नोपकुर्याद्यदापदि ।
उच्छिन्द्यादेव तन्मित्रं विश्वस्याङ्कमुपस्थितम् ॥

(अ) K ((K) 7. 18, 40, K (S) 320. 15-6, K (G) 366.9-10, K (J) 192.19-20, K (V) 281, K (P) 521.9-10). Cf. JSAIL 32 No. 11.

(आ) SRHt 173. 21, SSSN 77.18 (both a Kauṭilya).

(*a*) समस्थं SRHt, समस्तं SSSN.

(*b*) नोपकुर्यात् SRHt, SSSN.

(*c*) उपच्छिन्द्यादेव (then two *akṣara-s* missing) SRHt.

(*d*) विश्वास्याङ्कमुपागतम् SRHt (better; so also translation).

That ally who might do harm or who, though capable, would not help in times of trouble, be should certainly exterminate him, when, trustingly, he comes within his reach. (R.P. Kangle's translation).

1883

अपकुर्वन्नपि प्रायः प्राप्नोति महतः फलम् ।
और्वं दहन्तमेवाग्निं संतर्पयति सागरः ॥

(आ) ŚP 219, VS 227, JS 52-9, SR 45.9, SSB 301.10, SH 536, IS 391. Cf. महान्त एव महतामर्थम् .

(*b*) शुभम् [फ°] VS.

(*c*) दहन्तमप्यौर्वमग्निं VS.

(*d*) तर्पयत्येव [स°] VS (var.); वारिधि: [सा°] VS, SH.

Even while doing harm one often gets beneficial results from the great. The ocean pleases the submarine fire, even though it burns him (by supplying its fuel). (A.A.R.).

1884

अपकृत्य बलस्थस्य दूरस्थोऽस्मीति नाश्वसेत् ।
श्येनानुचरितैर्ह्येते निपतन्ति प्रमाद्यतः ॥

(अ) MBh (MBh (Bh) 12.94. 20, MBh (R) 12.93.20, MBh (C) 12.3501). Cf. No. 1885; कृत्वापराधम् and पण्डितेन विरुध:

(आ) IS 392.

(*a*) अपकृत्वा (°हृत्य ; °कृत्या) MBh ( var. ); बलस्थेषु (स्थस्य ; °स्थेन ; °स्थोपि ; °स्तस्य; °वते) MBh (var.).

(*b*) नावसेत् (°ह्वयेत्) MBh (var.).

(*c*) एते [ह्येते] MBh (var.); श्येनाभिपतनैरेते (°तनेर्नैते; °तनेनेचैते; °तिपतितैरेते) MBh (var.).

(*d*) प्रमादतः (°द्य तं ; °द्यते) MBh (var.); प्रसाद्यत: MBh (var.).

Having injured a powerful king, one should not comfort himself with the thought that he lives at a great distance from the injured. Such kings when injured fall upon the injurer like the hawk swooping down upon its prey, in moments of heedlessness. (P. Roy's translation).

अपकृत्याधिकम् see बाष्पंजाञ्जलिं दत्त्वा

अपकृत्य ब° see No. 1484.

1885

अपकृत्वा बुद्धिमतो दूरस्थोऽस्मीति नाश्वसेत् ।
दीर्घौ बुद्धिमतो बाहू याभ्यां हिंसति हिंसितः ॥

(अ) MBh (MBh (Bh) 5.38. 8, MBh (R) 5.37. 8, MBh (C) 5.1405). Cf. No 1884.

(आ) SRHt 104.2 (a. MBh), SSSN 114.2, SR 381.175, IS 393.

(*a*) अपकृत्य MBh ( var. ), SR ; अपहृत्वा MBh (var.).

(*b*) दूरस्थोपि न विश्वसेत् MBh (var.) ; मा° [ना°] MBh (var.).

(*d*) ताभ्यां MBh (var.); दूरे हि नास्ति स: [हिं° हिं°] MBh (var.); हिंस्यात्स [हिं° first] MBh (var.); हिंसक: [हिं° second] MBh (var.).

Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged ; long are the arms which intelligent persons have, by which they can return wrongs for wrongs done to them. (P. Roy's translation).

1886

अपक्रान्ते बाल्ये तरुणिमनि चागन्तुमनसि
प्रयाते मुग्धत्वे चतुरिमणि चाश्लेषरसिके ।
न केनापि स्पृष्टं यदिह वयसा मर्म परमं
यदेतत् पञ्चेषोर्जयति वपुरिन्दीवरदृशः ॥

(आ) SR 255.31, SSB 66.37.

(*d*) °धरदृश: SSB.

Śikhariṇī metre.

When girlhood is past and the state of a damsel is eager to take possession and when childishness has disappeared and womanly charm is ready to embrace, this stage (of the grown up girl), not yet touched by any of the definite stages, is the supreme secret of the five arrowed Cupid, true body of the lily-eyed one. (A.A.R.).

1887

अपक्वं भङ्गमायाति अतिजीर्णं तु कर्कशम् ।
ज्ञातिघृष्टं तु सोद्वेगं कलहो बान्धवैः सह ॥

(आ) ŚP 1753.

Quarrel with one's relations when unripe snaps the ties, when fully

matured is very rough and full of excitement when rubbed in by other relatives. (A.A R.).

1888**

अपक्वमपि चूतस्य फलं द्रवति वेगतः ।
गुडशुण्ठीप्रलेपेन विधृतं शश्वदातपे ॥

(आ) ŚP 3005.

The fruit of the mango tree gets spoiled (deteriorates) quickly even in the unripe stage : but (preserved) smeared with ginger and treacle and then dried in the sun keeps on (unspoilt) for long. (A.A.R.).

1889

अपक्वे तु घटे नीरं चालन्यां सूक्ष्मपिष्टकम् ।
स्त्रीणां च हृदये वार्ता न तिष्ठति कदापि हि ॥

(आ) Subh 31, IS 394.

(*b*) चालिन्या Subh.

Water does not remain in an unbaked jar, nor flour in a sieve, nor gossips in the heart of women.

1890*

अपगतमदरागा योषिदेका प्रभाते
कृतनिबिडकुचाग्रा पत्युरालिङ्गनेन ।
प्रियतमपरिभुक्तं वीक्षमाणा स्वदेहं
व्रजति शयनवासाद् वासमन्यद्धसन्ती ॥

(अ) Ṛtu 5.11.

(*a*) एव [एका] Ṛtu (var.).

(*b*) कृतविनतकुचाग्रा or कुचनिबिडकुचाग्रा Ṛtu (var.).

(*c*) वीक्ष्यमाणा Ṛtu (var.).

(*d*) गेहद्वस्त्रमाकर्षयन्ती Ṛtu (var.); अन्यं हसन्ति or अन्यद्व्रजन्ती Ṛtu (var.).

Mālinī metre.

In the silver morning the young bride,/sobered with the overstrain of love's delight,/sees the nipples of her breasts,/ and the resilient limbs embraced by the loved one ; /she goes from her sleeping-room to other rooms/ with a smile concealed on the fringe of her lips. (R.S. Panidt's translation).

1891*

अपगतरजोविकारा
घनपटलाक्रान्ततारकालोका ।
लम्बपयोधरभारा
प्रावृडियं वृद्धवमितेव ॥

(आ) VS 1738 (a. Vṛddhi), ŚkV 231, Prasanna 956, Any 17.141.

(*a*) सुपगतगिरिकारा (*contra metrum*).

(*c*) लम्बिपयो° Any.

Āryā metre.

This rainy season is like an old woman. It is no longer disturbed by dust [*or* : menses] ; the light of its stars [ *or* : pupils ] is obscured by a cloud curtain [ *or* : thick cataract ] ; and its heavy clouds [*or* : breasts] hang low. (D.H.H. Ingalls's translation).

1892

अपङ्किलधियः शुद्धाः साधुमानसवृत्तयः ।
वमन्ति श्रुतिजीवातुं ध्वनिं नवरसास्पदम् ॥

(आ) SNi 11.1.

(*a*) अपङ्कलयितुं SNi (KM).

The thoughts of the good people which are clean and free from all impurities set forth sounds (words) which are the essence of the scriptures and lifegiving to the ears (highly pleasing) and the very receptacle of the nine (and novel) sentiments. (A.A.R.).

अपङ्कलयितुं शुद्धा see No. 1192.

1893

अपचिक्रमिषुः पूर्वं सेनां स्वां परिसान्त्वयन् ।
विलङ्घयित्वा सत्रेण ततः स्वयमुपक्रमेत् ॥

(आ) SRHt 162.13 (a. MBh; does not appear in the MBh (Bh) edition).

( A king ) desiring to attack (an enemy) should first make his soldiers

contented (by good pay and just treatment) and having injured (weakened) the enemy by strategy should himself then advance (to the attack). (A.A.R.).

अपचितकुसुमा विहाय see No. 3223.

1894*

अपटः कपटी हिमहीनरुचिः
प्रथितः पशुरन्यकलत्ररतः ।
तव राय(?)वसन्तसमो न हरो[1]
न हरिर्न हरिर्न हरिर्न हरिः ॥

(आ) Vidy 793.

1. According to the oral tradition prevalent in North-Western India a better reading of *pada c* is "द्विजराज भवत्सदृशो न हरो" instead of "तव राय? वसन्तसमो न हरो".

Toṭaka metre.

(A horse) which is devoid of clothes but not Śiva, full of deceit but not Viṣṇu, of the colour of the sun but not the sun, a well-known animal but not the lion, attached to another's wife but not Indra, is similar to...the spring season. (A.A.R.).

1895

अपण्डितास्ते पुरुषा मता मे
ये स्त्रीषु च श्रीषु च विश्वसन्ति ।
श्रियो हि कुर्वन्ति तथैव नार्यो
भुजङ्गकन्यापरिसर्पणानि ॥

(अ) Mṛch 4.12.

(आ) SR 349.65, SSB 228.65, IS 395, Dampatiś 45.

Upajāti metre (Upendravajrā and Indravajrā).

Those men are fools, it seems to me,/who trust to women or to gold ;/for gold[1] and girls, it is plain to see, / are false as virgin snakes and cold. (A.W. Ryder's translation).

1. Śrī (fortune)

1896

अपण्डितो वापि सुहृत् पण्डितो वाप्यनात्मवान् ।
मन्त्रमूलं यतो राज्यम् अतो मन्त्रं सुरक्षितम् ॥

(आ) SRHt 106.13 (a. Mahābhārata)[1] (*ab*=MBh 5.38.18 *cd* and 12.82.3 *cd*).

1. It is difficult to connect semasiologically the first half of the verse (*ab*) with the second half (*cd*), as was done in SRHt.

A well-wisher (friendly) but not learned, and a learned man but unreliable (is no good), for kingship is maintained by wise counsel and therefore it (state secrets) should be well guarded. (A.A.R.).

1897*

अपतुषारतया विशदप्रभैः
सुरतसङ्गपरिश्रमनोदिभिः ।
कुसुमचापमतेजयदंशुभिर्
हिमकरो मकरोर्जितकेतनम् ॥

(अ) Ragh 9.39.

(आ) SR 332.49, SSB 198.54 (a. Kālidāsa).

(*a*) विषद॰ Ragh (var.).

(*b*) सुराग॰ Ragh (var.).

Drutavilambita metre.

The cool-rayed one sharpened the God of love whose flag is distinguished by a fish, by means of rays whose lustre is clear owing to the frost being removed, and which dispel the exhaustion due to sexual enjoyment. (R. D. Karmarkar's translation).

अपत्यं च कलत्रं च see संसारतापदग्धानां

1898

अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा ।
दाराधीनस्तथा स्वर्गः पितॄणामात्मनश्च ह ॥

(अ) Mn 9.28.

(आ) Madanapārijāta 191.

(*c*) दाराधीनास् Madanapārijata.

(*d*) ॰नः सदा Mn (var.). (Govindarāja); त्वह [च ह] Madanapārijata.

Offspring, (the due performance of) religious rites, faithful service, highest conjugal happiness and heavenly bliss

for the ancestors and ourself, depend on one's wife alone. (G. Bühler's translation).

अपत्यजीवि तस्यार्थे see No. 1899.

1899

अपत्यदर्शनस्यार्थे प्राणानपि च या त्यजेत् ।
त्यजन्ति तामपि क्रूरा मातरं दारहेतवे ॥

(आ) SR 157.193, SSB 486.197, SuM 31.3.

(*a*) अपत्यजीवितस्यार्थे SuM.

(*b*) च om. SuM (B MS).

She, who was prepared even to give up her life (in child birth) for the sake of seeing the child, even her, the mother, cruel men abandon for the sake of the wife (to please her). (A.A.R.).

1900*

अपत्यानि प्रायो दश दश वराही जनयति
क्षमाभारे धुर्यः स पुनरिह नासीन्न भविता ।
पदं कृत्वा यः स्वं फणिपतिफणाचक्रवलये
निमज्जन्तीमन्तर्जलधि वसुधामुत्तुलयति ॥

(आ) SkV 1206, Skm (Skm (B) 1645, Skm (POS) 4.1.5) (a. Varāha), Prasanna 37 *b*. Cf. जायन्ते बहवोऽत्र क°

(*a*) नवदश Prasanna.

(*b*) धरोद्धारे धुर्यः Prasanna ; निसीन्दभरिता Prasanna.

(*c*) यः स्वं कृत्वा Prasanna ; °चक्र च नये Prasanna.

(*d*) निमज्जन्तीमन्तर्जलधि वसुधामुद्धलयति Skm.

Śikhariṇī metre.

Sows bring forth ten young (ones) to every litter,/but never past nor future one to bear the world/such as was he who placed his hoof/upon the circled hoods of Śeṣa/and raised the earth from drowning in the sea. (D.H.H. Ingalls's translation).

1901*

अपत्ये यत् तादृग्दुरितमभवत् तेन महता
विषक्तस्तीव्रेण व्रणितहृदयेन व्यथयता ।
पटुर्धारावाही नव इव चिरेणापि हि न मे
निकृन्तन्मर्माणि क्रकच इव मन्युर्विरमति ॥

(अ) Uttara 4.3.

Śikhariṇī metre.

Impressed by that great and peculiar mishap which befell my child, and which, keen as it was, has pierced my heart and is torturing me ; my grief, continuing unceasingly deep like a fresh one, cutting my vitals, like a saw, does not indeed cease even after this long time. (S. Ray's translation).

1902

अपथेन प्रववृते न जातूपचितोऽपि सः ।
वृद्धौ नदीमुखेनैव प्रस्थानं लवणाम्भसः ॥

(अ) Ragh 17. 54. (Cf. A. Scharpé's Kālidasa-Lexicon I.4 ; p. 272).

(आ) Almm 28.

(*a*) प्रवृत्तेन Ragh (var.).

(*c*) °मुखेनेव Ragh (var.).

(*d*) हि सरित्पतेः [ल°] Ragh (var.).

(King Atithi of the solar dynasty) though full of strength did not take to an unrighteous path. The reservoir of salt waters (the sea) has its outlet in high tide only through the mouth of rivers (and does not inundate the land). (A.A.R.).

1903

अपथेनैव यो योगाद् अधः सारायते स्वयम् ।
नीचोपसर्पणवशात् स पतेद् वंशवानपि ॥

(आ) SSK 4.11, KSSKP 4.11.

If a person, though of noble birth, associates himself with low people, considering it important, is doomed to a fall, as a person though holding a bamboo stick may precipitate into a fall if he takes a difficult path leading downwards. (A.A.R.).

अपथे पदमर्पयन्ति see नृपतेः प्रतिषिद्धमेव

1904

अपथ्यभोगेषु यथातुराणां
स्पृहा यथार्थेष्वतिदुर्गतानाम् ।
परोपतापेषु यथा खलानां
स्त्रीणां तथा चौर्यरतोत्सवेषु ॥

(आ) VS 2393.

Upajāti metre (Upendravajrā and Indravajrā).

Women have a hankering for illicit enjoyment just as sick people long for unbeneficial enjoyments, as the poor for wealth and as the wicked for tormenting the good. (A.A.R.).

1905

अपथ्यमायतो लोभाद् आमनन्त्यनुजीविनः ।
प्रियं शृणोति यस्तेभ्यस् तमृच्छन्ति न संपदः ॥

(अ) Bhaṭṭikāvya (NSP) 1463 (18.5).

(आ) IS 396.

Dependents give advice for taking an unbeneficial course actuated by greed (for their own future). He who listens to their pleasing words is not favoured by prosperity. (A.A.R.).

1906

अपथ्यस्य च भुक्तस्य दन्तस्य चलितस्य च ।
अमात्यस्य च दुष्टस्य समूलोद्धरणं सुखम् ॥

(आ) SRHt 102. 3 (a. Pañcatantra), SSSN 112.3.

Disagreeable food, shaking tooth, untrustworthy minister—will lead to happiness only if they are completely uprooted. (A.A R.).

1907*

अपवान्तरं च परितः क्षितिक्षिताम्
अपतन् द्रुतभ्रमितहेमनेमयः ।
जविमारुताञ्चितपरस्परोपम-
क्षितिरेणुकेतुवसनाः पताकिनः ॥

(अ) Śiś 13.4.

Mañjubhāṣiṇī metre.

The chariots of the princes moved on close togather on all sides raising such columns of dust by the rapidly moving golden wheels that the banners and the dust were very similar by the action of the speeding wind. (A.A.R.).

1908*

अपदो दूरगामी च साक्षरो न च पण्डितः ।
अमुखः स्फुटवक्ता च यो जानाति स पण्डितः ॥

(अ) ŚP 514, SR 184.1 (a. ŚP), SSB 528.1, SRK 146.1 (a. Prasaṅgaratnāvali), Spr 1878.11 (a. Kavitākaumudī 3.437.6), IS 7655.[1]

1. Puzzle लेखपत्रं

It has no feet but goes far, is full of letters but not a scholar, has no mouth but communicates clearly: he who knows this is wise. (*Answer*: a letter). (A.A.R.).

1909

अपध्वस्तो ह्यवमतो दुःखं जीवति जीवितम् ।
जीवितं यदवक्षिप्तं यथैव मरणं तथा ॥

(अ) MBh (MBh (Bh) 12.132.9 [cf. 12.123.18], MBh (R) 12.134.9 [cf. 12.129.18], MBh (C) 12.4844 [cf. 12.4542].

(आ) IS 397.

(*a*) अपध्वस्तस्त्ववमतो MBh 12. 123. 18; अपधस्तो MBh (var.); ह्यपगतो or ह्यवमृता or [ऽ]पह्वरते or [ऽ]पहृयंवते [ह्य°] MBh (var.).

(*b*) जीवंति जीवति MBh (var.); जीवितुं [जी° second] MBh (var.).

(*c*) जीवेच्च यदपध्वस्तस् MBh 12.123.18; यदविक्षिप्तं MBh (var.); यदपकृष्टं or °भिक्षिप्तं or °धिक्षिप्तं or °पध्वस्तं MBh (var.); यदुपकृष्टं MBh (var.).

(*d*) तच्छुद्धं मरणं भवेत् MBh 12.123,18; तथैव or यथेव MBh (var.); शरणं [म°] MBh (var.); यदा [त°] MBh (var.).

One fallen away from a state of affluence leads a life of humiliation and sorrow; life of humilation and reproach is like death itself.(P.C. Roy's translation).

अपनयतोऽपि धनिनः see No. 3431.

1910*

अपनय महामोहं राजन्ननेन तवासिना
कथय कुहककीडाश्चर्यं कथं क्व च शिक्षितम् ।
यदरिरुधिरं पायं पायं कुसुम्भरसारुणं
झगिति वमति क्षीराम्भोधिप्रवाहसितं यशः ॥

(आ) SkV 1015 (a. Dakṣa), Skm (Skm (B) 1015, Skm (POS) 3. 29. 3) (a. Dakṣa), Prasanna 82 *b*. Cf. Kav p. 42.

(*a*) महा° om. Prasanna.

(*b*) कुहकाश्चर्यं क्वेदं Skm; नु च [क्व च] Skm (POS); सिक्षितम् Prasanna.

(*d*) झटिति Skm, Prasanna.
Hariṇī metre.

Dispel our illusion, monarch,/tell where and how your sword/has learned the marvel of this juggler's trick:/ that the more it drinks your foemen's blood/red as saffron dye,/the more it drips with glory/white as the sea of milk. (D.H.H. Ingalls's translation).

1911*

अपनिद्रमधूकपाण्डुरा
सुदृशोऽदृश्यत गण्डमण्डली ।
गमिताश्रुजलप्लवैरिव
कृशिमाकीर्णतयापि निम्नताम् ॥

(आ) Skm (Skm (B) 965, Skm (POS) 2.98.5) (a. Śilhaṇa; in Skm (POS) Bilhaṇa).
Viyoginī metre.

The well-shaped cheek of the charming-eyed one was seen to be pale like a full blown *madhūka*-flower; though much reduced (by grief), they were rendered hollow (sunken) as if by the force of the streams of tears. **(A.A.R.).**

अपनीतं च कस्मात् see No. 1124.

1912

अपनीतं सुनीतेन योऽर्थं प्रत्यानिनीषते ।
मतिमास्थाय सुदृढां तदकापुरुषव्रतम् ॥

(अ) MBh (MBh (Bh) 5.39.40, MBh (R) 5.38.54, MBh (C) 5.1499).

(आ) IS 398.

(*b*) प्रीत्या निनीषते MBh (var.); प्रत्यानिनीषति (°निनेष्यते) MBh (var.).

(*c*) आसाद्य MBh (var.).

(*d*) स आगात्पुरुषव्रतम् MBh (var.).

He who, with a firm resolution, striveth to accomplish by a virtuous policy purposes that have once been frustrated, is said to possess real manhood. (P.C. Roy's translation).

1913*

अपनीतपरिमलान्तर-
कथे पदं न्यस्य देवतरुकुसुमे ।
पुष्पान्तरेऽपि गन्तुं
वाञ्छसि चेद् भ्रमर धन्योऽसि ॥

(अ) BhV (BhV (POS) 1. 20 BhV (C) 1.21).

(आ) SR 222.55, SSB 610.19.

(*b*) सुरतरु° [दे°] BhV (var.).

(*d*) चेत् BhV (C); मधुप° [भ्र°] BhV (var.).
Āryā metre.

O bee! what a sensible creature must you be, if you desire to fly to get another flower, after having once sat [enjoyed] on a flower of the trees of heaven, before which no mention of any other fragrance can be made (which defies any other fragrance). (H. D. Sharma's translation).

1914

अपनेयमुदेतुमिच्छता
तिमिरं रोषमयं धिया पुरः ।
अविभिद्य निशाकृतं तमः
प्रभया नांशुमताप्यपूयते ॥

(अ) Kir 2.36.

(आ) SRHt 83. 14 (a. Bhāravi), SSSN 64.14, Subh 105, IS 399.

(*c*) अविभाज्य [अ°] Subh, IS.

Viyoginī metre.

The darkness in the form of wrath should be first removed by intellect by one who aspires to rise ; even the sun does not rise without dispelling the darkness caused by night, by his rays. (S.V. Dixit's translation).

1915

अपमानं पुरस्कृत्य मानं कृत्वा तु पृष्ठतः ।
स्वार्थमभ्युद्धरेत् प्राज्ञः कार्यध्वंसो हि मूर्खता ॥

(अ) P (PtsK 3.246); BhPr 12; Nītisāra of Ghaṭakarpara (KSH 502) 16, Cr 1159 (CNI I 73, CNM 127 and 172, CNMN 94 and 137 *v.l.*).

(आ) Kt 3, KtR 3, SR 160. 299, SSB 490.306, SuM 23.13, Spr 1162.3 (a. MBh; does not appear in the MBh [Bh]edition), IS 400, TP 48.

(*a*) अवमानं [अ°] BhPr, TP; पुरस्कंत्य CNI I; पुरकृत्यं CNM 127.

(*b*) मानं CNM 127; च[तु] CNI I, BhPr, Nīti°, SSB, SR; पृष्टके Nīti°; पुष्टतः PtsK; पृष्टतः CNM, CNI I.

(*c*) स्वकार्यमुद्धरेत् Cr, Nīti°, Kt, KtR, SR, SSB; पाज्ञः PtsK; स्वार्थसमुद्धरेत् (स्वार्थं BhPr) BhPr, CNI I; स्वकार्यंसाधयेद्धीमान CNM 127; विलोक्य समयावस्थां SuM; स्वकार्यमाधयेद्धीमाने CNM 172.

(*d*) स्वकार्यं साधयेत्सुधीः SuM; स्वार्थभ्रंशो P, BhPr, TP, Spr; कार्यध्वंसो हि (°स च Kt, KtR) मू° Cr, Nīti°, Kt, KtR, SR, SSB; कार्यं घंसो CNI; कायध्वंसो CNM 127; च [हि] IS.

Putting disrespect before and respect behind, a wise man would uphold his own interest[1]; ruin of one's own interest (is) folly. (L. H. Gray's translation).

1. and also considering the time and circumstances (SuM's text).

1916

अपमानः पतिविहितो
गुरुपरिकरतीव्रता गृहे दौःस्थ्यम् ।
शीलक्षतये यासां
तासामतिरागतोऽन्यनररक्तिः ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 497, Kuṭṭ [BI] 508).

Āryā-gīti metre.

Insults from the husband, the rigour of serving the elders in the house and the uncongenial atmosphere of the home—these lead to loss of good conduct in young women and in the case of the very passionate, it leads them to the arms of other men. (A. A. R.).

1917

अपमानात् तपोवृद्धिः संमानाच्च तपःक्षयः ।
अर्चितः पूजितो विप्रो दुग्धा गौरिव गच्छति ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19.342.

(आ) PAn 37.16.

(*d*) मुग्धा [दु°] PdP (var.), PAn.

With penance increased by the insults from others and with loss of the same by honour bestowed, the Brāhmaṇa, honoured and worshipped, goes along like a cow that has been milked. (A. A. R.).

1918

अपमानात् तु संभूतं मानेन प्रशमं नयेत् ।
सामपूर्वं उपायो वा प्रणामो वाभिमानजे ॥

(अ) KN (KN [ĀnSS] 10.10, KN [BI] 10.10).

War caused by the offer of insult should be extinguished by the offer of honour. Conciliation and propitiation are the means for pacifying a war caused by pride and arrogance of one party. (M. N. Dutt's translation).

1919

अपमानितोऽपि कुलजो
न वदति पुरुषं स्वभावदाक्षिण्यात् ।
नहि मलयचन्दनतरुः
परशुप्रहतः स्रवेत् पूयम् ॥

(आ) IS 401, Subh 25, Pr 363.

(इ) Cf. NŚ (CJ) 4.23.

(*b*) पुरुषः IS; पुरुष Subh.

(*d*) श्रवत्पुण्यम् Subh.

Āryā metre.

One well born, though insulted, does not hit back in the same strain due to innate breeding (natural courtesy). The sandal tree of the Malaya mountain does not exade filth (even) to him who cuts it with an axe. (A. A. R.).

1920*

अपमेघोदयं वर्षम् अदृष्टकुसुमं फलम् ।
अतर्कितोपपन्नं वो दर्शनं प्रतिभाति मे ॥

(अ) Kum 6.54. (Cf. A. Scharpé's Kālidāsa Lexicon I.3; p. 90.

Your appearance which has come quite unexpectedly, appears to me like a shower without the rise of clouds, (or) like a fruit without the flower seen (earlier). (S. Rangachariar's translation).

1921*

अपयाति सरोषया निरस्ते
कृतकं कामिनि चुक्षुवे मृगाक्ष्या ।
कलयन्नपि सव्यथोऽवतस्थे-
ऽशकुनेन स्खलितः किलेतरोऽपि ॥

(अ) Śiś 9.83.

Aupacchandasika metre.

When asked to get out by the angry wife the lover was moving away; then the deer-eyed one coughed significantly to indicate (that he was to remain). Understanding this the lover remained dejected, as if he could not proceed by the bad omen (of the cough). (A. A. R.).

1922*

अपयान्तीनामधुना
संकेतनिकेतनान्मृगाक्षीणाम् ।
वासस एव न केवलम्
अभवन्मनसोऽपि परिवर्तः ॥

(आ) JS 288.15 (a. Madana).

Āryā metre.

When the deer-eyed damsels were moving out of the house of the rendezvous, not only were their clothes exchanged, but their minds too had changed. (A. A. R.).

1923

अपयायिनि स्वतोऽर्थे
कथमिव सौहार्दधीः कदर्याणाम् ।
यस्यापयानसमये
प्राणत्यागोऽपि हा सुकरः ॥

(आ) SSB 342.45 (a. Saṁgrahītṛ).

Āryā metre.

How can the misers show goodwill to wealth that moves out of their hoard? Alas! parting with life would have been far easier than loss of wealth! (A. A. R.).

1924*

अपरजलधेर्लक्ष्मीं यस्मिन् पुरीं पुरभित्प्रभे
मदगजघटाकारैर्नावां शतैरवमृद्नति ।
जलदपटलानीकाकीर्णं नवोत्पलमेचकं
जलनिधिरिव व्योम व्योम्नः समोऽभवदम्बुधिः ॥

(अ) Inscription at Aihole, Hyderābād composed by Ravikīrti (in *Epigraphia Indica* VI.8.

Hariṇī metre.

Radiant as the god Śiva, besieged Puri, the fortune of the western sea,/ with hundreds of ships, like elephants in rut,/the dark blue sky, scattered with hosts of clouds,/looked like the sea, and the sea looked like the sky. (A.L. Basham's translation in his *The Wonder that was India*; p. 511).

1925*

अपरतरुनिकरमुक्तं
मरुमण्डलमाधसत्यसावेकः ।
फलकुसुमैरुपकुर्वन्न्
अररे करीर कथं धीरः ।

(आ) Any 136.221.

(d) अररि (?) करीरः Any.

Āryā metre.

This one (*karīra* tree) alone grows in the desert devoid of other trees. Oh *karīra*, how brave you are to help others with flowers and fruit. (A. A. R.).

1926

अपरागसमीरणेरितः
क्रमशीर्णाकुलमूलसंततिः ।
सुकरस्तरुवत् सहिष्णुना
रिपुरुन्मूलयितुं महानपि ॥

(अ) Kir 2.50.

(आ) Almm 29, SRHt 234.14 (a. Bhāravi)

(b) °मूलसन्तन्तिः Kir (D).

(d) महागपि Almm.

Viyoginī metre.

An enemy, though powerful, can be easily uprooted by a patient person, if he is shaken by the wind of disaffection and if his supporters are gradually estranged, like a tree which, though big, can be easily uprooted shaken by the wind and its mass of roots gradually giving way. (S. V. Dixit's translation).

1927*

अपराद्धं भवद्वाणी- श्राविणा पृच्छ किं मया ।
वीणाहृ परुषं यन्मां कलकण्ठी च निष्ठुरम् ॥

(अ) Naiṣ 20. 60.

Ask her then if I have offended her by paying heed to thy words. The lyre, indeed, sounds now harsh to me, while the coockoo sounds cruel. (K. K. Handiqui's translation).

1928

अपराद्धांस्तु सुस्निग्धान् स्नेहोक्त्या मानदानतः ।
साधयेद् भेददण्डाभ्यां यथायोगेन चापरान् ॥

(अ) KN (KN (ĀnSS) 18.52 *ab/ef*, KN (BI) 17.50).[1]

1. KN (ĀnSS) adds *cd* : अवरुद्धांस्तरकुलीनान् सामन्तांश्च विचक्षणः ।

Offended friends should be reconciled by honouring and gifts and kind words; others should be won over by the proper employment of the policy of alienation or bribery or gift. (M. N. Dutt's translation).

1929*

अपराधं न शृणुमो न चासत्यं त्वयोदितम् ।
गोप्येति गदितः कृष्णस् तूष्णीं तिष्ठन् पुनातु वः ॥

(आ) JS 32.94.

"We do not hear any fault of thine nor any untruth spoken by thee"—spoken thus by a cowherdess, Kṛṣṇa remained mute. May he purify you all. (A. A. R.).

1930

अपराधः स दैवस्य न पुनर्मन्त्रिणामयम् ।
कार्यं सुघटितं यत्नाद् दैवयोगाद् विनश्यति ॥

(अ) H (HJ 4.2, HS 4.2, HM 4.2, HK 4.2, HP 4.2, HN 4.2, HH 98.14-5, HC 132.1-2).

(आ) IS 402.

(a) देवस्य IS.

(b) न पुनः शूरमानिनः HS; दैवतस्व पुनर्विप्राणिनावयम् B in HP.

(c) कार्यमुद्घटितं क्वापि HS; सुचरितं HM; सुघतितं HH; कापि [य°] HP, HN, HM, HC.

(*d*) मध्ये (मन्ये HP, HN) विघटते (°टितं HP, [but B as above]; °टिते HN) यतः HS, HN.

This is the fault of destiny, assuredly it is not of the counsellors. A business will planned with care, miscarries through the influence of destiny. (F. Johnson's translation).

1931*

अपराधसहस्रभाजनं
पतितं भीमभवार्णवोदरे ।
अगतिं शरणागतं हरे
कृपया केवलमात्मसात्कुरु ॥

(अ) Mukundamālā 13.

(आ) SRHt 271.1, SSSN 247.1.

(*a*) °सकुलं [°भा°] Muku°.

Viyoginī metre.

O Hari, kindly make me your own, who have committed thousands of faults, fallen into the dread ocean of *saṁsāra* (worldly life) and helpless too, and come to you for refuge. (A. A. R.).

अपराधादभीतस्य see No. 1949.

1932

अपराधानुरूपं च दण्डं पापेषु पातयेत् ।
उद्वेजयेद्धनैर्ऋद्धान् दरिद्रान् वधबन्धनैः ॥

(अ) MBh (MBh) (Bh) 12. 86.19, MBh (R) 12.85.20, MBh(C) 12.32.13). Cf. Vi 3.91.

(आ) VS 2828, Dharmakośa 1.573 (cf. 1.571, 98, 544, 455, 462).

(*a*) तु [च] MBh (var.).

(*b*) दण्डपा° MBh (var.) ; दण्डयेषु [पा°] VS; पापे तु MBh (var.) ; धारयेत् or कारयेत् [पा°] MBh (var.).

(*c*) नियोजयेद् MBh (var.); वियोजयेद् (°जने) [उ°] MBh (var.), VS; नृद्धां or इद्धान् or लब्धान् MBh (var.); आढ्यान् VS.

(*d*) दरिद्रं or अघनान् [द°] MBh (var.) ; अथ or वाथ or पद° or घन° [वध°] MBh ; बंधयेत् [ब°] MBh (var.).

(The king) should mete out punishment to sinners as the gravity of the offence demands. The rich may be fleeced of their wealth and the poor by imprisonment and death. (A. A. R.).

1933*

अपराधिनि मयि दण्डं
संहरसि किमुद्यतं कुटिलकेशि ।
वर्धयसि विलसितं त्वं
दासजनायात्र कुप्यसि च ॥

(अ) Māl 3.22. (Cf. A. Scharpé's Kālidāsa Lexicon 1.2; p. 37).

(आ) Almm 30.

(*b*) समुद्यतं Māl (var.).

(*c*) विलासित्वं Māl (var.).

Āryā metre.

Why do you withdraw the scourge lifted against me the malefactor, Oh curly-haired one ! You increase your fascinations, and still you are angry with your slave here. (C.H. Tawney's translation).

1934*

अपराधी नामाहं
प्रसीद रम्भोरु विरम संरम्भात् ।
सेव्यो जनश्च कुपितः
कथं नु दासो निरपराधः ॥

(अ) Vik (Vik (SA) 2. 20, Vik (BSS) 2.21). (Cf. A. Scharpé's Kalidāsa Lexicon I. 2; p. 83.

(आ) SRK 129.2 (a. Vik), SR 305.8, SSB 155.10, IS 7656.

(*a*) नो नाहं Vik (var.) ; नूनमहं Vik (var.), SRK, SR, SSB.

(*d*) च [नु] Vik (var.).

Āryā metre.

Alas ! I am the guilty ; O fairest one ! be appeased and relent from thy wrath ; the mistress of the house is angry, and how can the servant seem faultless ? (E.B. Cowell's translation).

1935*

अपराधीनाशोकः

सहते चरणाहतिं सरोजदृशाम् ।

विलसितबकुलो वनिता-

मुखवासी मद्यपात इव ॥

(अ) VE in VCsr after 6.2.

(*a*) °धीवा° E in VCsr.

(*cd*) विकसति बकुले मधुपाने मोदमानिव V in VCsr.

Āryā metre.

The *aśoka* tree, not dependent, endures the kick from the feet of the lotus-eyed damsels. The wanton *bakula*-tree gets the spray of wine, rendered fragrant by their mouths ! (A. A. R.).

अपराधी नूनमहं see No. 1934.

1936

अपराधेऽपि निःशङ्को नियोगी चिरसेवकः ।
स स्वामिनमवज्ञाय चरेच्च निरवग्रहः ॥

(अ) H (HJ 2.98, HS 2. 94, HM 2.98, HK 2.97, HP 2.88, HN 287, HH 55 22-3, HC 73.12-3), P (PM 4.6).

(आ) SR 147.204, SSB 470.96, IS 403, Sama 1 अ 64.

(*a*) अपराधोऽपि Sama; निःशको HM.

(*c*) ततः स्वामिनमज्ञाय HN ; तत् [स] HP; स्वस्वा° HP (var.) ; स्वामिनमिव ज्ञात्वा Sama.

An old servant, filling a situation, is fearless although in fault ; and despising his master, he will act without restraint. (F. Johnson's translation).

1937*

अपराधो न मेऽस्तीति नैतद् विश्वासकारणम् ।
विद्यते हि नृशंसेभ्यो भयं गुणवतामपि ॥

(अ) P (PT 2.30, PTem 2.30, PS 2.20, PN 1.18, PRE 2.20, [cf. Pts after 2.32, PtsK after 2.33]), H (HJ 1.77, HS 1.70, HM 1.74, HK 1.76, HP 1.56, HN 1.57, HH 18.15-6, HC 25.5-6). Cf. Ru 95; ZDMG 58.7.

(आ) VS 2737, SRHt 135.17 (a. P), SSSN 109,14 (a. H), SR 163.447, SSB 494.447, IS 404, GSL 15, Sama 1.33.

(*a*) अहितोऽयं [अप°] PTem.

(*b*) न तद् [नै°] PS (var.).

(*c*) विद्यतेऽहि Sama (*sic !*).

(*d*) मतिमतामपि [गु°] PS; गुणवतांमपि PN.

"I have done (him) no wrong",—this is not a reason for confidence, for to the virtuous danger from the vicious always exists. (F. Johnson's translation).

अपराधोऽपि निःशङ्को see No. 1936.

1938*

अपराधो मया कान्ते कृतो यदि त्वया मतः ।
निपात्य गिरिशृङ्गोच्चौ कुचौ किं न निपीड्यते ॥

(आ) SSB 155.2 (a. Saṁgrahītṛ).

If you, dear, consider that I have committed an offence, why not your bosom, high like peaks of a mount, be pushed down and crushed ? (A. A. R.).

1939*

अपराह्णशीतलतरेण शनैर्

अनिलेन लोलितलताङ्गुलये ।

निलयाय शाखिन इवाह्वयते

ददुराकुलाः खगकुलानि गिरः ॥

(अ) Śiś 9.4.

(आ) SR 294.33, SSB 135.35 (a. Māgha).

Pramitākṣarā metre.

To the tree which was beckoning with its fingers of branches, shaken by the wind, cool in the evening, to go over to their nests, the flock of birds gave reply in the form of their noisy chirpings. (A. A. R.).

1939 A

अपरित्यक्तमात्मानम् इच्छता पण्ययोषिताम् ।
नित्यौपयोगिकं द्रव्यम् आत्मसारं प्रदर्शयेत् ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 72.

If a man wishes to be on good terms with a harlot[1], he should make presents to her of such things which are useful to her and of which she is fond.

1. i.e. not be thrown out by her.

अपरीक्षितं न कर्तव्यं see No. 1942.

1940

अपरीक्षितपरवञ्चनम्
अञ्चति लोभादपेक्षितप्रेक्षी ।
व्याधूतपक्षमवशो
विहन्यते पक्षिवत् क्षितिपः ॥

(आ) SMH 7.9.

(*b*) अवेक्षितप्रेक्षी SMH (var.).

Āryā metre.

A king who advances towards the enemy without carefully examining others' deception expecting to see what he wants, out of greed, is killed helplessly, deserted by his allies, like a bird with its wings cut and helpless. (A. A. R.).

1941

अपरीक्षितलक्षणप्रमाणैर्
अपरामृष्टपदार्थसार्थतत्त्वैः ।
अवशीकृतजैत्रयुक्तिजालैर्
अलमेतैरनधीततर्कविद्यैः ॥

(अ) Viśvaguṇādarśacampū 558.

(आ) SR 42. 2, SSB 297. 2, SRK 81.3 (a. Viśvaguṇādarśa).

(*d*) अलमेतैरन° SRK.

Aupacchandisika metre.

Enough of these people who have not learnt the *tarka-vidyā* (science of logic), and not examined the definitions and means of knowledge, who have not pondered over the *padārtha-s* (topics) and *tattva-s* (first principles), and who have never mastered the victorious reasoning powers ! (A. A. R.).

1942

अपरीक्ष्य न कर्तव्यं कर्तव्यं सुपरीक्षितम् ।
पश्चाद्भवति संतापो ब्राह्मणी नकुलं यथा ॥

(अ) P (PP 5.13, Pts 5.18, PtsK 5.16, PM 5.8, PTu 2.35), VCsr VII.11, Vet 1.29. Cf. KSS 10.64.131. Cf. योऽर्थतत्त्वमविज्ञाय.

(आ) ŚP 1442, IS 405; Subh 130; SH 1183.

(इ) PrŚ (C) 45.

(*a*) अपरोक्ष्य PtsK ; अपरीक्षितं PP, VCsr (var.), Vet (*contra metrum*); अपरीक्ष्यं (°क्षं) VCsr (var.).

(*b*) च परी° (°रि°)[सु°] VCsr. (var.); °कृतिं (°क्षि°) SH.

(*c*) सन्तापं PrŚ (C).

(*d*) ब्राह्मण्या नकुले Pts, ŚP ; ब्राह्मण्या नकुलाद्यथा (ब्रह्मण्यान् or °णि or °णी Vet [var.]), PrŚ (C), PtsK, Vet ; ब्राह्मणे VCsr ; नकुलो (°ले ; °लं) Vet (var.) ; लगुडं [°न] VCsr (var.); च यथा मम [न° य°] VCsr (var.).

Let the well-advised be done ; / ill-advised leave unbegun : / else, remorse will be let loose, / as with lady and mungoose. (A.W. Ryder's translation).

अपरे बालिशाः सन्तः see संयताश्चापि दक्षाश्च

अपरे बाहुबलिनः see येषामस्ति च भोक्तव्यम्

अपरो यो see No. 2155.

1943

अपरोक्षधनो गम्यः
श्रीमानपि नान्यथेति निर्दिष्टम् ।
कन्दर्पशास्त्रकारैः
कुतः कथा लुप्तविभवस्य ॥

(अ) Kuṭṭ (Kuṭṭ (B I) 638, Kuṭṭ (KM) 627).

Āryā metre.

Women consider two kinds of men as worthy to lie with them : those whose fortune leaps to the eyes, and those with influence ; and all the authors who have published concerning the art of love are agreed upon this. How could there be any doubt about those men whose wealth was lost ![1] (E. Powys Mathers's translation).

1. Last sentence omitted in E. Powys Mathers's translation.

अपरोक्ष्य न कर्तव्यं see No. 1642.

अपरोपगमारम्भ° see No. 5503.

अपरो योऽतिथिः see No. 2155.

1944*

अपर्णेयं भूभृद्वनमटति वल्काम्बरधरा
जटालो दिग्वासाः शिखरिणि शिवोऽयं निवसति ।
इति भ्रान्त्यान्योऽन्यं क्षणमिलितयोः क्षोणितिलक
द्विषद्दम्पत्योस्ते शिव शिव भवन्ति प्रणतयः ॥

(आ) PV 172, Pad 27. 67, SR 132.22, SSB 443.22, RJ 211.

(b) हि [दि°] PV (var.).

(c) क्षौणितिलक PV.

(d) शिवन्ति [भ°] SR, SSB.

Śikhariṇī metre.

"This must be that female who takes not even leaves (the goddess Pārvatī), dressed in bark garments and wondering over (her father's) mountain forest." "Surely he must be that Śiva who lives on the mountain wearing matted locks and direction-clothed"—thus, O best of kings, did your enemy king and spouse meet for a moment with eyes filled with doubts ! And O god Śiva, their obeisance comes to you ! (A. A. R.).

अपर्णेयं सती सेव्या see No. 1945.

1945*

अपर्णेव लता सेव्या विद्वद्भिरिति मे मतिः ।
यया वृतः पुराणोऽपि स्थाणुः सूतेऽमृतं फलम् ॥

(आ) SR 11.3, RJ 35 (a. Śaṅkaraguru). (Cf. H.D. Sharma, Some unknown Sanskrit Poets of Mithilā, in Jhā Commemoration Volume ; p. 363), SuMuñ 5.10-1, SSB 18.3.

(a) अपर्णेय सती सेव्या SSB.

The wise should worship the goddess Aparṇā, the devoted one ; for chosen by her (as husband) the ancient *sthāṇu* (Śiva : the old tree trunk) produced immortal (sweet) fruit ; this is my view. (A. A. R.).

1946

अपर्यन्तस्य कालस्य कियानंशः शरच्छतम् ।
तन्मात्रपरमायुर्यः स कथं स्वप्तुमर्हति ॥

(आ) SRHt 27.5 (a. Pañcatantra).

(इ) SS (OJ) 372.

(a) अपर्य्यन्तस्य SS (OJ).

(b) कियद्वा शरदां शतम् SRHt.

(c) °परमायर्यः SS (OJ).

What fraction is a hundred years of limitless time. Man, whose highest expectation of life is one hundred years, how should he sleep in ease. (Raghuvira's translation).

1947*

अपर्याप्तभुजायामः सखेदोऽस्याः सखीजनः ।
श्रोण्यां कथंचित् कुरुते रशनादामबन्धनम् ॥

(आ) SR 268.374, SSB 89.4.

Her lady-in-waiting is worried that her arms are not long enough: but somehow she places the golden belt and fastens it around her mistress's waist! (A. A. R.).

1948*

अपवर्जितविप्लवे शुचौ
हृदयग्राहिणि मङ्गलास्पदे ।
विमला तव विस्तरे गिरां
मतिरादर्श इवाभिदृश्यते ॥

(अ) Kir 2.26.

Viyoginī metre.

Your honest intention is reflected (clearly) in your words which are free from fallacious arguments, pure, appealing to the heart, and salutary, as in a mirror, which is free from dust, bright, attractive and auspicious. (S.V. Dixit's translation).

1949

अपवादादभीतस्य समस्य गुणदोषयोः ।
असद्वृत्तेरहो वृत्तं दुर्विभावं विधेरिव ॥

(अ) Kir 11.56.

(आ) JS 57.2 (a. Bhāravi), SRHt 42.38, SR 55.56 (a. Kir), SSB 316.56 (a. Bhāravi).

(*a*) अपराधादभीतस्य JS (var.).

(*d*) दुर्विभाव्यं Kir (var.), JS, SRHt, SR.

Ho, the ways of the wicked, regardless of infamy and equal in merit and demerit are inscrutable like the ordains of Providence. (S. and K. Ray's translation).

1950

अपवादो भवेद् येन येन विप्रत्ययो भवेत् ।
नरके गम्यते येन तद् बुधः कथमाचरेत् ॥

(अ) P (PP 1.174). Cf. No. 2718.

(आ) IS 406.

What wisdom in a deed/that brings dishonour fell,/that causes loss of trust,/ that paves the way to hell? (A.W. Ryder's translations).

अप्रवृत्य तमस्तीव्रं see No. 1966.

1951*

अपशङ्कमङ्कपरिवर्तनोचिताश्
चलिताः पुरः पतिमुपैतुमात्मजाः ।
अनुरोदितीव करुणेन पत्रिणां
विरुतेन वत्सलतयैष निम्नगाः ॥

(अ) Śiś 4.47.

(आ) SSB 457.31 (a. Māgha), SuMuñ 194.13-4.

(*b*) पतिमुपेतु° Śiś (var.), SSB.

(*d*) वत्सलतयैव SSB.

Kalahaṁsa metre.

This (mountain) is as it were, crying, out of affection, with the pitious screams of birds over his daughter, the rivers, who, used to fearlessly on this lap, are (now) going before him to meet their husband. (M. S. Bhandare's translation).

1952

अपशास्त्रधनो राजा संचयं नाधिगच्छति ।
अस्थाने चास्य तद्वित्तं सर्वमेव विनश्यति ॥

(अ) MBh (Bh) 12.72.14.

(आ) SRHt 178.77 (a. MBh), SSSN 80.58 (a. MBh).

(*a*) अपशास्त्रपरो MBh (but some texts as above).

(*b*) संचयान्नाधि° MBh (but some texts as above); संबंधान् or संशयान् or धर्मार्थिन् or संचया MBh (var.); यो or च [न] MBh (var.).

(*c*) वास्य MBh (var.).

A king who is not conversant with *sāstra-s*, builds not a fortune. And what wealth he already has will all disappear in unworthy cause. (A. A. R.).

1953

अपशूलं तमासाद्य लवणं लक्ष्मणानुजः ।
रुरोध संमुखीनो हि जयो रन्ध्रप्रहारिणाम् ॥

(अ) Ragh 15.17. (Cf. A. Scharpé's Kālidāsa Lexicon I.4 ; p. 233).

(आ) Almm 31.

(*a*) समासद्य (°द्य) Ragh (var.).

(*b*) संयुगीनो Ragh (var.).

Catching the demon Lavaṇa unawares when his (invincible) trident was far away, Śatrughna, the younger brother of Lakṣmaṇa, attacked him; for victory presents itself to those who strike at the weak point of the enemy that faces him. (A. A. R.).

1954

अपशोकमनाः कुटुम्बिनीम्
अनुगृह्णीष्व निवापदत्तिभिः ।
स्वजनाश्रु किलातिसंततं
दहति प्रेतमिति प्रचक्षते ॥

(अ) Ragh 8.86. (Cf. A. Scharpé's Kālidāsa Lexicon 1.4; p. 131).

Viyogini metre.

With the mind freed from sorrow, favour your wife with libation of water. Indeed, the incessant flow of tears of the relatives, they say, burns the departed one. (R.D. Karmarkar's translation).

1955

अपश्चात्तापकृत् सम्यग् अनुबन्धिफलप्रदः ।
अदीर्घकालोऽभीष्टश्च प्रशस्तो मन्त्र उच्यते ॥

(अ) KN (KN (ĀnSS) 12.35, KN (BI) 11.55.

(आ) SRHt 105.2 (a. Kauṭilya), but not found in Kauṭilya's Arthaśāstra), SSSN 115.2.

(*b*) अनुरक्तिफ° KN (BI).

(*c*) °कालाभीष्टश्च SRHt; °कालेऽभी° SSSN.

(*d*) मन्त्रः प्राशस्त्यमिष्यते SSSN; प्रशस्यो KN (BI); इष्यते [उ°] KN (BI), SRHt.

Praise-worthy is that counsel (of ministers) which does not result in regrets, produces fruits, good and continuous, pleasing in its effect and without delay. (A. A. R.).

1956

अपश्यद्भिरिवेशानं रणान्निववृते गणैः ।
मुह्यत्येव हि कृच्छ्रेषु संभ्रमज्वलितं मनः ॥

(अ) Kir 15.2.

(आ) Sar 5.524 (p. 741).

(*d*) संभ्रमाधिगतं Sar.

The *gaṇa-s* (the followers of Śiva) missed seeing their lord (in their hurry) and hence withdrew from the battlefield. Indeed, the mind when flurried becomes confused in difficulties. (A. A. R.).

1957

अपश्यद्भिर्महास्वादान् भावान् स्वादविवेकिभिः ।
किं ज्ञेयमशनादन्यत् क्षमापैरन्धैरिवोक्षभिः ॥

(अ) RT (RT [S] 4.500, RT [T] 4.499, RT [VVRI] 4.500).

(आ) IS 407.

(*b*) स्वादवि° RT (T); स्वादुवि° RT (S).

(*d*) °रन्यैरि° RT (S) (var.).

Those kings who have no eyes for things of great charm, and cannot judge what is sweet, what can they know but eating, just as blind oxen? (M. A. Stein's translation).

1958*

अपसरणमेव युक्तं
मौनं वा तत्र राजहंसस्य ।
कटु रटति निकटवर्ती
वाचाटष्टिट्टिभो यत्र ॥

(अ) Dvi 113 *cd/ab*.

(आ) ŚP 798, VS 692 *cd/ab*, PdT 220, SuM 21.5, RJ 386, PV 729, SRHt 44.57 *cd/ab* (a. Capphaḷadeva), Vidy 27*cd/ab*, AA 67.15-6, SR 221. 8, SSB 608.6, IS 408, Subh 110, SRK 183.3 (a. ŚP), Any 55.28, ASS 1.7, VP 10.41.

(*a*) अयं सरणं Subh; शरणं [यु°] ŚP, PdT (B रणं only); PV, SR, SSB, SRK, Any, VS, Vidy.

(*b*) भवति [त°] SuM (reconstructed); तव [त°] PV (var.); तत्र om. Dvi; SRHt (*contra metrum*); हंसस्य [रा°] VS (*metri causa*).

(*c*) कंटु Subh; निकटर्वती Vidy (printing error).

(*d*) वाचालष्टिट्टिभो (°चार°)SuM, Vidy, SRK; वाचाटो टिट्टिभो IS; वाचाटः टिट्टिभो Subh; °दृष्टिदिम्भो PdT (var.); °टिष्टि° PdT (var.); यत्ना PdT (var.); यथा ŚP (MS); वाचाटष्टिट्टिभः पटुर्यत्र VS (*metri causa*); यत् तस्मात् [यत्र] Dvi (*contra metrum*).

Āryā metre (Dvi, SRHt and VS corrupt).

The flamingo (*rājahaṁsa*) can only retreat or observe silence, if a garrulous *ṭiṭṭibha* (*parra jacana*) standing besides him, shrills loudly.

अपसरत रे दूरादस्मात्कटाक्षविषानलात् see No. 1962.

1959*

अपसरति न चक्षुषो मृगाक्षी
रजनिरियं च न याति नैति निद्रा ।
प्रहरति मदनोऽपि दुःखितानां
बत बहुशोऽभिमुखीभवन्त्यपायाः ॥

(अ) Damayantī-kathā (Nalacampū)7.49.

(आ) ŚP 3459, AP 32, SH 2089 (a. Trivikrama), SR 278. 27, SSB 106.31 (a. Trivikramabhaṭṭa), SRK 132.24.

(*c*) मदनो न SH.

Puṣpitāgrā metre.

The gazelle-eyed one (charming Damayantī) does not leave the line of my vision. The night does not come to an end, nor does sleep come to my eyes. Cupid, too, strikes. Alas! to the miserable dangers come in battalions! (A. A. R.).

1960*

अपसर पृथिवि समुद्राः
संवृणुताम्बूनि भूधरा नमत ।
वामनहरिलघुतुन्दे
जगतां कलहः स वः पायात् ॥

(आ) JS 30.81, Skm (Skm[B]212, Skm [POS]1.43.2) (a. Bhavānanda).

(*b*) भूभृतो [भू°] Skm.

(*d*) जगतीकलहः Skm; पातु [पायात्] Skm.

Āryā metre.

Earth, move on (contract); oceans, withdraw your waters; mountains, bow (become small); for now the battle of the worlds is in the belly of Viṣṇu in his dwarf incarnation. (or in the belly of Kṛṣṇa when Yaśodā looked when reports came that he had eaten dust). May he protect you all! (A. A. R.).

1961*

अपसर मधुकर दूरं
परिमलबहुलेऽपि केतकीकुसुमे ।
इह नहि मधुलवलाभो
भवति परं धूलिधूसरं वदनम् ॥

(अ) MK (MK [S] 49, MK [G] 49.32 [corrupt]).

(आ) ŚP 831, PdT 214, PV 685 (a. Vikaṭa-nitambā), SR 222, 50, SSB 610.9, ŚRK 186. 17, Pad 97.31, IS 409, Pr 363, Any 82.53, VP 10.68.

(*a*) मधुर ŚP (MS).

(*b*) वहुले [ब°] ŚP (MS); हि [ऽपि] IS; तिके° [ऽपि के°] ŚP (MS).

(*c*) लिह मधुलिह° [न° म°] ŚP (var.); °वलेशे MK, ŚP, PdT, PV.

(*d*) परा PdT; धूरि° ŚP (var.); °धू° om. ŚP (MS).

Āryā-gīti metre.

O bee ! depart from here, as far as possible (and go) to the *ketakī*-flower abounding in fragrance ; here, you will not find not even a trace of honey, only a face coloured with dust !

1962

अपसर सखे दूरादस्मात् कटाक्षविषानलात्
प्रकृतिविषमाद् योषित्सर्पाद् विलासफणाभृतः ।
इतरफणिना दष्टः शक्यश्चिकित्सितुमौषधैश्
चटुलवनिताभोगिग्रस्तं त्यजन्ति हि मन्त्रिणः ॥

(अ) BhŚ 205, KR 8.193.5.

(आ) SR 350.74, SSB 229.74, SLP 5.17, IS 410.

(*a*) अपसर वै or अथ सर सवै BhŚ (var.); अपसरत रे SR, SSB; दूरेऽमुष्मात् or दूरम् or खेदाद् [दू°] BhŚ (var.); °विषमानलात् or °विशिखानलाद् or °विषोल्बणात् BhŚ (var.); °लसत् फणात् KR.

(*b*) प्रकृत° BhŚ (var.); कुटिलाद् [वि°] BhŚ (var.); °विलाभृतः or °फणानिलात् or फलणाभृतात् [°फ°] BhŚ (var.).

(*c*) इति च [इ°] BhŚ (var.); °भणिना [°फ°] BhŚ ; दृष्टाः or दष्टाः or दृष्टः or दृष्टं [द°] BhŚ (var.); साक्षाच् BhŚ (var.); शक्याश् or कश्चिच् [श°] BhŚ (var.); औषधं or ओषधैश् or औषधयश् or ईहते [औष°] BhŚ (var.).

(*d*) चतुर° [चटु°] BhŚ (var.); °भोगग्रस्तं BhŚ (var.); मंत्रिणी or मंत्रिका BhŚ (var.).

Hariṇī metre.

Oh friend ! you should carefully avoid from a distance the contact of a woman-serpent that is deadly poisonous from its very nature, commanding the fiery arrows of side-glances and wearing the hood of graceful and amorous sports ; for, those who are bitten by ordinary snakes are liable to cure by use of medicines, but persons bitten by serpentine ogles of inconstant[1] women are entirely incurable even through the skill of renowned charmers. (P. G. Nath's translation)

1. P.G. Nath considered the reading in *pada d* as चतुर instead of चटुल and so he, in his translation, used 'clever' in the place of 'inconstant'.

1963*

अपसारय घनसारं
कुरु हारं दूर एव किं कमलैः ।
अलमलमालि मृणालैर्
इति वदति दिवानिशं बाला ॥

(अ) Kuṭṭ 102.

(आ) Amd 188.496 and 211.555, Kpr 8.341 and 9.356, VS 1071 (a. Dāmodaragupta), SR 275.7 (a. VS), SSB 101.8 (a. Dāmodaragupta), SuMuñ 219.10-1 (a. Damodaragupta).

Āryā metre.

Take away this camphor ! Remove that pearl necklace ! What should I do with lotus ? Hide those filaments of lotus, dear friend. oh, hide them ![1] Thus does the girl[2] speak day and night.[3]

1. E. P. Mathers' translation.

2. a courtesan.

3. E. P. Mathers translates the last sentence as : These are the despairing words we hear her to say.

This verse is quoted in Kpr. as an example of alliteration which adds to the excellence to the *rāsa* or verbal figure of speech (vulgar).

1964

अपसारसमायुक्तं नयज्ञैर्दुर्गमुच्यते ।
अपसारपरित्यक्तं दुर्गव्याजेन बन्धनम् ॥

(अ) P (PP 3.110, Pts 3.120, PtsK 3.125, PM 3.46).

(आ) IS 411.

A fort must have for egress, say/ the specialists, a gap ; / if this be lacking it is not / a fortress, but a trap. (A.W. Ryder's translation).

1965

अपस्तरन्ति पाषाणा ह्यानुघ्नन्ति हि राक्षसान् ।
कपयः कर्म कुर्वन्ति कालस्य कुटिला गतिः ॥

(अ) Sama 2 क 46.

Stones cross the waters (by building the dam), kill the demons too, and monkeys do the work. Such are the time's crooked ways ! (A. A. R.).

1966

अपहृत्य तमस्तीव्रं यथा भात्युदरे रविः ।
तथापहृत्य पाप्मानं भाति गङ्गाजलोक्षितः ॥

(अ) MBh (MBh [Bh] 13.27.32, MBh [R] 13.26.33, MBh [C] 13.1791), VCsr 15.3.

(आ) SR 382.202, IS 412.

(*a*) अपहृत्य (°वृत्य) VCsr.

(*b*) यात्युदयं VCsr ; यात्युदये SR.

(*c*) तथा सद्यो विपाप्मानः VCsr (var.); तदापहृत्य or तथापहृत MBh (var.); तथापहृत्य (तया°) VCsr ; पापानि VCsr, SR.

(*d*) तथा [भाति] MBh (var.); यान्ति VCsr (var.); तथा गंगाजलोषितः MBh (var.); °जलप्लुतः MBh (var.); °जलाप्लुतः (°ताः) VCsr, SR ; जलप्लुवतः IS (*contra metrum*).

As the sun when it rises dispels blinding darkness, even such is the effulgence of one who has bathed in the Ganges-water, and so has rid himself of sins. (E. Edgerton's translation of VCsr.).

1967*

अपहरति मनो मे कोऽप्ययं कृष्णचौरः
प्रणतदुरितचौरः पूतनाप्राणचौरः ।
वलयवसनचौरो बालगोपीजनानां
नयनहृदयचौरः पश्यतां सज्जनानाम् ।

(आ) PG 101.

(*b*) प्रणतदुरितनिघ्नः IO in PG added on upper margin.

(*c*) बालगोपीगणानां PG (var.).

Mālinī metre.

Even while the good people are looking on, this thief of a Kṛṣṇa robs my heart, the destroyer of the ill-luck of devotees and of the life of the demoness Pūtanā, the thief who took away from the cow herdesses their armlets and dresses too ! Robbed them of their glances and with them went their hearts. (A. A. R.).

1968*

अपहरति महत्त्वं प्रार्थना किं न जाने
जनयति गुरुलज्जामित्यहं किं न वेद्मि ।
तदपि वद वदान्यं तं सदा प्रत्यहं मां
जठरपिठरवर्ती वह्निरर्थीकरोति ॥

(आ) SR 97.7, SSR 383.8.

Mālinī metre,

Do I not know that begging destroys one's greatness and produces a great deal of shamefulness ? None the less please make the request to him who is generous ; for the fire of hunger burning in my belly prompts me day by day. (A. A. R.).

1969

अपहरसि सदा मनांसि पुंसाम्
अतिमहता गुणसंपरिग्रहेण ।
न च भवसि तथाप्यनेकचित्तो
हृतमथवा विवृणोति कः परस्वम् ॥

(आ) VS 2491.

Puṣpitāgrā metre.

O mind, you constantly take up the ideas of others, and despite the numerous qualities taken in do not become many minds. Or, whoever reveals the wealth robbed of others ? (A. A. R.).

1970*

अपहस्तितबान्धवे त्वया
विहितं साहसमस्य तृष्णया ।
तदिहानपराधिनि प्रिये
सखि कोऽयं करुणोज्झितक्रमः ॥

(आ) SR 362.16, SSB 250.16, RJ 1316.

(*b*) साहासमस्य SSB (*contra metrum*).

Viyoginī metre.

By intense desire a rash deed was committed by you to me who is without relations. Thus, towards me free from all guilt and dear to you, dear, why this merciless tone ? (A. A. R.).

1971*

अपहाय शनैः पटीरवाटीर्
इह लाटीजनमानलुण्ठनाय ।
समुदेति मनोजराजधाटी-
परिपाटीपटुरेष गन्धवाहः ॥

(आ) SR 325.7, SSB 187.7.

Aupacchandisika metre.

Leaving the forests of sandal trees slowly, the breeze, which is efficient in furthering the royal assault of love, now blows into the regions of the Lāṭa country to undermine jealous anger of ladies there. (A. A. R.).

अपहास्यश्च (°स्यंश्च) शोकेन see No. 1288.

अपहृत्य तमस्तीव्रं see No. 1966.

1972

अपहृत्य परस्यार्थं तेन धर्मं करोति यः ।
स दाता नरकं याति यस्यार्थस्तस्य तत्फलम् ॥

(अ) Cr 69 (CR 7.70, CPS 184.25), GP 1.114.67.

(आ) VS 2978, SRHt 190.37 (a. MBh), SSSN 181.27.

(*a*) परस्वं हि GP ; परस्यार्थं (°र्थान् VS) CR (var.), VS (var.).

(*b*) यस्तु दानं प्रयच्छति GP; यः परेभ्यः प्रयच्छति VS, SRHt, SSSN.

(*c*) गच्छं [दा°] CR (var.); गच्छिन् [दा°] CR (var.) ; चोरं [या°] CR (var.) ; घोरं [या°] CR (var.).

(*d*) पुतत् [तस्य तत्] CR (var.).

That donor who gives donations with the wealth taken from another goes to hell, for proceeds follow him who is the owner of the wealth.

अपहृत्य ब° see No. 1884.

अपहृत्वा बु° see No. 1885.

1973*

अपह्नुवानस्य जनाय यन्निजाम्
अधीरतामस्य कृतं मनोभुवा ।
अबोधि तज्जागरदुःखसाक्षिणी
निशा च शय्या च शशाङ्ककोमला ॥

(अ) Naiṣ 1.49.

Vaṁśastha metre.

What Cupid did to Nala, who was concealing his restlessness from others, was known to the night as well as his bed, both of which, soft with moonshine, witnessed his sleeplessness suffering. (K.K. Handiqui's translation).

अपां कूले लीनं see No. 1976.

1974

अपां निधिं वारिभिरर्चयन्ति
दीपेन सूर्यं प्रतिबोधयन्ति ।
ताभ्यां तयोः किं परिपूर्णता स्याद्
भक्त्या हि तुष्यन्ति महानुभावाः ॥

(आ) SR 49.178, SSB 307.183, VP 1.13. Upajāti metre (Upendravajrā and Indravajrā).

People worship the lord of waters (ocean) by offering (consecrated) water to him and wave lights before the sun (to illumine him). Do these two things enhance their fullness? Great people are indeed pleased by devotion. (A. A. R.).

अपां पङ्कजसंलीन° see पाण्डुपङ्कसंलीन°

1975

अपां प्रवाहो गाङ्गोऽपि समुद्रं प्राप्य तद्रसः ।
भवत्यवश्यं तद् विद्वान् नाश्रयेदशुभात्मकम् ॥

(अ) KN (KN (ĀnSS) 5.8, KN (BI) 5.8.

(आ) SR 382.203 (a. KN), SRHt 232.4 ( a. Kāmandakīya ), SSSN 178.5, IS 414.

(*a*) गाङ्गो वा KN (BI), SR.

(*c*) भवत्यपेयस्तद् KN (BI), SR.

(*d*) °शुभाः स्वयम् SSSN.

A stream of tasteful water,[1] having flown into the sea, becomes saline and thus undrinkable. For this simple reason, a wise man should never associate with one of wicked and impure soul. (M.N. Dutt's translation).

1. a stream of Ganges water.

1976*

अपां मूले लीनं क्षणपरिचितं चन्दनरसे
मृणालीहारादौ कृतलघुपदं चन्द्रमसि च ।
मुहूर्तं विश्रान्तं सरसकदलीकाननतले
प्रियाकण्ठाश्लेषे निवसति परं शैत्यमधुना ॥

(आ) SkV 201, Kav 91, Skm (Skm [B] 1267, Skm 2.159.2 ), ŚbB 3.166, SSSN 213.3.

(*a*) कूले [मूले] Kav; मृदुप° SSSN.

(*c*) मुहूर्तं Kav; °ननतटे Skm.

(*d*) प्रियागाढ़ा° SSSN ; निविशति (°सति) पदं Skm (but Skm[POS] as above).

Śikhariṇī metre

Coolness, which stayed a while beneath the waters,/made brief acquaintance with unguent of sandalwood,/set foot on lily stems and moonlight, /and rested later in the shade of tasty plantains, /now is found alone/with my sweetheart's arms. (D.H.H. Ingalls's translation).

1977*

अपां विहारे तव हारविभ्रमं
करोतु नीरे पृषदुत्करस्तरन् ।
कठोरपीनोच्चकुचद्वयीतट-
त्रुटत्तरः सारवसारवोर्मिजः ॥

(अ) Naiṣ 12.7.

(*c*) °तटे Naiṣ (var.) (Mallinātha).

(*d*) त्रुटत्तरः Naiṣ (var.). (Nārāyaṇa).

Vaṁśastha metre.

In thy water sports (with him), let the floating mass of bubbles on the water, produced by the Sarayū's noisy waves, assume a pearlstring's grace [ *or* : produce the illusion of a pearl-string ], heavingly breaking against the bank of thy firm, high and rounded breasts. (K.K. Handiqui's translation).

अपां हि तृप्ताय न see शुद्धान्तसंभोग°

1978*

अपाकुरु कपोलतः सखि भुजङ्गवल्लीरसं
परित्यज कुचस्थलात् त्रुटितबन्धनं कञ्चुकम् ।

पिधेहि दशनच्छदे दशनजक्षतं लाक्षया
वदेत्थमबलागणे गुरुजने कथं यास्यसि ॥

(अ) Janśṛṅg 96.

Pṛthvī metre.

Friend, remove the juice of betelroll from cheeks and change the jacket whose seams have snapped ; cover also your lips with red lac so as to conceal the teeth-marks (wounds inflicted by teeth). Tell me, how can a young lady go before the elders, ladies all, with such tell-tale marks ? (A. A. R.).

अपाकृत: स कथमस्तु see No. 2172.

1979*

अपाकृत्याशेषाण्यपि च घनजालानि परितस्
तमोधूमस्तोमोद्भवमलिनिमानं च तदनु ।
शरच्चन्द्रः शिल्पी रतिपतिमुदेऽसौ निजकरैः
सुधासंदोहार्द्रैर्भुवनभवनं पाण्डुरयति ॥

(आ) SR 345.44, SSB 221.51.

Śikhariṇī metre.

Having driven away on all sides every vestige of clouds and thereafter the darkness which is black as mass of smoke, the autumnal moon, the artisan, friend of Cupid, has whitened with his own hands of rays the abodes in the three words with fresh white wash to please his friend, the god of love. (A. A. R.).

1980*

अपाङ्गतरले दृशौ मधुरवक्रवर्णा गिरो
विलासभरमन्थरा गतिरतीव कान्तं मुखम् ।
इति स्फुरितमङ्गके मृगदृशः स्वतो लीलया
तदत्र न मदोदयः कृतपदोऽपि संलक्ष्यते ॥

(आ) Kpr 10. 546, Amd 321. 927, ARJ 193.8-11, AR 211. 3-6, Kuv *ad* 80. 147, SRK 272. 26 (a. Rasika-jīvana), SR 253.27 (a. Kpr.), SSB 62.42 (a. Kpr.).

(*a*) तरलवक्रवर्णा SRK, SR, SSB, Kuv (but var. as above) ; मधुरवक्त्र(क्र)वर्णा Amd (var.) ; मधुरवक्त्रवर्णा ARJ.

(*c*) अङ्गकैर् मृगदृशां SRK, SR, SSB, Amd, ARJ, Kuv (but var. as above).

(*d*) यदत्र ARJ.

Pṛthvī metre.

The eyes are tremulous in the corners ; words sweet and artful ; the movement graceful and languid, the face extremely light ; all this has appeared naturally in the tender body of the fawn-eyed one through lasciviousness ; so that no sign of intoxication is perceptible in her body.[1] (G. Jhā's translation).

1. Quoted in Kpr. to illustrate *mīlita*—the lost.

1981*

अपाङ्गपातैरपदेशपूर्वैर्
एणीदृशामेकशिलानगर्यात् ।
वीथीषु वीथीषु विनापराधं
पदे पदे शृङ्खलिता युवानः ॥

(अ) BhPr 277 (description of the city of Ekaśilā by Kālidāsa).

(आ) SuM, Appendix II.10.

(*a*) अपदेषु पू° SuM.

Upajāti metre (Upendravajrā and Indravajrā).

In every street, at every step in the city of Ekaśilā youths (are) fettered, without fault (on their part) by the side-long pretextful glances of gazelle-eyed (damsels). (L.H. Gray's translation).

1982*

अपाङ्गसंसर्गि तरङ्गितं दृशोर्
भ्रुवोररालान्तविलासि वेल्लितम् ।
विसारि रोमाञ्चनकञ्चुकं तनोस्
तनोति योऽसौ सुभगे तवागतः ॥

(आ) Kpr 7.184, SR 304. 3 (a. Kpr.), SSB 154.4 (a. Kpr.).

(*b*) °विकासि SR ; वल्लनम् SR ; वेल्लनम् SSB.

(*c*) रोमाञ्चितक° SR, SSB.

Vaṁśatha metre.

(O beautiful one !) Here has come—one who brings a tremor to your eyes, an elegant curvature to your eye-brows and a bodice of thrilling hairs to your body. (G. Jhā's translation).

1983*

अपाङ्गस्तव तन्वङ्गि विचित्रोऽयं भुजङ्गमः ।
दृष्टमात्रः सुमनसाम् अपि मूर्छाविधायकः ॥

(आ) PV 240 (a. Gaurī), SskṛP 12. 27.

Slim lady, the outer corner of your eye indeed works like a strange snake ; for a mere sight of it produces swoon (the effect of poison : that of love) even of gods and the well disposed. (A. A. R.).

1984*

अपाङ्गात् पुच्छमूलं तु तिर्यगश्वं प्रमाणयेत् ।
खुरान्तात् ककुदं यावद् ऊर्ध्वमानेन बुद्धिमान् ॥

(आ) ŚP 1641.

A wise man should measure the length of a horse from the outer corner of the eye to the root of its tail ; the height of the animal from the tip of its hoof to the top most point of its *kakud* (the shoulder). (A. A. R.).

1985

अपात्रं पात्रता याति यत्र पात्रं न विद्यते ।
अस्मिन् देशे द्रुमो नास्ति एरण्डोऽपि द्रुमायते ॥

(अ) Cr 1160 (CNF 83, CNI II.61). Cf. यत्र विद्वज्जनो नास्ति

(*a*) पात्रतां CNF (MS), CNI II; also E. Teza in GSAI 1.45; यान्ति CNF (MS).

(*b*) पात्र CNF (MS); वीघते CNF (MS).

(*c*) निरस्तपादपे देशे CNI II; यस्मिनेशे दुमो (for द्रुमो) नास्ति CNF (MS); ना° द्रु° Cr.

Even an unworthy person becomes worthy when worthy persons are not available. A castor-oil plant is considered as a tree where other trees are not found.

अपात्रं(°त्रे)भजते नारी see नीचमाश्रयसौ

1986

अपात्रवर्षणं जातु न कुर्यात् सद्भिर्गर्हितम् ।
अपात्रवर्षणात् किं स्याद् अन्यत् कोशक्षयादृते ॥

(अ) KN (KN (ĀnSS) 5. 65, KN (Bl) 5.66).

(आ) IS 413.

(*cd*) °वर्षणादन्यत्किं स्यात्कोष° KN (Bl).

A monarch should never waste his riches on undeserving persons, as such an act has been denounced by the wise. For, what else comes out of such showering of wealth on the unworthy, but the exhaustion of the exchequer. (M.N. Dutt's translation).

1987

अपात्रे पात्रताबुद्धिः पात्रे बुद्धिरपात्रता ।
ऋणानुबन्धरूपेण दातुरुत्पद्यते मतिः ॥

(आ) Same 2 ऋ 1.

The undeserving person becomes a fit recipient and a fit person unworthy to receive gifts ; such becomes the inclination of a donor when prompted by the tie of discharging a debt (of former life). (A. A. R.).

1988

अपात्रे रमते नारी गिरौ वर्षति वासवः ।
खलमाश्रयते लक्ष्मीः प्राज्ञः प्रायेण निर्धनः ॥

(अ) Cr 70 (CR 7.52, CPS 212.95). Cf. नीचमाश्रयसौ and लक्ष्मीर्लक्षणहीने वा

(आ) SRHt 239.37 (a. Sundarapāṇḍya), SSSN 200.30.

(*b*) वर्षणम् [वा°] CR (var.).

(*c*) लुब्धम् [ख°] SRHt, SSSN; वित्तं [ल°] SRHt, SSSN.

(*d*) प्राज्ञा: CR (var.), SRHt ; प्राज्ञा SSSN ; निर्धना: CR (var.), SRHt; निर्धनम् SSSN.

A woman is pleased with an unworthy person, the rain god [Indra] showers on hills, Lakṣmī protects the wicked ones, a wise man is generally poor. (A. A. R.).

1989**

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ।
युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥

(आ) ŚP 4418 (a. Yogaśāstra).

By controlling the *mūla*, the lowest extremity, the vital airs *prāṇa* and *apāna* come in unison; the discharge of urine and faeces is reduced and even the old man becomes young again. (A. A. R.).

1990**

अपानेन पुनः कश्चित् प्रेरितः कालरूपिणा ।
निःश्वासोच्छ्वासकृद्याति जपन् हंसेत्यहर्निशम् ॥

(आ) ŚP 4320.

If one is impelled by the vital air *apāna* which is of the form of *kāla* [untimely death], its bad effects can be mitigated greatly by deep breaths and constant repetition of *hamsa*. (A A. R.).

1991*

अपापघनसंवृतेरविशदस्मितात्युन्नमत्
समस्तनरसावरग्रहणतः कृतार्थप्रिया ।
रतिर्मनसि जायते यदि कदापि शौर्याश्रिया
तदैव सकलं जनुः सफलमेवमाहात्मभूः ॥

(अ) Ras 4.

(*a*) Version A : अ-पाप-घन-संवृतेर् अविशद् अस्मिताऽत्यु°
Version B : अपाऽपघन-संवृतेर् अविशद-स्मिताऽत्यु°

(*b*) Version A : समस्त-नर-साद°
Version B : सम-स्तन-रसाद°

(*c*) Version A : रतिर् मनसि जायते यदि कदापि शौर्य-आश्रया
Version B : रतिर् मनसि जायते यदि कदापि शौर्याऽश्रया

Pṛthvī metre.

*Verson A* :

Lord Brahmā has said that the birth of a person becomes fruitful if delight and a sense of duty enters the mind along with devotion to Kṛṣṇa, with the thick cover of sins removed and the sense of the ego is absent and great regard shown to all beings.

*Verson B* :

The god of love has said that love finds its fulfilment if it springs in the mind along with courage (in wooing) a dear damsel and with limbs tight round her, having a charming smile and with the towering and even breasts well grasped (A. A. R ).

1992

अपापास्तत्कुलीनाश्च मानयन्ति स्वकान् हितान् ।
एष प्रायो नरेन्द्राणां शङ्कनीयस्तु शोभनः ॥

(अ) R (R[Bar]6. App. I. No. 8. l. 15-16, R [R] 6.18.11 ; R [B] 6.18.11).

Benevolent advice given by well-wishers is taken by the good and their clan; but kings generally view such an advice with suspicion (T.S. Raghavacharya's translation).

1993

अपामुद्वृत्तानां निजमुपविशन्त्या स्थितिपदं
दधत्या शालीनामवनतिमुदारे सति फले ।
मयूराणामुग्रं विषमिव हरन्त्या मवमहो
कृतः कृत्स्नस्यायं विनय इव लोकस्य शरदा ॥

(अ) Mudr 3.8.

(आ) JS 227.8 (a. Viśākhadeva).

(*a*) °पथं [°पदं] Mudr (var.).

(*b*) ददत्या Mudr, JS ; दत्या [द°] Mudr (var.).

(*c*) मुदमहो Mudr (var.); म...हो JS (MS).

(*d*) शरद: Mudr (W).

Śikhariṇī metre.

Directing the surging waters to their abiding course, teaching the paddy to bend with modesty when the season's yield is profuse, removing from the peacocks vanity like a severe poison, the autumn has marvellously regulated the entire world ! (R. S. Walimbe's translation).

1994

अपायकलिता मनुर्जगति सापदः सम्पदो
विनश्वरमिदं सुखं विषयजं श्रियश्चञ्चलाः ।
भवन्ति जरसारसास्तरललोचना योषितस्
तदप्ययमहो जनस्तपसि नो परे रज्यति ॥

(अ) AS 325.

(*a*) संपदो AS.

(*b*) °जं श्रिय° om. B in AS.

(*c*) जरसा रसा° AS (var.).

(*d*) तदप्यजमहो AS (var.); परै or परि AS (var.).

Pṛthvī metre.

The use of *mantra-s* is fraught with dangers and so is wealth, sensual pleasures are evanescent, and inconstant is prosperity. Women with loving glances become stale in old age, alas ! man does not take delight in penance supreme. (A. A. R.).

1995

अपायसंदर्शनजां विपत्तिम्
उपायसंदर्शनजां च सिद्धिम् ।
मेधाविनो नीतिविधिप्रयुक्तां
पुरः स्फुरन्तीमिव दर्शयन्ति ॥

(अ) P (PT 1.21, PTem 1.18, PS 1.27, PN 2.18, PP 1.47, Pts 1.61, PtsK 1.70, PRE 1.23), H (HJ 2.59, HS 2.59, HM 2.62, HK 2.62, HP 2.55, PN 2.54, HH 48.25-6, HC 64. 19-20). Cf. KṣB 16.273. Cf. Ru 24 and ABORI 15.47.

(आ) SR 172.836 (a. P), SSB 508.836, IS 415.

(इ) Old Syriac 1.15.

(*a*) °दर्शनतां PS (var.).

(*b*) °दर्शनतां PS (var.).

(*c*) नीतिविदः प्र° PT, PTem; नीतिविदप्रयुक्ताः (°विदि°) PS ; नीतिपथप्रयुक्ताः (°प्रविष्टाः; °थः प्रवृत्ता; °प्रवृत्ताः; °प्रवृद्धाः) PS (var.); नीतिगुणप्रयुक्तां PP, Pts, PtsK.

(*d*) पुरस्सरन्तीमिवि PS (var.); परि [पुरः] IS; वर्णयन्ति [°द°] IS.

Upajāti metre (Upendravajrā and Indravajrā).

The wise exhibit, as if breaking forth before (us), as the result of the rules of polity, disaster occasioned by the manifestation of helplessness, and success resulting from the exhibition of contrivance. (F. Johnson's translation).

1996*

अपायि मुनिना पुरा पुनरमायि मर्यादया
अतारि कपिना पुरा पुनरवाहि लङ्कारिणा ।
अमन्थि मुरवैरिणा पुनरबन्धि लङ्कारिणा
क्व नाम वसुधापते तव यशोऽम्बुधिः क्वाम्बुधिः ॥

(अ) Mahāpadya 9 (a. Kālidāsa) (KSH 484).

(आ) Can *ad* 3.1 (p. 33), SR 135.28, SSB 448.28, IS 416, SRK 124.3 (a. Indiśesaprukha).

(*a*) मर्यादयाप्य् SR.

(*b*) व्यतारि [अ°] Can; स्वतारि SSB; पुनरशोषि कल्पाग्निना Can; पुरा हनुमता यथा गोष्पदम् SSB.

(*d*) नाथ [ना°] Can.

Pṛthvī metre.

Where is the comparison, O king, fame between the sea of your fame and the (common) sea which was drunk up by the safe Agastya in days of yore and limited in its place (and may not spread like your fame), crossed by the monkey Hanūmān and burnt by the foe of Laṅkā, which was churned by Viṣṇu [the enemy of Mura] and fettered (bunded) by Rāma, the foe of Laṅkā? (A. A. R).

1997*

अपारः पाथोधिः पुलिनपदवी योजनशतं
निरालम्बो मार्गो वियति किल शून्या दश दिशः ।
इतीवार्यं कीरः कतिपयपदान्येव गगने
मुहुर्भ्राम्यन् भ्राम्यन् पतति गुणवृक्षे पुनरपि ॥

(आ) SR 227.195, SSB 618.15, Vidy 157, Ava 98.

(*b*) वियति वत [वि° कि°] Vidy.

(*c*) इतोवार्यं Vidy.

(*d*) मुहुर्भ्रान्त्वा भ्रान्त्वा पतति Vidy.

Śikhariṇī metre.

Boundless is the ocean and the sandy shore a hundred *yojana-s*, the path of the sky has no firm support, and all empty are the ten quarters—this thinking and flying a little in the sky and wandering hither and thither, the parrot once again rests on the mast of the ship.[1] (A. A. R.).

1. The place of refuge.

1998*

अपारपुलिनस्थलीभुवि हिमालये मालये
निकामविकटोन्नते दुरधिरोहणे रोहणे ।
महत्यमरभूधरे गहनकन्दरे मन्दरे
भ्रमन्ति न पतन्त्यहो परिणता भवत्कीर्तयः ॥

(अ) Śambhu's Rājendrakarṇapūra (KM I.30) 52.

(आ) VS 2607 (a. Śambhu).

Pṛthvī metre.

The waves of your fame are wandering over the vast regions of the seas and sandy shores, over the mountain Himalayas and the mount Malaya and the high and unclimbable regions of Rohaṇa, the mountain of Ceylon, over the divine Meru, and the mountain Mandara, full of caves; and in spite of its ripeness of age, your fame never once falls down (but ever soars). (A. A. R.).

1999

अपारसंसारसमुद्रमध्ये
संमज्जतो मे शरणं किमस्ति ।
गुरो दयालो कृपया वदैतद्
विश्वेशपादाम्बुजदीर्घनौका ॥

(अ) Praśnottaramālā of Śuka (p. 107 in *Monatsberichte der Kön. Preuss. Ak. der Wiss.* in Berlin 1868).

(आ) IS 417.

Upajāti metre (Upendravajrā and Indravajrā).

What refuge have I who am sunk in the boundless ocean of *saṁsāra* [worldly life]? Preceptor compassionate, kindly tell me. There is the big ship of the lotus feet of the lord of the universe.[1] (A. A. R.).

1. Śiva.

2000

अपारे काव्यसंसारे कविरेव प्रजापतिः ।
यथा वै रोचते विश्वं तथेदं परिवर्तते ॥

(अ) Agni-pur 339.10, Dhv (HSS) 551.16-7.[1]

(आ) PAn 55.231.

(*b*) कविरेक: (Dhv [HSS] as above) Dhv (other edns.).

(*c*) यथाऽसौ Dhv (HSS) (printed wrongly, but corrected to यथाऽस्मै in the *ṭīkā* there below (cf. Dhv [HSS] 551.23), यथाऽस्मै Dhv (other edns.).

1. Cf. P.V. Kane, *History of Sanskrit Poetics*, Delhi (pp.7-8).

In the boundless poetry of worldly life the poet alone is the lord creator. As he wills, so they take shape the world of poetry and the world of life. (A. A. R.).

2001

अपारे पाथोधौ किमिति सतिमिग्राहगहने
निलीय श्रीनाथः स्वपिति भुजगे शङ्कित इव ।
किमेतावद्भिर्वा भवतु किल सर्वातिशयितः
श्रिया संश्लिष्टाङ्गो व्यपगतभयं को निवसतु ॥

(आ) SMH 11.40.

(*d*) ह्रिया or प्रिया [श्रि°] SMH (var.).

Śikhariṇī metre.

In the vast ocean so deep and full of whales and sharks the lord of Lakṣmī [God Viṣṇu] seems to sleep full of apprehension. Does this surprise you ? Who can sleep free from fear when embraced by Śrī [the goddess of wealth]? (A. A. R.).

2002*

अपारैर्व्यापारैरहरिह नयन्तोऽशनदशा-
स्वथ स्नाताः संध्यां विदधति न जातु स्वसमये ।
त्यजन्तः स्वां वृत्तिं द्विजकुलभवा ग्रामगणकी-
भवन्तो हन्तामी कथमपि च जीवन्ति बहवः ॥

(अ) Viśvaguṇādarśacampū (NSP) 133.

(आ) SR 99.15, SSB 386.18.

Śikhariṇī metre.

Many are the Brāhmaṇa-s, alas ! who somehow eke out a livelihood as village clerks, giving the go by to their own proper duties (as Brāhmaṇa-s), ever immersed in petty activities, they bathe and worship the Sandhyā just at meal time allowing the proper time for them to pass unnoticed. (A. A. R.).

2003

अपार्थकमनायुष्यं गोविषाणस्य भक्षणम् ।
दन्ताश्च परिघृष्यन्ते रसश्चापि न लभ्यते ॥

(अ) MBh (MBh [Bh] 12.138.56 *cd/ef*; MBh[R]12.140.56 *cd/ef*; MBh[C] 12.5303).

(आ) IS 253, Pr. 362.

(*a*) अनर्थकम् MBh (var.); अस्वार्थकम् MBh (var.).

(*b*) लक्षणम् [भ°] MBh (var.).

(*c*) परिधृष्यंते (or °मृज्यंते or °पिष्यंत or °मृद्यंते or °मृष्यन्ते or मृष्यति or °दश्यंते MBh (var.).

(*d*) विद्यते [ल°] MBh (var.).

To eat cow-horns is fruitless and never invigorating[1] By eating them one's teeth are broken while the taste is not gratified. (P.C. Roy's translation).

1. in the same way as for the king "to cross a river with the aid of two arms" only i. e. without the help of others.

2004

अपार्थेतरयुक्तानां व्याससंग्रहशालिनाम् ।
अपि गोपालगीतानां निवेशो निगमादिषु ॥

(आ) SNi 11.7 (om. in SNi (KM)).

To those who waste their time in worthless things there are the songs of the Gītā of the lord Kṛṣṇa, shining in the midst of Vyāsa's work which admit them to the truths of the Veda-s. (A. A. R.).

अपालपञ्जरः see शरणागतः क्षुधार्तश्च.

2005*

अपास्तपाथेयसुधोपयोगैस्
त्वच्चुम्बिनैव स्वमनोरथेन ।
क्षुधं च निर्वापयता तृषं च
स्वादीयसाध्वा गमितः सुखं तैः ॥

(अ) Naiṣ 8.87.

Upajāti metre (Upendravajrā and Indravajrā).

Omitting to take any supply of nectar as provision for the way, happily did they make their journey with their desire alone fixed on thee—the sweet desire allaying their hunger and thirst. (K.K. Handiqui's translation).

2006*

अपास्तपाथोरुहि शायितं करे
करोति लीलाकमलं किमाननम् ।
तनोषि हारं कियदस्रुणः स्रवैर्
अदोषनिर्वासितभूषणे हृदि ॥

(अ) Naiṣ 9.105.

(*b*) लीलानलिनं Naiṣ (var.) (Mallinātha).

Vaṁśastha metre.

Why art thou turning thy face into a toy-lotus placed on thy hand that had discarded the lotus? On thy bosom, that has banished ornaments through no fault of theirs, how long wilt thou create a string of pearls with the streams of thy tears? (K.K. Handiqui's translation).

अपास्तविद्रुमच्छाया see No. 2636.

2007*

अपास्तस्ताराभिर्विधन इव कामी युवतिभिर्
मधुच्छत्रच्छायां स्पृशति शशलक्ष्मा परिणतः ।
अयं प्राचीकर्णाभरणरचनाशोककुसुम-
च्छटालक्ष्मीचौरः कलयति रविः पूर्वमचलम् ॥

(आ) Skm (Skm [B] 1189, Skm [POS] 2.143.4) (a. Śatānanda). Cf Kav; p. 110.

Śikhariṇī metre.

The moon [the hare-emblemed one] grown old possesses the colour of bees-wax and is thrust out by the stars as an indigent lover is turned out by young women. The sun adorns the eastern will possessing the beauty of a cluster of blossoms of *aśoka*-tree adorning the ears of the eastern quarter. (A. A. R).

2008*

अपास्य लक्ष्मीहरणोत्थवैरिताम्
अचिन्तयित्वा च तदद्रिमन्थनम् ।
ददौ निवासं हरये महोदधिर्
विमत्सरा धीरधियां हि वृत्तयः ॥

(आ) VS 861.

Upendravajrā metre.

Ignoring the enmity caused by the seizure of his daughter Lakṣmī and not minding the churning by the mountain [Mandara] (which was done at his instigation) the great ocean gave a place of shelter to the Lord Viṣṇu. Free from malice are the doings of the magnanimous. (A. A. R.).

2009

अपि कल्पानिलस्यैव तरङ्गस्य महोदधेः ।
शक्यते प्रसरो रोद्धुं नानुरक्तस्य चेतसः ॥

(अ) Cr 1136 (CRT 7.4, CRC 7.10, CPS 187.35), GP 1.114.8.

(आ) VS 3333 (a. Vyāsamuni), Vyās 77, IS 423, Subh 77.

(इ) Vyās (C) 74, Vyās (S) 75.

(*ab*) अतिचण्डानिलोद्भूततरङ्गस्य (अपि°) म° Cr, IS, Subh, Vyās (C), Vyās (S).

(*c*) प्रसभं रोधो (रोद्धुं) Cr, VS; बोद्धुं GP.

(*d*) नह्यरक्तस्य GP.

Even the course of the high rolling sea baffled by furious wind could be checked, but not the course of a loving heart.

2010

अपि कापुरुषो भीरुः स्याच्चेन्नृपतिसेवकः ।
तथापि न पराभूतिं जनादाप्नोति मानवः ॥

(अ) P (PP 1.112, PtsK 1.165). Cf. No. 2011.

(आ) IS 418.

(*a*) भीतः PP.

Though fashioned on a cowardly plan/and mean, a royal servant can/resent affronts from any man. (A.W. Ryder's translation).

2011

अपि कापुरुषो भीरुः स्याच्चेन्नृपतिसेवकः ।
यदाप्नोति फलं लोकात् तस्यांशमपि नो गुणी ॥

(अ) P (Pts 1.149). Cf. No. 2010.

(आ) SR 149.279, SSB 472.185, IS 419.

(*c*) बलं [फ°] SR.

Remuneration is received by a contemptuous and cowardly man, (if he is) a royal servant; (but) in this world a man with good qualities [who is not a royal servant] does not receive even a part of it [remuneration which a royal servant receives].

2012

अपि कापुरुषो मार्गे द्वितीयः क्षेमकारकः ।
कर्कटेन द्वितीयेन जीवितं परिरक्षितम् ॥

(अ) P (Pts 5.104 and 106, PtsK 5.89 and 92, PM 5,58). Cf. Nos. 7593-4.

(आ) IS 420.

(*d*) सर्पात् पान्थः प्ररक्षितः PtsK 5.89 and 92.

Even a contemptuous man affords peace and security as a companion; life was once saved by a crab who accompanied [Brahmadatta].

2013

अपि कालस्य यः कालः सोऽपि कालमपेक्षते ।
कर्तुं जगन्ति हन्तुं वा कालस्तेन जगत्प्रभुः ॥

(अ) Sabhā 65.

He who is the destroyer of Kāla [Lord Śiva], he too has to bide his time to create or destroy the universe. Hence Time is the lord of the universe. (A. A. R.).

2014

अपि कीर्त्यर्थमायान्ति नाशं सद्योऽतिमानिनः ।
न चेच्छन्त्ययशोमिश्रम् अप्येवानन्त्यमायुषः ॥

(अ) P (PT 3.31, PRE 3.22). Cf. Ru 136.

(इ) Old Syriac 6.13.

(*c*) चेच्छन्ति यशो PT (MS).

(*d*) एवानन्यम् PT (MS).

Do not proud men rush unhesitatingly to destruction for the sake of glory? And they will have nothing of a very eternity of life, if it be attended by disgrace. (F. Edgerton's translation).

2015

अपि कुञ्जरकर्णाग्राद् अपि पिप्पलपल्लवात् ।
अपि विद्युद्विलसिताद् विलोलं ललनामनः ॥

(अ) Dar 1.63.

(आ) VS 2770, IS 421, Subh 93.

(*a*) °कर्णान्ताद् Subh.

The mind of women is more fickle than the tips of the elephant's ears, more than the tender leaves of the *pippala*, [the holy fig tree] and the flash of lightning. (A. A. R).

अपि कुपित अति see No. 527.

अपि कुपि° see No. 526.

2016

अपि क्रियार्थं सुलभं समित्कुशं
जलान्यपि स्नानविधिक्षमाणि ते ।
अपि स्वशक्त्या तपसि प्रवर्तसे
शरीरमाद्यं खलु धर्मसाधनम् ॥

(अ) VCsr 10.5, Kum 5.33.

(*a*) अयि Kum (var.); क्रियार्थे Kum (var.); अपि प्रसन्नेन Kum (var.); अप्याज्ञया Kum (var.).

(*b*) जलान्यपि (where in *a* अयि instead of अपि) Kum (var.); °विधौ क्षमाणि ते Kum (var.).

(*c*) अयि Kum (var.); तपसे Kum (var.).

Vaṁśastha metre.

The firewood and the sacred *kuśa*-grass for the sacrifice are easy to obtain; the waters also are sufficient for you to perform the ritual bath; by your own power you may easily engage in ascetic practices; but the body, I say, is the prime requisite for religious performances. (F. Edgerton's translation).

अपि क्षुद्रो माभून् see No. 2735.

2017

अपि घोरापराधस्य धर्ममाश्रित्य तिष्ठतः ।
स हि प्रच्छाद्यते दोषः शैलो मेघैरिवासितैः ।।

(अ) MBh (MBh [Bh] Ādiparvan; Appendix I; 81 lines 117-8, MBh [R] 1.142.56-7], MBh[C]1.5599).

(आ) IS 422.

(*a*) अपकारापराद्धस्य MBh (var.).

(*c*) अपि [स हि] MBh (var.) ; अभिप्र° MBh (var.).

(*d*) घनैरर्क [शैलो मेघैर्] MBh (var.).

Of one who acts according to *dharma* even a great offence (committed) unwittingly) is excused [covered up], just as a mountain is concealed [covered over] by dark blue clouds. (A. A. R).

अपि चण्डानिलोद्धूत- see No. 2009.

अपि चातक° see No. 2740.

2018

अपि चाप्यफलं कर्म पश्यामः कुर्वतो जनान् ।
नान्यथा ह्यभिजानन्ति वृत्तिं लोके कथंचन ।।

(अ) MBh (MBh [Bh] 3.33.10 *cd/ef*, MBh[R]3.32.12, MBh [C] 3.1213).

(आ) IS 424, Pr 363.

(*a*) अपि चास्य फलं or दृष्ट्वापि च फलं MBh (var.).

(*c*) ह्यधि° or ह्यपि° or वै वि° or ह्यति° or त्वभि° MBh (var.) ; °गच्छंति [°जा°] MBh (var.).

(*d*) संतो (शांता or संति) लोके हि दांभिकाः MBh (var.); वृत्ति लोकाः or लोके वृत्ति MBh (var.) ; लोकाः MBh (var.).

It is even seen that creatures sometimes perform acts that bear not[1] fruits, for without acts the course of life would be impossible. (P.C. Roy's translation).

1. P.C. Roy has "have no."

अपि चास्य फलं see No. 2018.

2019*

अपि चिन्तामणिश्चिन्ता- परिश्रममपेक्षते ।
इदं त्वचिन्तितं मन्ये कृतमाश्चर्यमार्यया ।।

(अ) Mālati 10.22.

Even the wish-fulfilling gem stands in need of the exertion of wishing (by a person who wants something, before it can grant his desire) ; but this, I think, is a wonderful thing done by the noble lady without being wished for ![1] (R.D. Karmarkar's translation).

1. Words of Mādhava and Makaranda.

2020

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः ।।

(अ) MBh (MBh[Bh]6.31.30=BhG 9.30 [Cf. MBh 13.591* l. 2]).

(आ) SRHt 267.12 (a. MBh).

(*a*) स दुराचारो SRHt.

(*d*) व्यवहितो MBh (var.).

Even if a very evil doer/revers Me with single devotion,/he must be regarded as righteous in spite of all;/for he has the right resolution. (F. Edgerton's translation).

2021

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ।।

(अ) MBh (MBh [Bh] 6.26.36; MBh[C] 6.1029=BhG 4.36).

(*c*) सर्वज्ञान° MBh (var.).

Even if thou art of sinners/the worst sinner of all,/merely by the boat of knowledge all/(the "sea" of) evil shalt thou cross over. (F. Edgerton's translation).

2022*

अपि जनकसुतायास्तच्च तच्चानुरूपं
स्फुटमिह शिशुयुग्मे नैपुणोन्नेयमस्ति ।

ननु पुनरिव तन्मे गोचरीभूतमक्ष्णोर्
अभिनवशतपत्रश्रीमदास्यं प्रियायाः ॥

(अ) Uttara 6.26.

(आ) Amd 69.133, Sar 5.82 (p. 600).

(*a*) तच्चात्ररूपं Amd.

(*d*) °शतपत्त्रग्रीव° Sar (var.).

Mālinī metre.

This and that again, similar to those of the daughter of Janaka also, are with a little skill, to be clearly guessed in these two boys. Nay, methinks the face of my darling, bearing the charm of a fresh-blown lotus, has as if once again, come within the range of my eyes. (S. Ray's translation).

2023

अपि जलकणान् पयोधेर्
दूरादाहृत्य जायते जलदः ।
निकटाद् घटानपि शतं
समीहरन् वारिहार्येव ॥

(आ) SMH 4.18.

(*b*) दूरादाकृष्य SMH (var.).

(*c*) निकटान् SMH (var.).

(*d*) वारिहार्य्येव SMH.

Āryā metre.

The cloud is formed by taking up even water drops from the fnr away sea. One who takes a hundred pots near by is considered as a water-thief. (A. A. R.).

2024*

अपि तद्वपुषि प्रसर्पतोर्
गमिते कान्तिभरैरगाधताम् ।
स्मरयौवनयोः खलु द्वयोः
प्लवकुम्भौ भवतः कुचावुभौ ॥

(अ) Naiṣ 2.31.

(आ) SR 265.287, SSB 58.42 (a. Śrīharṣa), SuMañ 126.16-7 (a. Śrī Harṣa).

(*b*) गमितः SR; कान्तिभरैरगधताम् Naiṣ (var.).

Viyoginī metre.

Verily her breasts are serving as two swimming pitchers both for Cupid and Youth, as they move forward on her body, though made unfathomable by floods of beauty. (K.K. Handiqui's translation).

2025*

अपि तरुवनान्यूष्मायन्ते तपत्यपि यामिनी
दहति सरसीवातोऽप्येष ज्वलन्ति जलान्यपि ।
इति समधिकं ग्रीष्मे भीष्मे न पुण्यवतां भयं
मलयजरसैर्दिग्धं लब्ध्वा वधूस्तनमण्डलम् ॥

(आ) JS 215.16 (a. Śrīpālakavirāja). Cf. JOIB 13.3; p. 257).

(*a*) तरुवङा° JOIB (printing error).

Hariṇī metre.

In the terrible summer when even the forest trees emit heat, when the nights are burning hot, when breeze from lakes burns, and the water in the reservoirs is dreadfully hot, fear approaches not the fortunate lovers when they clasp the rounded bosom of their sweet hearts, smeared with sandal. (A. A. R.).

2026*

अपि तुरगसमीपादुत्पतन्तं मयूरं
न स रुचिरकलापं बाणलक्ष्यीचकार ।
सपदि गतमनस्कश्चित्रमाल्यानुकीर्णे
रतिविगलितबन्धे केशपाशे प्रियायाः ॥

(अ) Ragh 9.67. (Cf. A. Scharpé's Kālidāsa Lexicon 1.4; p. 147).

(आ) Citramīmāṁsā (KM 38) 50.14-17, Citramīmāṁsākhaṇḍa (KM 38) 144. 2-5, Rasagaṅgādhara (KM 12) 288. 16-19, Sar (2.17 : p. 153.4-7, Alaṁkārasūtra ed. Tarkālankāra 120, Kāvyān 40.13-4, Vidy 940, JS 385. 14 (a. Kālidāsa).

(*b*) बाणलक्षीचकार Ragh (var.), Citra°, Citra ...kh.°, Alaṁ°, JS, Vidy.

(*d*) ग्रतिवि॰ Ragh (var.).

Mālinī metre.

He did not make the pea-cock who had a charming plumage, although (flying) from near the horse, the target for his arrow, having been at once put in mind of the abundant hair of his beloved, which were interwoven with variegated flowers and the knot of which was loosened owing to sexual sport. (R.D. Karmarkar's translation).

2027*

अपि तेजो निधिर्हन्त पतितो यदि जायते ।
सुरतं किमिवास्माकम् इति कोकैर्वियुज्यते ॥

(ग्रा) SSB 138.1.

The ruddy geese couples separate from one another with the thought, where alas ! is conjugal happiness for us when the sun (the repository of light) is set ? (A. A. R.).

अपि त्यक्तासि see No. 2744.

2028*

अपि त्वया कैरविणि व्यधायि
मुधा सुधाबन्धुनि बन्धुभावः ।
जनापवादः परितः प्रयातः
समागमो हन्त न जातु जातः ॥

(ग्रा) Pad 96. 24, Ava 59, SR 244. 221, SSB 647.17.

Upendravajrā metre.

In vain, O lily, have you pitched your affection on the moon, the friend of nectar. Only a scandal has spread all around, but no union, alas ! has taken place. (A. A. R.).

अपि दलदरविन्द see No. 2746.

2029*

अपि दलन्मुकुले बकुले यया
पदमधायि कदापि न तृष्णया ।
अहह सा सहसा विधुरे विधौ
मधुकरी बदरीमनुवर्तते ॥

(ग्र) Nītipradīpa of Vetālabhaṭṭa 6 (KSH 527).

(ग्रा) SR 223.74, SSB 611.38, B in SuM after 22.1 (25*), IS 425, Any 825.9, Ava 123.3.

(*a*) बकुलेऽपि वा SuM.

(*b*) पदमदायि SuM, Any; हेलया [तृ°] SR, SSB, Ava, Any (var.); वाञ्छया [तृ°] SuM.

(*c*) विमुखे [वि°] Any.

(*d*) बदरीमनुसेवते SR, SSB, SuM.

Drutavilambita metre.

That she-bee which has never set foot on the blossoms of *bakula*, out of thirst, now follows the worthless *badarī* when fate, alas ! is cruelly adverse. (A. A. R.).

अपि दाक्षिण्ययुक्तानां see No. 561.

2030*

अपि दिनमणिरेष क्लेशितः शीतसंघैर्
अथ निशि निजभार्यां गाढमालिङ्ग्य दोर्भ्याम् ।
स्वपिति पुनरुदेतुं सालसाङ्गस्तु तस्मात्
किमु न भवतु दीर्घा यामिनी कामिनीयम् ॥

(ग्रा) Pad 80.14 (a. Lakṣmaṇa), SR 346.26, SSB 223.29.

(*a*) °मणिरेषः Pad.

(*d*) हैमनी (°मिनी SSB) यामिनीयम् [या° का°] SR, SSB.

Mālinī metre.

Will not the passionate woman of the night be long (in winter) when her lover, the sun, affected by the severe cold, sleeps on at night warmly embracing his wife with his arms and hence tardy of rising in the morn ? (A. A. R.).

2031

अपि दोर्भ्यां परिबद्धा
बद्धापि गुणैरनेकधा निपुणैः ।
निर्गच्छति क्षणादिव
जलधिजलोत्पत्तिपिच्छिला लक्ष्मीः ॥

(आ) SMH 11.37, SR 62.19, SSB 328.19.

(*d*) °त्पत्तिपिच्छला SSB; °त्पतिपिच्छिता or °त्पति° or त्पातविच्छिला SMH (var.) (the last two *contra metrum*).

Āryā-gīti metre.

Though tightly held by the arms and though bound cleverly many times with the ropes of virtues, the lady Śrī (wealth) slips away in a moment, with slippery nature, born as she is of the waters of the sea. (A. A. R.).

अपि धर्माद्बलं see No. 568.

अपि धर्मार्थतत्त्वज्ञः see नृपो धर्मार्थतत्त्वज्ञः

2032*

अपि नदथ निकामं दर्दुराः किं सुवर्ण-
द्युतिभरमुपनीता नूतनैर्वारिपूरैः ।
अयमचिरविनाशी शोचनीयस्तु भावी
स चिरमवटसीम्नि प्राच्य एव क्रमो वः ॥

(आ) Skm (Skm (B) 1766, Skm (POS) 4.26.1) (a. Nākoka), AB 535.

(*a*) अयि [अपि] Skm (var.), AB.

Mālinī metre.

Do you, O frogs, croak so loudly with gusto because you have now acquired a golden sheen by the influx of fresh rain waters ? But this boom will soon pass and dark is your future, for you will ere long be in the fringes of wells for a long time as before. (A. A. R.).

2033*

अपि नाम स दृश्येत पुरुषातिशयो भुवि ।
गर्वोच्छूनमुखा येन धनिनो नावलोकिताः ॥

(आ) VS 501, SR 70. 15 (a. VS), SSB 339.15.

O how we wish that best of men is seen on the face of the earth, who never looks up to the rich men with faces swollen by arrogance ! (A. A. R.).

2034*

अपि नित्यानन्दमयं
सहः श्रियं वहति संततं हृदये ।
कः साधारणपुरुषः
प्रभवत्वेनामनादर्त्तुम् ॥

(आ) SMH 4.5.

Āryā metre.

When that effulgence of eternal bliss Lord Viṣṇu himself ever bears in his heart Śrī [the goddess of wealth], which common man can afford to disregard her ? (A. A. R.).

2035

अपि निपुणतरमधीतं
दुर्विनयारूढचेतसः पुंसः ।
मणिरिव फणिफणवर्ती
प्रभवति शोकाय लोकानाम् ॥

(आ) SMH 3.11.

(*b*) दुर्व्वि° SMH.

(*c*) °फणवर्त्ती SMH.

Āryā Metre.

The learning of a man, however well acquired, if his mind be full of indecorum, contributes only to the misery of the people, just as a gem on the hood of a snake. (A. A. R.).

अपि निरुपम see No. 2057.

2036

अपि निर्मुक्तभोगेन स्वान्तःस्थविषयेक्षया ।
असद्भावाय जायेत जिह्मगेन सहासिका ॥

(आ) SNi 5.7.

(*b*) स्वान्तस्थवि° SNi (KM).

If a person leaves off enjoyments but has a craving for them in his heart, he should be considered as of evil disposition ; and must be classed with a serpent which has cast off its slough but has poison in its fangs. (A. A. R.).

2037

अपि पञ्चशतं दण्ड्यान् दण्डयेत् पृथिवीपतिः ।
अभावे पञ्च कायस्थान् एकं वा स्वर्णकारकम् ॥

(आ) SRHt 150.3 (a. Manu, but not found in MnJ and MnJh) SSSN 129.3 (a. Manu).

(*c*) अथवा SSSN.

If a king punishes five hundred offenders (it is no good) if they do not include five *kayastha-s* and one goldsmith at the least. (A. A. R.).

2038

अपि पञ्चशतं शूरा मृद्नन्ति महतीं चमूम् ।
अथवा पञ्च षट् सप्त विजयन्तेऽनिवर्तिनः ॥

(आ) ŚP 1927.

Five hundred brave men may pound hard a huge army, or five, six or seven heroes may gain victory, but may never return. (A. A. R.).

अपि पिबत चकोराः see No. 2754.

अपि पुत्रकलत्रैर्वा see No. 2039.

2039

अपि पुत्रैः कलत्रैर्वा प्राणान् रक्षेत पण्डितः ।
विद्यमानैर्यतस्तैः स्यात् सर्वं भूयोऽपि देहिनाम् ॥

(अ) P (Pts 1.357, PtsK 1.402).

(आ) IS 427.

(*a*) पुत्रक° Pts, PtsK.

The wise man should save his own life even at the price of his sons or wives ; these are human beings and one can get everything again.

2040

अपि पौरुषमादेयं शास्त्रं चेद्युक्तिबोधकम् ।
अन्यस्त्वार्षमपि त्याज्यं भाव्यं न्याय्यैकसेविना ॥

(अ) Yogavāsiṣṭha 2.18.2.

(आ) SSap 438.

One who ever stands for reason must accept a science, though man made, if it stands to reason ; and he must reject the other (the unreasonable) though it may be propounded by the sages (of yore). (A. A. R.).

2041

अपि प्रगल्भललना- कटाक्षचपलाः श्रियः ।
सन्मन्त्रिप्रणिधानेन चिरं तिष्ठन्ति भूभुजाम् ॥

(अ) Bhārata-mañjarī (NSP) ed. 1.727, Bhandare's ed. 1.734.

(*b*) चटुला [चपलाः] Bhāra° (var.).

Royal fortune, though unsteady as the glances of a bold woman, stays long with kings if they employ able counsellors. (M.S. Bhandare's translation).

अपि प्रसन्नेन सुलभं see No. 2016.

2042*

अपि प्राज्यं राज्यं तृणमिव परित्यज्य सहसा
विलोलद्वानीरं तव जननि तीरं श्रितवताम् ।
सुधातः स्वादीयः सलिलमिदमातृप्ति पिबतां
जनानामानन्दः परिहसति निर्वाणपदवीम् ॥

(अ) Gaṅgālaharī of Jagannātha 6.

(आ) SuMuñ 6.14-7 (a. Paṇḍitarāja Jagannātha).

(*c*) सलिलभरमा° Gaṅgā°.

Śikhariṇī metre.

To those that have abandoned the prosperous kingdom without hesitation as if it were a blade of grass and resorted to your banks with waving cane plants, O mother (river) and drinking your waters, sweeter than nectar, to

their heart's content, the joy (that they experience) laughs at the position of final liberation. (A. A. R.).

2043

अपि प्राणसमानिष्टान् पालितांल्लालितानपि ।
भृत्यान् युद्धे समुत्पन्ने पश्येच्छुष्कमिवेन्धनम् ॥

(अ) P (PP 3.111, Pts 3.121, PtsK 3.126, PM 3.47).

(आ) IS 428.

(*c*) युद्धसमुत्पन्नान् IS.

(*d*) पश्येन्म्लानामिव स्रजम् Pts.

Pet and pamper servants well[1];/love them as you love your life; /yet consider them as dry/finder in the hour of strife. (A.W. Ryder's translation).

1. The king.

2044

अपि बन्धुतया नारी बहुपुत्रा गुणैर्युता ।
शोच्या भवति सा नारी पतिहीना तपस्विनी ॥

(अ) VCsr 30.10.

(*a*) भ्रति [अ°] VCsr; आढ्या VCsr (var.); बन्धुघाता or बन्धुरती VCsr (var.).

(*b*) पुत्रैश्च सं° VCsr (var.); पुत्र° VCsr (var); गणैर् VCsr (var.).

(*c*) भोज्या or नोच्च [शो°] VCsr (var.).

Though a woman be surrounded by kinsfolk, though she have many sons and be endowed with excellent qualities, she is miserable, poor wretched creature, when deprived of her husband. (F. Edgerton's translation).

2045

अपि ब्रह्मपरानन्दाद्- इदमप्यधिकं ध्रुवम् ।
जहार नारदादीनां चित्तानि कथमन्यथा ॥

(आ) ŚP 1949.

This (the science of music) must surely be more pleasing than supreme bliss; how else could it have captivated the minds of great sages like Nārada and others? (A. A. R.).

2046

अपि ब्रह्मवधं कृत्वा प्रायश्चित्तेन शुध्यति ।
तदर्थेन विचीर्णेन न कथंचित्सुहृद्द्रुहः ॥

(अ) P (Pts 1.275, PtsK 1.307).

(आ) IS 429. Cf. SMa 2.63.

(*c*) परैः कृतं तु विस्मृत्य SMa; तदर्हेण Pts.

(*d*) कृतघ्नो नैव शुध्यति SMa; सुहृद्वधः PtsK.

Even a slayer of a Brahmaṇ can be purified by performance of an appropriate penance; but he who injures a friend can never be purified.

2047*

अपि भुजलतोत्क्षेपादस्याः कृतं परिरम्भणं
प्रियसहचरीक्रीडालापे श्रुता अपि सूक्तयः
नवपरिणयव्रीडावत्या मुखोन्नतियत्नतो-
ऽप्यलसवलिता तिर्यग्दृष्टिः करोति महोत्सवम् ॥

(आ) Skm (Skm(B) 517, Skm (POS) 2.9.2) (a. Kālidāsanandin).

Hariṇī metre.

When she throws up her arms (sportively) an embrace is accomplished and when she jokes with her bosom friends one hears the best and sweetest of words. Being newly married she is full of shyness and raises her face with effort (in my presence) and yet the glances from the corner of her eyes though gently done is a great festivity to my eyes. (A. A. R.).

2048*

अपि भोगिषु मणिधारिण
एव निहंसि ननु यद्द्विषोऽपि परान् ।
तत्तव गरुड स्थाने
दानवसंहारिवाहस्य ॥

(आ) SSB 607.5 (a. Saṁgrahitṛ).

Āryā metre.

If, oh Garuḍa, you kill only the gem-decked among the serpents and not others, though you do hate the rest of

the tribe, rightly done is your action for one who is the vehicle of Viṣṇu, the foe of demons. (A. A. R.).

2049

अपि भ्राता सुतोऽर्घ्यो वा श्वशुरो मातुलोऽपि वा ।
नादण्ड्यो नाम राज्ञोऽस्ति धर्माद्विचलितः स्वकात् ॥

(अ) Y (Y(NSP) 1. 358, Y (S) 1.357). (Cf. पिताचार्यः सुहृन्माता)[1].

(आ) IS 430.

1. Mitākṣarā quotes in this connection "another smṛti" : अदण्ड्यौ मातापितरौ स्नातकपुरोहित-परिव्राजकवानप्रस्थाः श्रुतशीलशौचाचारवन्तस्ते हि धर्माधिकारिणः

Even a brother, a son, or a venerable individual, a father-in-law, or the maternal uncle, as well, are not immune from punishment by the monarch, when from their duty they fall away.[1] (J.R. Gharpure's translation).

1. The "other *smṛti*" says : Immune from punishment are the mother and the father, the *snātaka*, the family priest, a hermit, wandering ascetics conducting themselves in accordance with the rules of *śruti* and morality, they are the authorities on *dharma*. (J.R. Gharpure's translation).

अपि मदन न दग्धस्त्वं see No. 2757.

2050

अपि मन्दत्वमापन्नो नष्टो वापीष्टदर्शनात् ।
प्रायेण प्राणिनां भूयो दुःखवेगोऽधिको भवेत् ॥

(अ) P (Pts 2.167, PtsK 2.179).

(आ) SR 382.205, IS 431.

(*b*) वाभीष्ट॰ PtsK, SR.

(*d*) दुःखावेगो Pts.

The severity of pain, increases at the sight of dear ones, even if the pain already lessened or completely disappeared.

2051*

अपि मरणमुपैति सा मृगाङ्के
विलसति क्वैव कथा रसान्तरस्य ।
अयि कथमधुना वधाति शान्ति
विषमशरज्वरतीव्रदेहदाहः ॥

(आ) PV 645 (a. Kṛṣṇapaṇḍita), Subhāṣitasārasamuccaya (MS 105666-1?-c 7 in Asiatic Society, Calcutta) 422[1], SR 275.17, SSB 102.19.

(*a*) मृगाङ्के PV.

Puṣpitāgrā metre.

1. according to PV.

If she were to die even when the moon shines in all his splendour, what will happen to her when other excitants of love are fully present ? O friend, how is this extreme heat of the fever of love in her body to be calmed down now ? (A. A. R.).

2052

अपि मानुष्यकं लब्ध्वा भवन्ति ज्ञानिनो न ये ।
पशुतैव वरा तेषां प्रत्यवायाप्रवर्तनात् ॥

(आ) Sabhā 7.

If, even after having acquired human birth, those who do not become truly wise, it is far better that they are born as beasts ; for then they will do no mischief to others. (A. A. R.).

2053

अपि मार्दवभावेन गात्रं संलीय बुद्धिमान्
अरिं नाशयते नित्यं यथा वल्ली महाद्रुमम् ॥

(अ) Uśanas in Hariv. 1167, Harivaṁśapurāṇa, Harivaṁśaparvan 10.126 (Purāṇa 3. 1 ; p. 61).

(आ) SR 382.206, IS 432.

(*c*) अरि ना॰ Uśanas ; अरिर् SR, IS.

(*d*) वल्लिर् म॰ Harivaṁśapurāṇa.

That intelligent enemy, having concealed himself in the body under the guise of softness, destroys it (gradually) every day, as a creeper does a mighty tree. (A. A. R.).

2054

अपि मुदमुपयान्तो वाग्विलासैः स्वकीयैः
परभणितिषु तोषं यान्ति सन्तः कियन्तः ।
निजघनमकरन्दस्यन्दपूर्णालवालः
कलशसलिलसेकं नेहते किं रसालः ॥

(अ) Prasannarāghava 1.19.

(आ) ŚP 164 (a. Jayadeva), JS 40.32 (a. Jayadeva), SH 457 (a. Jayadeva), SSNL $M_2$33 (p. 111), SR 33.43 (a. ŚP ), SSB 53.35 (a. Jayadeva), IS 433, SuMuñ 23.5-9, SLPr 50.21-4.

(*a*) अवि मुदमुपयातो ŚP (MS).

(*b*) भणितिषु तृप्ति याति ŚP (MS); तृप्ति [तो°] ŚP, SR, SSB : किं नैव सन्तः [स° कि°] Prasanna° (var.).

(*c*) अपि घन° (धन°) ŚP (MS) ; निजरस° JS.

(*d*) कनककलशसेकं IS.

How many good (gifted) people are there, though pleased with the wealth of their works, find pleasure in the words of others ? Does not the mango tree, though filling its basin with the flow of its own honey, need the potful of water to enrich it ? (A. A. R.).

2055*

अपि मृगपतिना करीन्द्रकुम्भ-
स्थलदलनोद्गतपौरुषेण यस्य ।
भयचकितदृशा प्रनष्टमुच्चैः
स हि शरभीकुलराजचक्रवर्ती ॥

(आ) Skm (Skm (B) 1813, Skm (POS) 4. 35.3) (a. Mādhava)

(*a*) दन्त [कुम्भ] Skm (var.).

Puṣpitāgrā metre.

Even that lion so full of valour in tearing the temples of lordly elephants quakes with fear laden eyes and is lost at his sight and that is the foremost in the family of the *śarabha-s* (eight footed animals). (A. A. R.),

अपि मृगाक्षि see No. 2762.

2056

अपि मृद्व्या गिरा लभ्यः सदा जागर्त्यतन्द्रितः ।
नास्ति धर्मसमो भृत्यः किंचिदुक्तस्तु धावति ॥

(अ) Sabhā 77.

There is no servant equal to *dharma* who comes in though gently called, ever vigilant without sloth and runs the errand by a little speech. (A. A. R.).

2057

अपि मेरूपमं प्राज्ञम् अपि शूरमपि स्थिरम् ।
तृणीकरोति तृष्णैका निमेषेण नरोत्तमम् ॥

(आ) ŚP 427, IS 426, Pr 363, IS 7659, SR 76.9 (a. ŚP), SSB 348.11, SRK 67.6 (a. ŚP).

(*a*) अपि निरुपम IS ; अयमेवरुपम ŚP (MS) ; मेरूपम Ś⁻.

(*b*) स्थितम् ŚP (MS).

(*c*) तृणं ŚP (MS) ; तृष्णैषा ŚP.

(*d*) निमिषे न or निमिषेण: ŚP (MS) ; सरोत्तमं ŚP (MS).

Greed, the one thing, undermines [sets at naught as a blade of grass] even the best of men in a moment even though he be intelligent, brave and stable like Meru, the mountain. (A. A. R.).

2058

अपि यत्सुकरं कर्म तदप्येकेन दुष्करम् ।
विशेषतोऽसहायेन किमु राज्यं महोदयम् ॥

(अ) Mn 7.55.

(आ) VīrR 177.25-178.1.

(*d*) किं तु Mn (Calcutta edition) ; किं नु MnJh.

Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man ; how much (harder is it for a king) especially (if he has) no

assistant, (to govern) a kingdom which yields great revenues. (G. Bühler's translation).

अपि यस्यापि व° see No 2195.

2059

अपि राज्यादपि स्वर्गाद् अपीन्दोरपि माधवात् ।
अपि कान्ताकुचस्पर्शात् संतोषः परमं सुखम् ॥

(आ) Cr 71 (CR 8.73).

(*b*) मार्दवात् CR (var.).

(*d*) संतोषं CR (var.).

More welcome than kingship or heaven ; more gratifying than the spring or the moon ; more pleasing than the touch of the bosom of the sweetheart, is contentment, the highest happiness.

अपि रुद्रेण संघर्षम् see No. 2062.

2060*

अपि लपितुमहं न हन्त शक्तस्
तव पुरतः परितापमायताक्ष्याः ।
शिव शिव रसना यतो न यत्नाद्
अपि यतते निजदाहशङ्कयेव ॥

(आ) Vidya 380.

Puṣpitāgrā metre.

Alas ! I too am unable to describe the intense love fever of the long-eyed one. O God, the tongue refuses to function in spite of the best efforts I make as if afraid of being burnt (by her heat). (A. A. R.).

2061

अपि ललितसुगुणवेणिः
सालंकारापि या सुवर्णापि ।
रघुतिलक विहीना चेद्
वाणी रमणीव नैव कल्याणी ॥

(आ) SRK 110.4 (a. Viṭṭhoha Aṇṇā)

Āryā-gīti metre

Speech, though full of sweetness and merits, figures of speech and well-knit syllables, does no good if it does not describe the greatness of Rāma, the best of Raghu-s. Just as a woman is never happy without her husband, O best of Raghu-s, though she has smooth charming tresses, well adorned and has good complexion. (A. A. R.).

2062*

अपि वज्रेण संघर्षम् अपि पद्भ्यां पराभवम् ।
सहन्ते गुणलोभेन त एव मणयो यदि ॥

(आ) SkV 1485, Skm (Skm (B), 1717, Skm (POS) 4.16.2) (a. Vācaspati).

(*a*) रुद्रेण [व°] Skm (var.).

If men will endure being crushed by a bolt and held under foot, all because of their love of virtue [or : being ground by a diamond and held between two feet in the wish to be strung], then they must be jewels. (D.H.H. Ingalls's translation).

2063*

अपि वटतरोः स्पर्धां बीजेन सर्षप सांप्रतं
परिणमसि यो मुष्टिः शाकं सति स्थलसौष्ठवे ।
जठरकुहरक्रीडद्विश्वो यदेकदलोदरे
प्रलयशिशुको देवः शिश्ये पुरेति ह शुश्रुमः ॥

(आ) SRHt 214.2 (a. Kavivallabha)

(*c*) यदेकदळोदरे SRHt.

Hariṇī metre.

If you, O mustard, are competing with the seed of the banyan tree, well, it is indeed fitting ! You become a handful if the soil is good. But we have heard that, in days of yore, the lord, in whose belly the universe sports, slept on the surface of a banyan leaf when He assumed baby-form at the time of deluge. (A. A. R.).

2064

अपि वर्षशतं स्थित्वा सदा कृत्रिमरागिणी ।
वेश्या शुकीव निःश्वासा निःसङ्गेभ्यः पलायते ॥

(अ) Kṣemendra's Deśopadeśa 3.9. (Cf. PO 25; p. 8).

(c) निश्श्वासा Deś°.

(d) निस्सङ्गेभ्यः Deś°.

Even if she stays for a hundred years (with a lover), a prostitute will show (only) pretended love for him; like a she-parrot she will flee without hesitation from anyone.

अपि विजहीहि see No. 2766.

2065*

अपि विधिः कुसुमानि तवाशुगान्
स्मर विधाय न निर्वृतिमाप्तवान्।
अदित पञ्च हि ते स नियम्य तांस्
तदपि तैर्बत जर्जरितं जगत्॥

(अ) Naiṣ 4.89.

(आ) SR 282.132 (a. Naiṣ), SSB 113.16, RJ 1000.

(d) लक्ष्य° [ज°] Mallinātha.

Drutavilambita metre.

Cupid, the Creator was not content even with making flowers thy arrows; he gave the five by specifying them; lo, even so they have shattered the world. (K.K. Handiqui's translation).

अपि विभवविहीनः प्रच्युतो see यदि विभवविहीनः.

2066

अपि वीर्योत्कटः शत्रुर् यतो भेदेन सिध्यति।
तस्माद् भेदः प्रयोक्तव्यः शत्रूणां विजिगीषुणा॥

(अ) P (Pts 3.136).

(आ) IS 434.

In as much as an enemy, however brave, can be overcome by sowing dissension, this dissension in the enemy's camp should be practised assiduous if one desires to conquer the foes. (A. A. R.).

2067*

अपि वेत्ति षडक्षराणि चेद्
उपदेष्टुं शितिकण्ठमिच्छति।
वसनाशनमात्रमस्ति चेद्
धनदादप्यतिरिच्यते खलः॥

(आ) SR 59.203, SSB 322.211, SRK 30.100 (a. Kalpataru), IS 7660.

Viyoginī metre.

The wicked, with the smattering of half a dozen words, desires to instruct the blue-necked god. If he were to have food and clothes he claims to excel the god of wealth. (A. A. R.).

2068*

अपि शारदचन्द्रिका यदीयां
तुलनां गच्छति दुष्करैस्तपोभिः।
न तदुज्झति मानसं मदीयं
हसितं खञ्जनमञ्जुलोचनायाः॥

(आ) PV 289 (a. Mohana [Ojhāka]), Subhāṣita-sāra-samuccaya (MS No. 105666-13-C 7, in Asiatic Society, Calcutta) 560[1].

Aupacchandisika metre.

1. according to PV.

Even the rays of the autumnal moon may come to be equal to her by penances difficult to perform. That smile of the wag-tail eyed charmer cannot leave my memory ever. (A. A. R.).

2069

अपि शास्त्रेषु कुशला लोकाचारविवर्जिताः।
सर्वे ते हास्यतां यान्ति यथा ते मूर्खपण्डिताः॥

(अ) P (Pts 5.40 and 43, PtsK 5.33 and 35).

(आ) IS 435.

All those people, however proficient in the study of the sciences, the *śāstra-s*, if they lack in worldly wisdom become the laughing stock of the world, as did those learned fools. (A. A. R.).

2070*

अपि शिशिरतरोपचारयोग्यं
द्वितयमिदं युगपन्न सह्यमेव ।
जरठितरविदीधितिश्च कालो
दयितजनेन समं च विप्रयोगः ॥

(अ) Viddhasalabhañjikā 4.6, Bālarāmayaṇa 5.25. (Cf. Karpūramañjarī 4.2).

(आ) SR 336.15, SSB 205.16.

Puṣpitāgrā metre.

Two woes there be that coolth alone may heal,/yet if they be conjoined no man may bear—/the burning radiance of the midday sun,/and grief of parting from the well-beloved. (L.H. Gray's translation).

2071*

अपि श्रोणिभरस्वैरां धर्तुं तामशकन्न सः ।
तदङ्गसङ्गजस्तम्भो गजस्तम्भोरुदोरपि ॥

(अ) Naiṣ 20.155.

Though he had arms strong like the posts to which elephants are tied, and though she walked slowly owing to the weight of her hips, he could not catch hold of her, paralysed as he was by the touch of her limbs. (K.K. Handiqui's translation).

2072

अपि संतापशमनाः शुद्धाः सुरभिशीतलाः ।
भुजङ्गसङ्गाज्जायन्ते भीषणाश्चन्दनद्रुमाः ॥

(आ) SNi 5.4.

(*c*) भुजंगसंगा SNi (but SNi [KM] has भुजंगसङ्गा°).

Though they remedy the prickly heat and are pure and fragrantly cool, the sandal trees are ever frightful by their close association with snakes. (A. A. R.).

2073

अपि संपूर्णतायुक्तैः कर्तव्याः सुहृदो बुधैः ।
नदीशः परिपूर्णोऽपि चन्द्रोदयमपेक्षते ॥

(अ) P (Pts 2.26, PtsK 2.27, [Cf. PP 2.22], PM 2.9). Cf. तृप्तियोगः परेणापि and संपूर्णेनापि कर्त°.

(आ) SR 165.523, SSB 497.523, IS 436.

(*c*) बुद्धैः PtsK.

(*d*) मित्रोदयमुपेक्षते PtsK.

Wise men should get friends, even if they live in abundance, the lord of rivers [the ocean], although filled, impatiently waits for the rise of the moon.

2074

अपि संभृतस्य सततं
रिक्तत्वं बिभ्रतो विसर्जनतः ।
उदरस्योदारस्य च
केवलमाकारतो भेदः ॥

(आ) SSB 565.3 (a. Kṛṣṇarāma)

(*a*) सम्भृतस्य SSB.

Āryā metre.

The only difference between *udara*, the belly and *udāra*, the generous, consists in the form ; both otherwise become quite empty after giving up what has been gained. (A. A. R.).

अपि संमानयुक्ताश्च see स्वामिसंमानसंयुक्ताः.

अपि संमानसंयुक्ताः see स्वामिसंमानसंयुक्ताः.

2075*

अपि सत्पथनिष्ठानाम् आशाः पूरयतामपि ।
अगस्त्यवृत्तिर्मेघानां हन्त मालिन्यकारणम् ॥

(आ) SNi 2.4.

(*b*) पूरयितमपि SNi (KM).

Though remaining in the *satpatha* [the sky : the virtuous path] and filling (and fulfilling) the *āśā-s* [directions, desires], the cause of darkness [blemish] in the cloud is that it behaves like Agastya [stooping low]. (A. A. R.).

2076*

अपि स दिवसः किं स्याद्यत्र प्रियामुखपङ्कजे
मधु मधुकरीवास्मद्दृष्टिर्विकासिनि पास्यति ।
तदनु च मृदुस्निग्धालापक्रमाहितनर्मणः
सुरतसचिवैरङ्गैः सङ्गो ममापि भविष्यति ॥

(आ) SkV 777 (a. Vārttikakāra), Skm (Skm [B] 933, Skm [POS] 2.92. 3) (a. Vārttikakāra), AB 524, Prasanna 161 *b* (a. Vārttikakāra).

(*a*) स्यात्स्वास्मिन् Prasanna.

(*b*) वाष्पक्रुष्टि Prasanna ; विकाशिनि Skm.

Will that day ever come whereon my eyes like bees/can drink their fill of honey from my darling's lotus face ;/ when, after sweet and loving talk has led to games of love,/my limbs can join her limbs in busy intercourse ? (D.H.H. Ingalls's translation).

2077

अपि सर्वविदो न राजते
वचनं श्रोतरि बोधवर्जिते ।
अपि भर्तरि नष्टलोचने
विफलः किं न कलत्रविभ्रमः ॥

(अ) BhŚ 370 (doubtful).

(आ) NBh 38, SuB 13. B. 3.

(*a*) शोभते [रा°] NBh ; विराजते [न रा°]SuB.

(*b*) नवचः [व°] SuB ; बुद्धिवर्जिते [न° रा°] SuB.

(*c*) परिणेतरि [अ° भ°] NBh, SuB.

(*d*) सफलः [वि°] NBh, SuB ; किन्नु [किं न] NBh ; किं तु SuB.

Viyoginī metre.

When the listeners are devoid of understanding the words of even the all-wise do not shine. Useless are the sportive charms of the wife when the husband has lost his sight. (A. A. R.).

2078

अपि सहवसतामसतां
जलरुहजलवद्भवत्यसंश्लेषः ।
दूरेऽपि सतां वसतां
प्रीतिः कुमुदेन्दुवद् भवति ॥

(आ) SRHt 36.30 and 239.41 (a. Sundarapāṇḍya), NBh 236 (variant of Dvi 108. Cf. सह वसता°; also so VS 389, SR 58.175, SSB 321.181).

(*b*) °जल° om. NBh (MS).

(*d*) प्रीतिः कुमु° om. NBh (MS) ; भाति [भवति] NBh

Āryā metre.

Even the closest association of the wicked does not produce cohesion [friendship] as in the case of the lotus (leaf) and water. In the case of the good, though they reside afar there is mutual regard as between lily and the moon. (A. A. R.).

अपि सागरपर्यन्तां see न कश्चिज्जात्वपक्वा°

2079

अपि सागरपर्यन्ता विचेतव्या वसुन्धरा ।
देशो ह्यरत्निमात्रोऽपि नास्ति दैवज्ञवर्जितः ॥

(अ) Kalivi 20.

(*b*) °संधरा Kalivi.

(*c*) प्रादेशमात्रोऽपि [ह्य°] Kalivi (var.).

Though we search the whole of the earth bounded by the (four) oceans there is not even a cubit length of land which is (happily) free from an astrologer ! (A. A. R.).

2080*

अपि सुभगं तव वदनं
पश्यति सुभगे यदा यदा चन्द्रः ।
ग्लायति हन्त पिधत्ते
सपदि मुखं स्वं पयोदान्तः ॥

(आ) SSB 77.22 (a. Saṁgrahītṛ).

Āryā metre.

When ever the moon, O charming one, sees your face, full of charm, he loses colour [feels ashamed] and O wonder, conceals his face behind a mass of clouds. (A. A. R.).

अपि स्थपुरिवदासीत see No. 2081.

2081

अपि स्थाणुवदासीत शुष्यन् परिगतः क्षुधा ।
न त्वेवानात्मसंपन्नाद् वृत्तिमीहेत पण्डितः ॥

(अ) KN (KN [ĀnSS] 5.3, KN (BI) 5.3), P (Pts 1.49, PtsK 1.55).

(आ) SRHt 147.1 (a. Kāmandakī), SSSN 168.1 (a. Kāmandaka), SR 148.258, SSB 472.164, IS 437.

(*a*) स्थाणुरिवासीत KN (BI); स्थाणुवदासीनः Pts, PtsK, SR, SSB, SSSN.

(*c*) अर्थैरेवात्मसम्पन्नां PtsK; आत्मसंपन्ना (°न्नां) IS.

(*d*) First *akṣara* missing in SRHt; वाञ्छेत or वाञ्छच्च [ईहेत] IS.

A wise man should rather remain inactive like a branchless trunk, and wither away with oppressive hunger, than seek a means of maintenance from the worthless. (M.N. Dutt's translation).

2082

अपि स्यात् पितृहा वैरी सोऽपि दानविलोभितः ।
गत्वा विश्वासभावं स शत्रोरात्मानमर्पयेत् ॥

(अ) P (Pts 3.143).

(आ) IS 438.

Even though the enemy may be one who has previously killed his father, the man, tempted by gifts, trusts the enemy and offers himself unto him. (A. A. R.).

2083*

अपि स्वमस्वप्नमसूषुपन्नमी
परस्य दाराननवैतुमेव माम् ।
स्वयं दुरध्वार्णवनाविकाः कथं
स्पृशन्तु विज्ञाय हृदापि तादृशीम् ॥

(अ) Naiṣ 9.33.

(*d*) तथापि [हृ°] Naiṣ (var.).

Vaṁśastha metre.

Perhaps the gods caused their sleepness selves to sleep solely to avoid the knowledge that I am[1] another's wife; otherwise, being themselves the (saving) pilots on the ocean of vice, how could they knowingly touch such a woman with their thoughts? (K.K. Handiqui's translation).

1. Damayantī.

अपि स्वयूथ्यैर° see No. 2781.

2084

अपि स्वल्पतरं कार्यं यद्भवेत् पृथिवीपतेः ।
तन्न वाच्यं सभामध्ये प्रोवाचेदं बृहस्पतिः ॥

(अ) P (Pts 1.98, PtsK 1.111), Vet. Intr. 11.

(आ) IS 439.

(*b*) यदि स्यात् [य° भ°] Vet (*a* as above); पृथिवीतले Vet (var.).

(*c*) सभामध्ये न वक्तव्यं Vet (but *ac* as above).

Even the most insignificant matter concerning the king should not be mentioned in the presence of others; so Bṛhaspati taught.

2085

अपि स्वल्पमसत्यं यः पुरो वदति भूभुजाम् ।
देवानां च विनाशः स्याद् ध्रुवं तस्य गुरोरपि ॥

(अ) P (PP 1.91, Pts 1.119, PtsK 1.135, PM 1.60).

(आ) SR 149.277, SSB 472.183, IS 440.

(*cd*) विनश्येत स द्रुतं (शीघ्रं PtsK) सुमहानपि Pts, PtsK, SR, SSB.

Whoever makes before a king/small statements, but untrue,/brings certain ruin on his gods/and on his teacher, too. (A.W. Ryder's translation).

2086

अपि स्वैः सर्वस्वैः पुनरपधनैः कैरपि धनैः
परित्राणैः प्राणैर्यदपि च विधेयं परहितम् ।
तदद्यैतच्छब्दात् परभृत भवत्येव भवतस्
ततः शब्दालस्यं कथमपि निरस्यं क्षणमपि ॥

(आ) JS 72.7 (a. Andha-Vaidyanātha).

(*a*) स्वैस्सर्वस्वैः JS ; पुनरप...नैः JS (MS); ध° om. JS (MS).

(*d*) ततश्शब्दा° JS.

Śikhariṇī metre.

Since doing good to others is a bounden duty done by some by offering their all, by bodily help by others and by wealth by some others and yet by some others by giving protection or life itself, O cuckoo, this is done by you with your songs. It is therefore but meet that you give up lethargy somehow or other for atleast a moment. (A. A. R.).

2087

अपीडयन् बलं शत्रून् जिगीषुरभिषेणयेत् ।
सुखसाध्यं द्विषां सैन्यं दीर्घप्रयाणपीडितम् ॥

(अ) H (HJ 3.94, HS 3.91, HM 3.91, HK 3.91, HP 3.89, HN 3.89, HH 87.15-6, HC 115.8-9). Cf. KN 15.13.

(आ) IS 441, Pr 363.

(*a*) आपीडयन् (°न) HH; शत्रून् HJ; शत्रोर् HH.

(*b*) अतिषेलयेत् HS, HM; अतिपोषयेत् HH; अभिषलयेत् IS.

(*c*) सुखं साध्यं HS, HM; सुखसाध्य IS.

(*d*) दीर्घयानप्रपीडितं (°डनम्) HS, HM (better); °प्रायण° (°या°) HP (var.); °कालप्र° HH.

One bent on conquest should march forth against the enemies without distressing (his own) force. An army distressed by long marches (is) easily to be defeated by enemies. (F. Johnson's translation).

2088*

अपीतक्षीबकादम्बम् असंमृष्टामलाम्बरम् ।
अप्रसादितशुद्धाम्बु जगदासीन्मनोहरम् ॥

(अ) KāD 2.200.

(आ) Sar 3.13 (p. 318), Kuv *ad* 34.77 (p. 105), SRHt 249.21 (a. Viṣṇupurāṇa (?) ), SR 344.2 (a. KāD), SSB 219.4, IS 442, SSSN 218.5.

(*b*) असंसृष्टा° KāD (var.), Sar, SRHt, SR, SSB.

(*c*) सूक्ष्माम्बु° KāD (var.), Sar, SRHt, SR, SSB, Kuv, SSSN.

(*d*) मनोरमम् KāD (var.), SR, SSB.

The world became charming (in the autumn) with the swans hilarious without drinking wine, the sky became clean without being swept and the waters clear without treatment (by *kaṭaka* nuts). (A. A. R.).

2089

अपुत्रत्वं भवच्छ्रेयो न तु स्याद्विगुणः सुतः ।
जीवन्नप्यविनीतोऽसौ मृत एव न संशयः ॥

(आ) VS 2729.

It is better to be childless than have a worthless son. Though living, such a son, not well behaved, is as good as dead. There is no doubt about it. (A. A. R.).

2090

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।
तस्मात् पुत्रमुखं दृष्ट्वा भवेत् पश्चाद्धि तापसः ॥

(अ) VCsr 4.1, *d* in Vet after 6.2, Cr 1162 (CNP II 187), MK (K) 51, KR 1.19.5, Ambaḍacaritra 36 (p. 67).

(आ) SR 382.208 (a. VC.), IS 443, Subh 170, Sama 2 अ 17, Subhāṣita-vākhyāna-saṁgraha 30.1, SPR 977.1.

(*b*) स्वर्गे Vet, VCsr (var.); स्वर्गं VCsr (var.), MK (K); नेह [नै° second]VCsr (var.); कथंचन [च नै° च] SR.

(*c*) सुतमुखं KR.

(*d*) पश्चाद्धर्मं समाचरेत् Vet, MK (K); पश्चाद् (पुत्राद्) भवति ता° VCsr, SR, Sama; तस्मात् [प°] VCsr; स्वर्गं वञ्छति (गछति Subh) SPR; मानवा: (मनवा CNP II) Cr, KR, SPR, Subh; गृही: धर्मं समाचरेत् Ambaḍa.

There is no help[1] for a man who has no son; paradise is never, never for him. Therefore only after seeing his son's face should a man become an ascetic. (F. Edgerton's translation).

1. no going to heaven.

2091

अपुत्रस्य गृहं शून्यं दिशः शून्यास्त्वबान्धवाः।
मूर्खस्य हृदयं शून्यं सर्वशून्या दरिद्रता ॥

(अ) Cr 72 (CV 4. 14, Cv 7.9, CNP I 24, CNI I 150, CNT IV 23, CNM 23, CNMN 23, CNŚL 107, CnT II 17.1, CnT III 7b 8, CnT V 29, CPS 101.53), P (PT 2.59, PS 2.32, PP 2.80, PRE 2.34, PN 1.29), H (HJ 1.135, HS 1.125, HP 1.96, HN 1.97, HK 1.128, HM 25.26-7, HC 35.5-6), VC (VCsr 21.1, VCmr 21.19-20), Vet 6.2, SkP, Āvantya-khaṇḍa, Revākhaṇḍa 103.128, Mṛcch 1.8, MK (K) 52. Cf. Nos. 3345 and शून्यमपुत्रस्य गृहम्

(आ) SR 163.454 (a. C) and 66.32, SSB 495.454, Sama 1 अ 36 and 61, Sama 2 अ 16, IS 444, Subh 102, SPR 1319.2 (a. Bhaviṣyottarapurāṇa अ 62. 80). (Cf. SRHt 229.14).

(इ) LN (P) 115. DhN (P) 261, NKy (B) 143, NŚ (OJ) 5.4.

(*a*) शू° अ° गृ° tr. PT, PP, PRE, Mṛcch, SR 66; गृहे VCmr; सून्यं CV (var.).

(*b*) दिशः शून्योविबान्धवाः Cv (var.); दिशः शून्यं च बन्धवा Cv (var.). देशः शून्योऽप्य° (°ह्य° VC; ऽपि वा° IS) PS, VC; चिर शून्यं यस्य नास्ति (य° ना° tr.) सन्मित्रं PT, Mṛcch, SR 66; हृच्छून्यं यस्य नास्ति सन्मित्रम् (मन्वित्रम् M in PP, PRE) PP, PRE; दिक्शून्याबन्धवस्य च Vet; दिशिः शून्यम-बन्धवा IS; दिशः शून्या अबान्धवे CNP I; सन्मित्ररहितस्य च H, Vet (var.), SR 163, SSB, Sama; दिशिश्छून्या° CV (var.); शून्यंस्वबान्धवा CV (var.); दिश शून्यं Vet (var.); देशशून्यो PS (var.); शून्यदेशो ह्य° (ऽप्य°) VC (var.); शून्याश्च बा° MK (K); दिशः शून्या अ° (ह्य°) SkP; देशः (°श) CV (var.); दश Cv (var.); दिशा (°शि; °शाः) Cv (var.); दिशः शून्याः Mṛcch; शून्याम् (°न्या) Cv (var.); च बान्ध° Vet (var.); कुबान्धवैः Vet (var.), CNM, CNMN; अबान्धवाः (°वा) Cv (var.).

(*c*) मूषस्य CNM; च दिशः शून्याः H (but HP as above), P (but MP in PS as (above), SR (in SR 66 च om.), SSB, Sama; सर्वं शून्यं Mṛcch; सर्वशून्यं Cv (var.), H (var.), PS (var.), SR 66; तु दिशः शून्याः H (var.); om. PT, PP, PRE; सून्य CV (var.).

(*d*) संर्वा° VCsr (var.); सर्वाः H (var.); सर्वं शून्यं PT, PP, PRE, MK (K); VCmr; °शून्यं CV (var.), HP (var.), PP (var.),

VCsr (var.), Vet (var.), SkP, SPR ; सर्वसून्यं PP (var.) ; °शून PP (var.) ; °शून्य IS ; दरिद्रत: CNMN, Vet (var.); दरिद्रस्य PP, PT, PRE, Mṛcch, SR 66 ; दारिद्रता Vet (var.); दरिद्रितु: VCmr.

Empty is a house for a childless person ; empty is the country for a person lacking relations ; empty is the heart of a fool ; (but) poverty is complete emptiness.

2092

अपुत्रस्य गृहं शोच्यं शोच्यं राज्यमराजकम् ।
निराहाराः प्रजा: शोच्या शोच्यं मैथुनमप्रजम् ॥

(अ) Cr 1163 (CNPh 110).

Deplorable is a house for a childless person ; deplorable is a country not governed properly ; deplorable are people without food ; deplorable is a sexual union [of a married couple] which does not cause the birth of a child [a son].

2093

अपुनर्देहिशब्दार्थम् अप्रत्युपकृतिक्षमम् ।
अर्थिनं कुरुते कश्चित् पुनरावृत्तिवर्जितम् ॥

(आ) SNi 10.8 (SNi [KM] 10.10).

(*a*) °शब्दार्हम् SNi (KM).

One (a great donor : god) makes the suppliant free from need to beg again [frees him from embodiment] and without expectation of any return [benefit] and devoid of any return [to beg ; to take rebirth]. (A. A. R.).

2094*

अपुष्यत घनावली भुवनजीवनैर्यत्करैर्
अवर्ध्यत सुधारुचिर्बहुबुधालिसंतर्पण: ।
तमन्धतमसच्छिदं रविमवेक्ष्य जाज्वल्यसे
त्वमेव रविकान्ततामयसि हन्त किं कुर्महे ॥

(अ) Kavikaumudī 2.27.

Pṛthvī metre.

The sun, by whose rays are nourished the clouds/that shower life-giving rain on earth,/the sun by whom the moon gets light/that delights the company of gods,/the sun who darkness dispels forsooth ;/you hate and flare up at his sight ;/yet you are the "sun's sweetheart !"—what irony ! (K. Krishnamoorthy's translation).

अपुष्यन् क्रुश्यमानस्य see No. 2878.

2095

अपूजितैवास्तु गिरीन्द्रकन्या
किं पक्षपातेन मनोभवस्य ।
यद्यस्ति दूती सरसोक्तिदक्षा
दासः पतिः पादतले वधूनाम् ॥

(आ) ŚP 3438 (a. Bilhaṇa, but not found in Caur, Vikram. nor Karṇasundarī), SR 287.1, SSB 122.1 (a. Bilhaṇa).

Upajāti metre (Upendravajrā and Indravajrā).

Let the daughter of the mountain (Pārvatī) remain unhonoured (by Śiva) : why should the god of love take sides ? If there is a female messenger clever with her tongue the suitors come to the feet of the young ladies humbly. (A. A. R.).

2096

अपूजितोऽतिथिर्यस्य गृहाद्याति विनि:श्वसन् ।
गच्छन्ति पितरस्तस्य विमुखाः सह दैवतैः ॥

(अ) P (PP 4.5, PtsK 4.5).

(आ) IS 445.

(*b*) विनिश्वसन् PtsK.

(*c*) विमुखास्तस्य PtsK.

(*d*) वितृभि: [वि°] PtsK ; देवता: PtsK.

If guests unhonoured leave your door,/and sadly sighing come no more,/your fathers and the gods above/turn from you and forget their love. (A.W. Ryder's translation).

2097

अपूज्या यत्र पूज्यन्ते पूज्यानां तु विमानना ।
त्रीणि तत्र प्रवर्तन्ते दुर्भिक्षं मरणं भयम् ॥

(अ) P (PP 3.173, PtsK 3.202), Śto 324. 15, Cr 1164 (CNM 125, CNMN 92). Cf. No. 298.

(आ) SH 598, SPR 1450.91; 1191.8 (a. Jainapañcatantra 209.172), IS 446.

(b) पूज्या पूज्यव्यतिक्रमः CNM ; पूज्यानां च व्यतिक्रमः SH, SPR ; न पूज्यन्ते गुणान्विताः Śto ; विमनाता P (var.).

(c) भविष्यन्ति [प्र°] Cr, Śto, SPR.

Where honour is withheld or paid/ mistakenly, 'tis clear/three things have unrestricted course : famine, and death, and fear. (A.W. Ryder's translation).

2098

अपूज्या यत्र पूज्यन्ते पूज्यानामप्यमानना ।
तत्र दैवकृतो दण्डः सद्यः पतति दारुणः ॥

(अ) IS 447, Subh 180. Cf. No. 2097.

(b) अमानता Subh.

(c) दण्ड Subh.

Where, what should not be honoured —is honoured and where what should be honoured is disrespected, there a severe punishment, produced by fate, falls immediatelly.

2099

अपूर्णे नैव मर्तव्यं संपूर्णे नैव जीवति ।
तस्माद्धैर्यं विधातव्यं हन्तव्या परवाहिनी ॥

(आ) ŚP 1940 (after 1941 Śārṅgadhara adds : एते शिवधनुर्वेदस्य भगवतो व्यासस्य च).

If life (that is ordained) is not exhausted, the person cannot die and if the allotted span is completed he cannot live. Thus either way, the person should take courage and attack the enemy force. (A. A. R.).

2100*

अपूर्वं चौर्यमभ्यस्तं त्वया चञ्चललोचने ।
दिवापि जाग्रतां पुंसां चेतो हरसि दूरतः ॥

(आ) SR 312.4, SSB 165.3, SRK 285.1 (a. Sphuṭaśloka), IS 449, Subh 18.

(c) दिवैव [दि°] SR, SSB, SRK ; जाग्रतं Subh.

(d) हरति Subh.

Oh beautiful with eyes moving to and fro ! [Oh beautiful-eyed one !] You have practised the stealing in an unprecedented manner ! Even from afar, at a bright day, you steal the hearts of watchful men !

2101*

अपूर्वं यद्वस्तु प्रथयति विना कारणकलां
जगद् ग्रावप्रख्यं निजरसभरात् सारयति च ।
क्रमात् प्रख्योपाख्याप्रसरसुभगं भासयति तत्
सरस्वत्यास्तत्त्वं कविसहृदयाख्यं विजयते ॥

(अ) Locana, a commentary on Dhv by Abhinavagupta (introductory verse).

(आ) SRHt 1.1 (a. Abhinavagupta).

Śikhariṇī metre.

The essence of speach consisting of the poet and the discerning critic is triumphant ; for a novel idea emerges without apparent reason (by the genius of the poet) and the world seen as a mass of rock (insipid) is rendered full of essence and charm. It also illumines charmingly (the world) in the order of the poet's composition and wealth of elucidation by the enlightened critic. (A. A. R.).

2102

अपूर्वः कोऽपि कोपाग्निः सज्जनस्य खलस्य च ।
एकस्य शाम्यति स्नेहाद् वर्धतेऽन्यस्य वारितः ॥

(आ) ŚP 359, SkV 1228, JS 58.11 (a. Gobhaṭa), SR 54.7 (a. ŚP), SSB 314.

8, IS 448, SSM 1574, ST 3.15, SSg 165, SRK 27.64 (a. Prasaṅgaratnāvalī), SuMuñ 233.19-20.

(*b*) सज्जनस्येतरस्य च SSg (*contra metrum*).

Unprecedented are the fires of anger of a good man and of a wicked man. The first is quenched by oil [or : love]; the second waxes greater with water [or : when restrained]. (D.H.H. Ingalls's translation).

2103*

अपूर्वः कोऽपि कोशोऽयं विद्यते तव भारति ।
व्ययतो वृद्धिमायाति क्षयमायाति संचयात् ॥

(आ) SR 29.1, SSB 48.1, SGPS 176.4.

(*b*) सरस्वत्या विराजते SSB.

Novel is your treasury, O goddess of speech, which increases by spending (cultivating) and decreases by accumulation (when not utilised constantly). (A. A. R.).

2104*

अपूर्वः कोऽपि तन्वङ्ग्या मम मार्गः प्रदर्शितः ।
योगं चिन्तयतो येन राग एव विवर्धते ॥

(आ) VS 1217.

A novel and indescribable path has been shown to me by the slim-bodied one, for by thinking of yoga [union with her : yoga philosophy] only *rāga* [love : attachment] is increased. (A. A. R.).

2105*

अपूर्वकर्मचण्डालम् अपि मुग्धे विमुञ्च माम् ।
श्रितासि चन्दनभ्रान्त्या दुर्विपाकं विषद्रुमम् ॥

(अ) Uttara 1.46.

Leave me, O innocent one, who am a *caṇḍāla* by my atrocious deeds. You are clinging to a deadly poisonous tree taking it for a sandal tree. (C.N. Joshi's translation).

2106

अपूर्वदेशाधिगमे युवराजाभिषेचने ।
पुत्रजन्मनि वा मोक्षो बन्धनस्य विधीयते ॥

(अ) K (K [K] 2.36.47, K [S] 147.3-4, K [G] 358.3-4, K [J] 86.24-5, K [V] 110, K [P] 241.26-7).

(आ) SRHt 173.19 (a Kauṭilya), SSSN 16.13 (a. Kauṭilya), JSAIL 32.9.

(*a*) ...पूर्णदेशा...समे(2 *akṣara-s* missing)SRHt.

On the occasion of the acquisition of a new territory, on the occasion of the installation of the crown prince, or on the occasion of the birth of a son (to a king), a release of (all in) the prisons is ordained. (R.P. Kangle's translation).

2107*

अपूर्वमधुरामोद– प्रमोदितदिशस्ततः ।
आययुर्भृङ्गमुखराः शिरः शेखरशालिनः ॥

(आ Kpr 7.287, KāP 250.4-5, Amd 164.424 *cd* in Kāva *ad* 2.7.14 Cf. No. 3173.

(*a*) °मोदा: Amd (var.).

The men came forward, rendering all the directions fragrant with excellent perfumes, with bees humming about them and wearing crown-jewels on their head. (G. Jhā's translation).

2108*

अपूर्वयेव तत्काल– समागमसकामया ।
दृष्टेन राजन् वपुषा कटाक्षैर्विजयश्रिया ॥

(अ) Śiś 19.85.

(Then the Lord Kṛṣṇa was seen) with his body resplendent by the glances of the goddess of Victory who seemed to be eager to meet him then, as if she had never seen him before. (A. A. R.).

2109

अपूर्वा रसनाव्याली खलाननबिलेशया ।
कर्णमूले दशत्यन्यं हरत्यन्यस्य जीवितम् ॥

(अ) MK (S) 12.

(आ) SR 55.47, SSB 316.49, SRK 22.3 (a. Sūktisaṃgraha), IS 7661, Vidy 361.

(*a*) अपूर्व SRK ; रसनाव्याला: SR, SSB, SRK.

(*b*) °शया: SR, SSB, SRK.

(*c*) स्पृशन्त्यन्यं SR, SSB, SRK.

(*d*) हरन्त्यन्यस्य SR, SSB, SRK.

There is a novel tongue-snake lying in the mouth-cave of the wicked. It bites the root of the ear of one person and deprives another of his life. (A. A. R.).

2110

अपूर्वाह्लाददायिन्य उच्चैस्तरपदाश्रया: ।
अतिमोहापहारिण्य: सूक्तयो हि महीयसाम् ॥

(अ) Yogavāsiṣṭha 5.4.5.

(आ) SSap 546.

The good words of the great give extraordinary (salutary) joy, lead one to higher positions and remove vain and excessive desires. (A. A. R.).

2111

अपूर्विणा न कर्तव्यं कर्म लोके विगर्हितम् ।
कृतपूर्विणस्तु त्यजतो महान् धर्म इति श्रुतिः ॥

(अ) MBh (MBh [Bh] 12.283.5, MBh [R] 12.294.6, MBh [C] 12.10796).

(आ) SR 382. 209 (a. MBh), IS 450.

(*a*) अपूर्विता or अपूर्विकं MBh (var.).

(*b*) सर्व° [क°] MBh(var.); लोक° MBh (var.).

(*c*) कृतपूर्वं तु त्यजतो MBh (C), SR (avoids hyper-metre) ; कृतपूर्वणस्तु त्यजाता MBh (var.) ; कृतकर्मणम् MBh (var.) ; °पूर्वणम् MBh (var.) ; च or हि [तु] MBh (var); द्विजते MBh (var.); hyper-metric.

(*d*) महा MBh (var.).

He who did not yet perform an act which is considered in this world as blame-worthy, should not perform it; as taught, he who does not repeat a blame-worthy act, already performed, achieves a great moral merit.

2112*

अपूर्वेयं धनुर्विद्या भवता शिक्षिता कुतः ।
मार्गणौघः समायाति गुणो जाति दिगन्तरम् ॥

(अ) BhPr 311, Prabandhakośa (SJS 6) 47 (p. 20), VCjr VII 5 (p. 234), KR 10. 243.3.

(आ) VS 2455 (a. [?] Amṛtadatta), SkV 1421 (a. Vīryamitra), SR 102.15 (a. VS), SSB 391.19 (a. Amṛtadatta), SSSN 91.10, NBh 164, SSg 226, Vidy 803 (a. Amṛtadatta).

(*b*) भवतश्शिक्षिता NBh; कथम् BhPr.

(*c*) °णौघस्स° NBh ; समभ्येति Praba., VCjr, KR, SSg.

Where did your majesty learn this unheard-of science of archery? A quantity of arrows [or : beggars] approaches near at hand, while your bow string [or : virtue] flies to a distance [or : is renowned afar]. (F. Edgerton's translation).

अपूर्वेयं see also अपूर्वोऽयं.

2113*

अपूर्वो दृश्यते वह्निः कामिन्याः स्तनमण्डले ।
दूरतो दहते गात्रं गात्रलग्नः सुशीतलः ॥

(अ) BhŚ 371 (doubtful), Śṛṅg (Śṛṅg [G] 18, Śṛṅg [V] 18, Śṛṅg [K] not quoted).

(आ) SR 277.11 (a. BhŚ), SSB 105.11, IS 451, Subh 15, SMŚṛ 1326.

(*b*) कामिन्यः कुचमन्डले Subh ; कामिनीकुचमण्डले SMŚṛ.

(*c*) दूरस्थो IS ; दूराद् [दू°] SMŚṛ ; गात्राणि SMŚṛ.

(*d*) हृदि लग्नस्तु (लग्नोऽपि) शीतलः Śṛṅg (V), SR, SSB, IS, SMŚṛ ; कण्ठलग्नस्तु SMŚṛ.

In the rounded breasts of the girl there seems to be unique fire which scorches the body (of young men) even when it is far away ; but it is pleasurably cool when it touches the body (while embraced).

2114*

अपूर्वो भाति भारत्याः काव्यामृतफले रसः ।
चर्वणे सर्वसामान्ये स्वादुवित् केवलं कविः ॥

(अ) BhPr 89.

(आ) SR 32.7, SSB 52.9.

(*d*) स्वादवि° BhPr (B).

Unprecendented shineth the flavour of speech in the immortal fruit of poetry ; the taste being else all equal, only the poet knoweth (its) sweetness. (L.H. Gray's translation).

2115*

अपूर्वोऽयं कान्ते ज्वलति मुखदीपस्तव चिरं
तमो द्रष्टॄणां यो जनयतितरां याति सुतनो ।
अधस्ताद्यत्रेयं बत सुरभिधूमालकततिर्
यदीया वार्तैव ज्वलयति पतंगानिव जनान् ॥

(आ) VS 1320 (a. Rairupaka)[1].

(*b*) यान्ति VS (var.) ; सुतनौ VS (var.).

1. Should be Rairūpaka.

Śikhariṇī metre.

Novel, dear one, is this lamp of your face which shines long ; when it moves away darkness [regret] is produced to the spectators ; it emits fragrant smoke downwards in the form of its hanging tresses (made into a plait) and its speech [mention of it] kindles (the passions) of the people, as a lamp burns the insects. (A. A. R.).

2116*

अपूर्वोऽयं धनुर्वेदो मन्मथस्य महात्मनः ।
शरीरमक्षतं कृत्वा भिनत्त्यन्तर्गतं मनः ॥

(अ) Vet (Vet [AKM] 9.3, Vet [Hu[1]] 9.2), CnT III 58.6 (?).

(आ) SH 1578.

(*a*) अपूर्वेयं धनुर्विद्या SH.

(*c*) अक्षितं Vet Hu[1]; अक्षयं SH.

(*d*) °गतिं SH.

Unprecedented is the art of archery of the god of love [Manmatha] ; he leaves the body uninjured but destroys the inner will.

2117*

अपूर्वोऽयं पन्थाः शिव तव विभुत्वस्य कतमो
जगद्बन्धो यत्ते पदयुगमकामं प्रणमताम् ।
प्रयाति प्रध्वंसं न खलु दुरितं केवलमिदं
चिरोपात्तं सद्यः सुकृतमपि सर्वं विगलति ॥

(आ) JS 459.6.

(*a*) पन्थाश्शिव JS.

Śikhariṇī metre.

Strange is the path of your supremacy, Lord Śiva, that a person who bows to you desiring to reach your holy feet is freed from all attachments to worldly objects ; that not only all the sins are destroyed but the result of all good deeds accrued over a long period of time too disappear immediately (so as to attain the state of *kaivalya*). (A. A. R.).

2118*

अपूर्वोऽयं मया दृष्टः कान्तः कमललोचने ।
शोऽन्तरं यो विजानाति स विद्वान्नात्र संशयः ॥

(आ) SR 185.26, SSB 530.26, SuM 19.11 (puzzle*).

(*b*) कांते SuM (var.).

(*c*) शोऽन्तरो SuM ; सोंतरं or शांतरं SuM (var.).

(*d*) विद्वान्नैव SuM.

* अशोकः.

Lotus-eyed one, a novel and charming thing was seen by me (a thing which begins with *a* [*apūrva*]) has *śo* in the middle and ends in *ka* (*kānta*). He who solves this puzzle is undoubtedly wise. (A. A. R.).

2119*

अपृच्छं पुत्रदारादींस् तैरुक्तोऽहं रघूत्तम ।
पापं तवैव तत्सर्वं वयं तु फलभागिनः ॥

(आ) Sama 2 व 7.

O best of Raghu-s, I questioned my wife and sons and they said to me, "Thine are all sins (in committing wrong deeds), we share only the fruits of thy labours." (A. A. R.).

1. Supposedly related to Rāma by Valmīki, regarding his early life as a hunter.

2120

अपृष्टस्तस्य न ब्रूयाद् यश्च नेच्छेत् पराभवम् ।
एष एव सतां धर्मो विपरीतोऽसतां मतः ॥

(अ) P (PT 1.78, PTem 1.71, PS 1.71, PN 2.53, PP 1.49, PRE 1.79), H (HJ 2. 139, HS 2.133, HM 2. 140, HK 2. 138, HP 2.127, HN 2.126, HH 64.7-8, HC 85.6-7). Cf. KSS 10.60.44 ; 111. Also Cf. Ru 53.

(आ) IS 454, Sama 1.70.

(इ) Old Syriac A. 37.

(*a*) नापृष्टस्तस्य PS (but K as above) ; नापृष्टः कस्यचित् ब्रूयात् PS (var.) ; अपृष्टेनापि वक्तव्यं PN ; अपृष्टोऽपि हितं H, Sama अदृष्टस् PS (var.); असंसृष्टस्य (असंपृष्टस्य) न PS (var.) ; तद् or तु [न] P (var.).

(*b*) यस्य [य°] P (var.) ; नेच्छन्प° PTem (var.) ; पराभवः PS (var.).

(*d*) बिपरीतमतो (°तो म° PRE, HP (but B has सतां instead of म°), HN ; °सतो PP) ऽन्यथा (°थोऽत्यथा ; °मितोन्यथा) Sama ; विपरीतमतोऽसताम् (वैप°. HS; ऽन्यथा PS, PN, PP, PRE, HK) H (with the exception of HP, HN ; विपरीतस्ततो-ऽन्यथा IS.

He who wants to avoid humiliation to himself should not give advice to others when unasked ; that is the rule of the virtuous ones ; the contrary is the view of the wicked ones.

2121

अपृष्टस्तु नरः किंचिद् यो ब्रूते राजसंसदि ।
न केवलमसंमानं लभते च विडम्बनाम् ॥

(अ) BhPr 193 (words spoken by Mayūra). Cf. G.P. Quackenbos's The Sanskrit Poems of Mayūra ; p. 46. (Cf. No. 2124).

(आ) SR 149.307, SSB 473.213.

A man who, unasked, sayeth aught in the king's court receiveth not merely disrespect, (but) also derision. (L.H. Gray's translation).

2122

अपृष्टेन न वक्तव्यः सचिवेन विपश्चिता ।
नानुशिष्यादपृच्छन्तं महदेतद्धि साहसम् ॥

(आ) SRHt 100. 20 (a. Saṅgraha), SSSN 111.19.

(*a*) तु वक्तव्यं SSSN.

A wise counsellor should never speak unless he is asked (for his views). Never thrust your advice on the incurious : it is indeed highly rash. (A. A. R.).

अपृष्टेनापि वक्तव्यं यस्य see No. 2120.

2123

अपृष्टेनापि वक्तव्यं सचिवेनात्र किंचन ।
पृष्टेन तु विशेषेण वाच्यं पथ्यं महीपतेः ॥

(अ) P (PP 3.3, Pts 3.4, PtsK 3.4, PM 3.3).

(आ) IS 452.

(*c*) पृष्टेन त्वरितं पथ्यं (तथ्यं) Pts; ऋतं पथ्यं [वि°] PtsK.

(*d*) च प्रियमप्रियम् [प° म°] Pts; PtsK.

Good counsellors should tell their king,/unasked, a profitable thing; / if asked, they should advise. (A.W. Ryder's translation).[1]

1. In the Pts, PtsK, version the last part should be translated: if asked they should tell (the king) what is salutary, irrespective of whether it is pleasing him, or not.

2124

अपृष्टोऽत्राप्रधानो यो ब्रूते राज्ञः पुरः कुधीः ।
न केवलमसंमानं लभते च विडम्बनम् ॥

(अ) P (Pts 1.32, PtsK 1.38). Cf. No. 2122.

(आ) IS 453.

(*a*) ऽत्र प्र° PtsK.

(*d*) तिरस्क्रियाम् [वि°] Pts.

He is a fool who being a subordinate (of the king) talks to him, though not asked; he not only does not gain esteem, but even brings disgrace[1] (on himself).

1. In Pts "disrespect".

अपृष्टोऽपि हितं see No. 2120.

2125

अपृष्ट्वैव भवेन्मूढ- ज्ञानं मनसि चिन्तनात् ।
अपूर्णः कुरुते शब्दं न पूर्णः कुरुते घटः ॥

(आ) Nīsaṁ 2.63.

(*b*) चिंतनात् Nīsaṁ.

One becomes a fool by not questioning, but wisdom comes by deep thinking. A vessel, not full, makes noise, but not so a full one. (A. A. R.).

2126*

अपेक्षन्ते न च स्नेहं न पात्रं न दशान्तरम् ।
सदा लोकहितासक्ता रत्नदीपा इवोत्तमाः ॥

(अ) Bhś 372 (doubtful), Cr 1165 (CnT I 33).

(आ) ŚP 235, VS 224. ŚkV 1230, SRHt 34.3 (a. MBh), Pad 110.30, SR 46.42 (a. VS), SSB 302.43, SRK 20.95 (a. ŚP), RJ 1430 (a. Rājaśekhara), VP 1.3, SSNL 15, Sa 16.1, SK 2.77, SH 523, SU 1483, SN 622, SSD 2f. 97a, Subh 147, IS 455, SRRU 926, NBh 238. Cf. Kav p. 89.

(*a*) अपेक्षते IS; पात्राणि [च स्ने°] Bhś (see *b*).

(*b*) न स्नेहं Bhś (see *b*); वार्त्तां [पा°] ŚP (MS).

(*c*) लोकहिते ŚP, VS, SkV, Pad, SR, SSB, SRRU; शक्ता [स°] SkV (var.); °सक्त्या NBh, परोपकाराय [लो° स°] Cr, Subh; परोपकाराद्यो (°रय) ŚP (MS), युक्ता [स°] ŚP, VS, SR, SSB; रक्ता (or युक्ता SH) [स°] Bhś (var.) Pad, SH, SRRU, Cr, Subh.

(*d*) इवोत्तमः IS.

They depend not on (others') love [or: on soil] nor on their fitness [or: on a dish] nor on difference of status [or: on a wick]. Ever attached to others' good, good men are like jewel-lamps. (D.H.H. Ingalls's translation).

अपेतव्यापारं गत° see व्यपेतव्यापारं गत°.

2127*

अपेताः शत्रुभ्यो वयमिति विषादोऽयमफलः
प्रतीकारस्त्वेषामनिशमनुसंधातुमुचितः ।
जरासंधाद्भग्नः सह हलभृता दानवरिपुर्
जघानैनं पश्चान्न किमनिलसूनुः प्रियसखः ॥

(आ) SkV 1371.

(*c*) नररिपुर् (द° om) SkV (MS).

Śikhariṇī metre.

This laziness of thinking that our foes/are far removed forebodes us ill,/ for we still should keep our watch

against them./Jarāsandha[1] broke the power/of Kṛṣṇa and his brother; yet, was this/a cause that Bhīma, their dear friend,/in after times should not slay him. (D.H.H. Ingalls's translation).

1. Cf. MBh 2.14. See S. Sörensen, *Index to the names in the Mahābhārata*; p. 354.

2128*

अपेहि हृदयाद्वा मे वामे दर्शनमेहि वा ।
अदूरविरहोत्कण्ठा- दुःखं दुःखेन सह्यते ॥

(आ) VS 1252.

Take thyself off my heart, Perverse one, or show thyself. The misery of separation, when present nearby, is borne with difficulty. (A. A. R.).

2129*

अप्यखिलालंकारा-
नाकलयन्तोऽपि रसविदश्चित्रम् ।
कलयन्ति सरसकाव्ये
नालंकारं कदाचिदपि ॥

(आ) NBh 262.

Ārya metre.

Critics who appreciate sentiments in poetry consider even the use of all figures of speech (without *rasa*) to be *citra-kāya*. They never consciously employ figures of speech in poetry full of sentiments. (A. A. R.).

2130*

अप्यग्रणीर्मन्त्रकृतामृषीणां
कुशाग्रबुद्धे कुशली गुरुस्ते ।
यतस्त्वया ज्ञानमशेषमाप्तं
लोकेन चैतन्यमिवोष्णरश्मेः ॥

(अ) Ragh 5.4 (cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 74).

(आ) Sama 2 क 81.

(*a*) अप्यग्रणीर् Ragh (var.).

(*d*) चैतन्यमुग्रादिव दीक्षितेन Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Oh you of acute intellect! is it well with your preceptor who is the fore most of those sages who were the authors of hymns, and from whom you have obtained complete knowledge, as the world obtains consciousness [activity] from the hot-rayed one (sun). (G. R. Nandargikar's translation).

2131

अप्यतिशयितमनर्थं
शमयत्यर्थं समर्पयन् नृपतिः ।
तमनर्पयन् निरर्थं
प्राणेन समं परित्यजत्यर्थम् ॥

(आ) SMH 7.15.

(*b*) समयत्य् SMH (var.); समर्प्य° SMH; समर्प्ययेन्नृपतिः SMH (MS).

(*c*) तदन° SMH (var.); तमनर्प्ययन् SMH.

Ārya-giti metre.

A king offering wealth (as tribute or ransom) escapes [calms down] even danger of a serious kind. Not offering this wealth he loses the wealth along with his life. (A. A. R.).

2132

अप्यत्युच्चो भूमिसमः पार्थिवोऽपि न पार्थिवः ।
मानार्थं जीवितं तस्य कृते माने न जीवति ॥

(आ) JS 353.33 (puzzle[1]).

(*a*) अत्युच्चोऽपि JS (var.).

1. प्रमाणार्था समुन्नता भूमिः

Though very high it is equal to the earth; though belonging to the earth it is not the king; its existence is for finding out the truth [measure of honour], but when that has been accomplished it no longer lives [not useful] (*Answer*: a raised platform to take oaths in a court of law). (A. A. R.).

2133*

अप्यनारभमाणस्य विभोरुत्पादिताः परैः ।
व्रजन्ति गुणतामर्थाः शब्दा इव विहायसः ॥

(अ) Śiś 2.91.

The ends achieved by others are attributed to the overlord, though he may not exert himself, just as sounds, which are generated by other agencies, become the property of the sky (which itself is quite inactive). (M. S. Bhandare's translation).

2134*

अप्यनावर्जिताः स्वेन फलरागेण संनताः ।
अर्भकैरपि गृह्यन्ते साधुसंतानशाखिनः ॥

(आ) SNi 10.2.

(*b*) फलभारेण संनताः SNi (KM).

The wish-granting tree of good people bend (with humility) by the fruit of affection and its fruits of goodness can be harvested even by children without the trouble of bending their branches (without servility). (A. A. R.).

2135

अप्यनेकैरुपचितैर् दुर्विनीतैः सुतैरलम् ।
निदर्शनं धार्तराष्ट्राः शतं दुर्योधनादयः ॥

(आ) SMH 2.44.

(*c*) धार्त्तराष्ट्राः SMH.

(*d*) दुर्य्यो° SMH.

Enough [no use] even of many sons who are nourished well but who turn out to be ill-behaved. This is exemplified in the hundred sons of Dhṛtarāṣṭra, Duryodhana and others. (A. A. R.).

2136

अप्यभीष्टा न लभ्यन्ते संत्यक्ता न त्यजन्ति च ।
वासना इव संसारे मोहनैकपराः स्त्रियः ॥

(आ) SRHt 139.3 (a. Bṛhatkathā; but not found in KṣB), SSSN 206.3.

(a) अप्य...ष्टा SRHt (one *akṣara* missing); अप्यन्विष्टा SSSN.

The desired ones are not available and though abandoned they refuse to leave : thus women, like *vāsanā*-s (predilections inherited from previous births) in life, are there only to confound men. (A. A. R.).

अप्यर्थितोपगमितैर् see विपक्षगन्धबद्धैर्.

2137*

अप्यशक्यं त्वया दत्तं दुःखं शक्यन्तरात्मनि ।
बाष्पो वाहीकनारीणां वेगवाही कपोलयोः ॥

(आ) Vāmana's Kāvyālaṁkāra-sūtra-vṛtti *ad* 4.1, (p.49).

Thou hast inflicted unbearable pain on the innermost soul of the woman of the *Śaka*-country ; and along the cheeks of the plaughmen's wives, tears are flowing copiously. (G. Jhā's translation).[1]

1. Quoted as an example of *yamaka* in the middle of consecutive feet.

अप्यसुप्रणयिनां रघोः see कृच्छ्लब्धमपि.

2138

अप्याकरसमुत्पन्न– मणिजातिरसंस्कृता ।
जातरूपेण कल्याणि न हि संयोगमर्हति ॥

(अ) Māl 5.18. (Cf. A. Scharpé's Kālidāsa Lexicon 1.2; p. 58).

(आ) Almm 33, SR 217.48, SSB 601.2.

(*a*) अस्माकमुत्सवमणिर् Māl (var.).

(*b*) मणिजातिपुरस्कृतः Māl (var.).

(*d*) तर्हि [न हि] Māl (var.).

Even though sprung from a mine, jewels[1] are not worthy, O noble one, until polished, of union with gold.[2] (C.H. Tawney's translation).

1. i.e. Mālavikā (Tārānātha).
2. i.e. Agnimitra (Tārānātha).

अप्याज्ञयार्थं सुलभं see No. 2016.

2139

अप्यात्मनो विनाशं
गणयति न खलः परव्यसनहृष्टः ।
प्रायो मस्तकनाशे
समरमुखे नृत्यति कबन्धः ॥

(अ) P (Pts 1.365, PtsK 1.443).

(आ) ŚP 374, JS 59.21 (a. Ravigupta), SRHt 44.54, (a. Cappha̤ladeva), SR 56.115 (a. P); SSB 318. 117, SRK 24. 23, (a. Indiśesaprukha), IS 456. Cf. ABORI 48; p. 146; No. 6.

(*a*) नैवात्मनो [अ°] ŚP, SR, SSB.

(*b*) ग° न tr. SRHt ; पिशुनः [ न ख° ] P, SR, SSB.

(*c*) प्राप्य सहस्रविनाशं ŚP, SR, SSB ; प्रायः सहस्रनाशे JS, SRHt.

(*d*) समरे नृत्यति (नृत्यति मुदा SR [*contra metrum*]) कबन्ध इव ŚP, SR, SSB; नटति [नृ°] PtsK (*contra metrum*).

Āryā metre.

A wicked person gloating over the misfortunes of others minds not his own destruction (downfall). Generally, in the thick of battle, the headless trunk dances though it has its head cut off. (A. A. R.).

2140

अप्यापत्समयः साधोः प्रयाति श्लाघनीयताम् ।
विधोर्विधुंतुदास्कन्द- विपत्कालोऽपि सुन्दरः ॥

(अ) Dṛṣṭāntaśataka of Kusumadeva 42. (KSH 220).

(आ) VS 297 (a. Kusumadeva), SR 46.60 (a. VS), SSB 303.62, IS 457.

Even the calamitous times of the good come in for praise. The dangerous time when the moon is under the grip of Rāhu (lunar eclipse) is charming (considered as holy time). (A. A. R.).

2141*

अप्यामीलितपङ्कजां कमलिनीमप्युल्लसत्पल्लवां
वासन्तीमपि सौधभित्तिपतितामात्मप्रतिच्छायिकाम् ।
मन्वानः प्रथमं प्रियेति पुलकस्वेदप्रकम्पाकुलं
प्रीत्यालिङ्गति नास्ति सेति न पुनः खेदोत्तरं मूर्च्छति ॥

(आ) Skm (Skm [B] 996, Skm [POS] 2.105.1).

(*a*) पल्लवं Skm (var.).

(*c*) °स्वेदास्र° or °स्वेदाश्रु° [°स्वे°] Skm (var.).

Śārdūlavikrīḍita metre.

Thinking at first that the lotus plant with the petals of the flower closed to be his beloved and later the *vāsantī* creeper full of tender leaves and finally his own shadow reflected on the walls of the mansion (to be his beloved), he embraced them in succession with all fervour, tremor, horripilation and sweat; but finding them to be not his sweetheart he does not swoon by disappointment [not being quite right in his senses due to emotionalism]. (A. A. R.).

2142

अप्युत्कटे च रौद्रे च शत्रौ यस्य न हीयते ।
धैर्यं प्राप्ते महीपस्य न स याति पराभवम् ॥

(अ) P (PP 1.78, Pts 1.103, PtsK 1.116).

(आ) IS 458.

(*c*) महीनाथे Pts, PtsK.

If a king be brave, however/fierce the foe and grim,/sorrows of humiliation/ do not wait for him. (A.W. Ryder's translation).

2143

अप्युन्नतपदारूढः पूज्यान् नैवापमानयेत् ।
नहुषः शक्रतां प्राप्य च्युतोऽगस्त्यावमाननात् ॥

(आ) SR 154.75, SSB 482.75.

However high the position that one may occupy, one should never show

disrespect to those worthy of honour. King Nahuṣa occupying Indra's place was hurled down for insulting the sage Agastya. (A. A. R.).

अप्युन्नतिं प्राप्य नरः (नृपः) see No. 704.

अप्युन्मत्तश्च प्रलपतो see No. 2144.

2144

अप्युन्मत्तात् प्रलपतो बालाच्च परिसर्पतः ।
सर्वतः सारमादद्याद् अश्मभ्य इव काञ्चनम् ॥

(अ) MBh (MBh [Bh] 5.34.30, MBh [R] 5.33.31, MBh [C] 5.1125), P(PT 2.144, PTem 2. 126). Cf. Ru 121. Cf. तस्मान्नस्य परे.

(आ) VS 2714, SR 382. 211 (a. MBh), IS 459, SRHt 189.24 (a. MBh), SSSN 180.19 (a. MBh).

(*a*) उन्मत्ताच्च (अप्युन्मत्तश्च) प्र° PTem.

(*b*) बालादपि सुभाषितं MBh (var.) ; °जल्पतः [°स°] MBh (var.), SR.

(*d*) पांसुभ्यः [अ°] MBh (var.).

One should extract truths *from everyone even* from the ravings of the maniac and the prattlings of children, like gold from stone. (P.C. Roy's translation).[1]

1. Words in italics are my additions.

2145

अप्युपायैस्त्रिभिस्तात योऽर्थः प्राप्तुं न शक्यते ।
तस्य विक्रमकालांस्तान् युक्तानाहुर्मनीषिणः ॥

(अ) R (R [Bar] 6.9.8, R [B] 6.9.8, R [R] 6.9.8, R [G] 5.80, 8, R [L] 5.80.9, R [Ku] 6.9.8).

(आ) IS 7449.

(इ) NŚ (OJ) 2.3.

It is said by the wise, dear boy, that that is the proper time to show one's valour when one is unable to secure one's goal by the other three means[1].

1. Conciliation, gift and dissension.

2146*

अप्युद्दामव्यसनसरणेः संगमे कामुकानां
भद्रं भद्रे भुवनजयिनस्त्वत्कलाकौशलस्य ।
अप्युत्साहप्रचुरसुहृदः कामकेलीनिवासाः
प्रौढोत्साहास्तव सुवदने स्वस्तिमन्तो विलासाः ॥

(अ) Sam 1.24.

Mandākrāntā metre.

"Now glory be to your[1] astuteness and address, fair girl, for it is victorious over all the world ! Does not a lover think it unmerciful calamity to leave your arms and be alone in the street ? Now glory and honour to your beauty, child of the space of spells, for with a joyous strength it sweetly emanates and penetrates, and subjugates your friends." (E. Powys Mather's translation).

1. refers to prostitutes.

2147*

अप्येकवंशजनुषोः
पश्यत पूर्णत्वतुच्छताभाजोः ।
ज्याकार्मुकयोः कश्चिद्
गुणभूतः कश्चिदपि भर्ता ॥

(आ) SR 171.795, SSR 506. 795.

Āryā metre.

Look at the difference between the two, the bow and the bow-string, though born of the same *vaṁsa* [family : bamboo], one [the bow] occupying the position of the master and the other *guṇībhūta* [subordinate: serving as string, though full of merits]. (A. A. R.).

अप्येकाक्षरदातारं see No. 7603.

2148*

अप्येतद्रजनीमयं जगदथो निद्रामयी सा निशा
निद्रा स्वप्नमयी भवेदथ च स स्वप्नो मृगाक्षीमयः ।
सेयं मानमयी मम प्रियतमा तच्चाटुचेष्टामयो
मावृक् क्वेति समीहितैकविधये संकल्प तुभ्यं नमः ॥

(आ) Skm (Skm [B] 928, Skm [POS] 2.91. 3) (a.[1] Gotithīya-divākara).

(*d*) मानः or कीदृक् [मा°] Skm (var.).

1. in Skm (B) only.

Śārdūlavikrīḍita metre.

Oh, the world to be all night time and night all sleep, and sleep of dreams and dreams full of the deer-eyed one; and the beloved to be full of jealous anger, and where am I full of coaxing words to appease her ?– thus bringing out the desired object, to thee O fancy, my obeisance ! (A. A. R.).

2149

अप्येव दहनं स्पृष्ट्वा वने तिष्ठन्ति पादपाः ।
राजदोषपरामृष्टास् तिष्ठन्ते नापराधिनः ॥

(आ) SRHt 146. 25 (a. Śrīrāmāyaṇa, but not found in the Bombay ed. of R), SSSN 167.24 (a. R).

(d) न तिष्ठन्त्यपराधिनः SSSN.

Trees in the forest may survive after being touched by the forest conflagration : but those guilty of offence against the king remain not (alive). (A. A. R.).

2150

अप्यौत्सुक्ये महति दयितप्रार्थनासु प्रतीपाः
काङ्क्षन्त्योऽपि व्यतिकरसुखं कातराः स्वाङ्गदाने ।
आबाध्यन्ते न खलु मदनेनैव लब्धान्तरत्वाद्
आबाधन्ते मनसिजमपि क्षिप्तकालाः कुमार्यः ॥

(आ) SR 318.13, SSB 175.14.

Mandākrāntā metre.

Maidens, past the time of marriage, full of eagerness for solicitation from lovers but disappointed and though desiring the happiness of a union are timid in offering themselves and are troubled not only by the god of love who has secured an opportunity of meeting, but they trouble and worry Cupid as well. (A. A. R.).



2151*

अप्रकटवर्तितस्तन-
मण्डलिकानिभृतचक्रवर्शिन्यः ।
आवेशयन्ति हृदयं
स्मरचर्यागुप्तयोगिन्यः ॥

(आ) Skm (Skm [B] 477, Skm [POS] 2.1.2) (a. Gosoka).

(*d*) सुर° [स्म°] Skm (var.).

Āryā metre.

Exhibiting the circular depression at their rounded bosom which is not (ordinarily) visible, the women posing as *yogini-s* [female magicians] but clever in love making, captivate the hearts of the passers by. (A. A. R.).

2152

अप्रकटीकृतशक्तिः
शक्तोऽपि जनात् तिरस्क्रियां लभते ।
निवसन्नन्तर्दारुणि
लङ्घ्यो वह्निर्न तु ज्वलितः ॥

(अ) P (Pts 1.31, PtsK 1.37). Cf. No. 101 and SkP, Kāśīkha. 1.85).

(आ) SR 171. 776, SSB 505.776, IS 460, GSL 16.

(*b*) जनस्तिरस्क्रियां Pts, SR, SSB, GSL ; लभत PtsK.

(*d*) नु [तु] PtsK.

Āryā metre.

Even a strong person is looked down upon unless he makes his strength felt ; fire latent in wood can be stamped under foot, but not if it is ablaze. (Dr. A. Sharma's translation).

अप्रगल्भपदन्यासे see No. 2154.

2153

अप्रगल्भस्य या विद्या कृपणस्य च यद्धनम् ।
यच्च बाहुबलं भीरोर् व्यर्थमेतत् त्रयं भुवि ॥

(अ) BhPr 48.

(आ) SSap 387, SMa 230, SR 161. 350, SSB 491.357, VP 8.31, SLPr. 46.12.3.

The three are of no avail on the earth—learning to the modest[1]; riches to the miser; and strength of arm to the timid[2]. (J. Shastri's translation).

1. Perhaps better to an "incompetent" or "unable"; L. H. Gray has "irresolute".
2. Perhaps better to a "coward".

2154

अप्रगल्भाः पदन्यासे जननीरागहेतवः ।
सन्त्येके बहुलालापाः कवयो बालका इव ॥

(अ) Damayantīkathā of Trivikrama bhaṭṭa 1. 7, Cr 1166 (CRC 3. 33, CRBh II 3.34, CPS 71.53.

(आ) ŚP 191 (a. Trivikramabhaṭṭa), VS 135 (a. Trivikrama), SR 37.1 (a. ŚP), SSB 28.91 (a. Trivikramabhaṭṭa), SRK 47.2 (a. Nalacampū)[1], SH 372 (a. Trivikrama), RJ 1418 (a. Bilhaṇa), IS 461, SCSL 70, SuMuñ 31.11.2 (a. Śrīvikrama).

(*a*) अग्रग° CPS (printer's error).

(*c*) सन्येते Cr (var.); सत्वेके IS; सत्यंके SH; बहूला° ŚP; °लापापाः Cr (var.).

1. In the index only.

Some poets are like children; their diction is as tottering as their feet, they disgust people [*or* : cause delight to their mothers], they chatter much [*or* : they have many endearments]. (A.B. Keith's translation in his *A History of Sanskrit Literature*; p. 333).

2155

अप्रणोद्योऽतिथिः सायं सूर्योढो गृहमेधिना ।
काले प्राप्तस्त्वकाले वा नास्यानश्नन् गृहे वसेत् ॥

(अ) Mn 3.105. Cf. No. 2156. and दिवातिथौ तु विमुखे. Cf. Vas 8.8, 8.4-5, 8, Vi 67.29-30, Y 1.107, G 5.40, Āp in Apar 152, Prachetas in VĀh 440.

(आ) IS 462.

(*d*) गृहमेधिनाम् (°ना) Rāghavānanda's and Medhātithi's commentary.

A guest who is sent by the (setting) sun in the evening, must not be driven away by a householder; whether he has come at (supper-)time or at an inopportune moment, he must not stay in the house without entertainment. (G. Bühler's translation).

अप्रणोद्योऽतिथि see No. 2156.

2156

अप्रणाद्योऽतिथिः सायं सूर्योढो गृहमेधिनाम् ।
पूजया तस्य देवत्वं प्रयान्ति गृहमेधिनः ॥

(अ) P (PP 1.130, Pts 1.170, PtsK 1.186). Cf. No. 2155.

(आ) IS 463.

(*a*) संप्राप्तो योऽतिथिः Pts; अप्रणोद्यो PP; अपरो यो JS; परैति यो IS.

(*b*) गृहमेधिना IS.

(*d*) लभन्ते [प्र°] Pts.

No stranger may be turned aside/ who seeks your door at eventide ;/nay, honour him and you shall be/transmuted into deity. (A.W. Ryder's translation).

2157

अप्रतिकृत्यात्मानं
सहसानर्थेषु न प्रवर्तेत ।
शिरसि धृतेऽमृतकिरणे
विषमघसद्विषमनेत्रोऽपि ॥

(आ) JS 405.28 (a. Vallabhadeva).

(*d*) ऽपि om. JS (MS).

Āryā metre.

One should not engage oneself in dangerous activities without taking adequate remedial measures. Even the odd-eyed god [Śiva] drank the poison (*halāhala*) only after taking up on his head the nectar-rayed one (the moon). (A. A. R.).

2158

अप्रतिबुद्धे श्रोतरि
वक्तुर्वाक्यं प्रयाति वैफल्यम् ।
नयनविहीने भर्तरि
लावण्यमिवेह खञ्जनाक्षीणाम् ॥

(अ) Dvi Appendix 24. Variant of No. 3455.

(आ) SR 170.742 (a. VS), SSB 504.742, SRK 236.58 (a. Prasaṅgaratnāvalī), SH 411 IS 7662, VS 2888 *v.l.*, SRHt 199.138 ( a. Sundarapāṇḍya ) *v.l.*, GSL 17.

(*a*) अप्रतिबोधे SH.

(*b*) वक्तृत्वमनर्थकं (भवति SRHt, Dvi), पुंसाम् VS, SRHt, Dvi ; वक्तुर्वाणी SH.

(*c*) नेत्रविहीने कामिनि (स्वामिनि Dvi) Dvi, VS, SRHt.

(*d*) लावण्यविलासवत्स्त्रीणाम् (लावण्यमनर्थकं स्त्री° Dvi, SRHt), Dvi, VS, SRHt; लावण्यगुणा इव स्त्रीणाम् SH.

Āryā-gīti metre.

Good words fall flat upon the ears of a dullard, just as the charms of a pretty-eyed woman are lost upon a sightless husband. (Dr. A. Sharma's translation).

2159

अप्रतिष्ठाश्च ये केचिद् अधर्मशरणाश्च ये ।
तेषां प्रतिष्ठा गङ्गेह शरणं शर्म वर्म च ॥

(अ) MBh (MBh[Bh]13.27.44, MBh [R] 13.26.45, MBh [C] 13.1803).

(आ) IS 464.

(*a*) तु [च] MBh (var.).

(*b*) अकर्मचरणश्च ये MBh (var.); अशर्म°[अध°] MBh (var.).

(*c*) तथा [तेषां] MBh (var.).

(*d*) शरणं धर्म शर्म च MBh (var.) ; ब्रह्म [व°] MBh (var.) ; कर्म [व°] MBh (var.).

The river Ganges is the refuge, source of happiness and armour to those who are not well established (in right conduct) and who indulge in unrighteous activity (due to human weakness). (A. A. R.).

2160

अप्रत्यक्षाणि शास्त्राणि विवादस्तत्र केवलम् ।
प्रत्यक्षं ज्यौतिषं शास्त्रं चन्द्रार्कौ यत्र साक्षिणौ ॥

(आ) Sama 1.31.

The scriptural statements are not capable of being verified before one's eyes : they merely contribute to debate. But astrology is sustained with visible proofs, for the witnesses there are the sun and the moon. (A. A. R.).

2161*

अप्रत्याकलितप्रभावविभवे सर्वाश्रयाम्भोनिधौ
वासो नाल्पतपःफलं यदपरं दोषोऽयमेको महान् ।
शम्बूकोऽपि यदत्र दुर्लभतरैः रत्नैरनर्घैः सह
स्पर्धामेकनिवासकारणवशादेकान्ततो वाञ्छति ॥

(आ) SkV 1020, Prasanna 69*a* (a. Kavirāja), 70 *b* (anonymous).

(*a*) अप्रांत्या° Prasanna 69*a* ; स्वप्रत्या° Prasanna 70 *b*.

(*b*) नान्यतपः Prasanna 69*a* ; भवान् [म°] Prasanna 69 *a* ; वने [म°] Prasanna 70*b*.

(*c*) दुर्लभतलै° Prasanna 69*a*.

Śārdūlavikrīḍita metre.

To live in the all-embracing sea,/ whose powers exceed all calculations,/ would be a happy lot,/where not one fault opposed ;/that there is an oyster who will ever vie/with even the richest and most precious pearl/on ground of common dwelling. (D.H.H. Ingalls's translation).

अप्रदाता पिता वाच्य see कालेऽदाता पिता.

2162

अप्रदाता समृद्धोऽसौ दरिद्रश्च महामनाः ।
अश्रुतश्च समुन्नद्धस् तमाहुर्मूढचेतसम् ॥

(इ) SS (OJ) 349. Cf. No. 3546.

(*b*) दरिद्रस्त्र or दरिद्रस्य SS (OJ) (var.).

Foolish is he, who though prosperous does not help others ; who though poor is generous ; and who though ignorant is proud and swollen. (Raghu Vira's translation).

2163

अप्रदीपा यथा रात्रिर् अनादित्यं यथा नभः ।
तथासांवत्सरो राजा भ्रमत्यन्ध इवाध्वनि ॥

(अ) Bṛhatsaṁhitā of Varāhamihira 2.9 (in ChSS ed. 2.24).

(आ) JS 397.93 (a. Varāhamihira). (Cf. A.B. Keith, *A Htsory of Sanskrit Literature*, p. 532).

As the night without a light, as the sky without the sun, so is a king without an astrologer ; like a blind man he erreth on the road. (H. Kern's translation in JRAS 4 of 1870).

2164

अप्रधानः प्रधानः स्यात् पार्थिवं यदि सेवते ।
प्रधानोऽप्यप्रधानः स्याद् यदि सेवाविवर्जितः ॥

(अ) P (PP 1.17, Pts 1.34, PtsK 1.40, PM 1.15), Cr 1167 (CvL I 8.45), Śts 21.9. Cf. Crn 169.

(आ) IS 465.

(*a*) अप्रधान प्रधान Cr ; प्रधान Śts (var.) ; स्य Śts (var.).

(*b*) से° य° पा° tr. Pts, PtsK ; य° से° पा° Cr; पार्थिवा PP (var.) ; सेवेत Cr, Śts ; सेवे Śts (var.).

(*c*) प्रधानं Cr.

(*d*) भुपतिर्वजित: Śts (var.); भूपतिवि° Śts (var.).

An unimportant person becomes important, as soon as he is employed by a prince (and) an important person becomes unimportant as soon as he is unemployed,

2165*

अप्रभूतमतनीयसि तन्वी
काञ्चिधाम्नि पिहितैकतरोरु ।
क्षौममाकुलकरा विचकर्ष
क्रान्तपल्लवमभीष्टतमेन ॥

(अ) Śiś 10.83.

(आ) SR 321.9 (a. Śiś), SSB 180.9 (a. Māgha).

Svāgatā metre.

A slim young lady drew back with tremulous hands the silk garment whose end was dragged by the beloved lover, and which was then hardly sufficient to cover the broad regions of her girdle and which could just screen one of her thighs. (A. A. R.).

2166

अप्रमत्तश्च यो राजा सर्वज्ञो विजितेन्द्रियः ।
कृतज्ञो धर्मशीलश्च स राजा तिष्ठते चिरम् ॥

(अ) R (R [Bar.] 3.31.19, R [B] 3.33.20), R[G] 3.37.20, R [L] 3,37.20, R[Ku] 3.33.20).

(*a*) तु [च] R (var.).

(*b*) चारचक्षुर्जितेंद्रियः R (var.); धर्मज्ञो or समर्थो or सर्वतो or धर्मज्ञैर् [स°] R (var.) ; विदितेंद्रियः [वि°] R (var.).

(*c*) कार्यज्ञो [कृ°] R (var.).

(*d*) चिरं भोगानुपाश्नुते R (var.); राज्ये R (var.).

This king who is vigilant, who is well versed in knowledge, who controls his senses, who is grateful and who is virtuous, will reign over the kingdom for a long time.

2167

अप्रमत्तेऽपि पुरुषे हितकार्यावलम्बिनि ।
दैवमुन्मार्गरसिकम् अन्यथैव प्रमद्यते ॥

(अ) P (PT 2.168, PTem 2.150). Cf. Ru 127.

(*b*) हितर्या° PTem.

(*c*) देवसन्मार्ग° PTem.

Though the individual is very vigilant and pursues beneficial activities, fate thrusts him into a different course which makes him indulge with pleasure in questionable activities. (A. A. R.).

अप्रमाण्यं च वेदानां see No. 2186.

अप्रमादमनालस्यं see गूढमैथुन°

2168

अप्रमादश्च कर्तव्यस् त्वया राज्ञः समाश्रये ।
त्वदीयस्य शरीरस्य वयं भाग्योपजीविनः ॥

(अ) P (PP 1.58).

(*b*) राज्ञा PP (var.).

(*d*) भोग्योप° PP (var.).

Be heedful in the presence of the king ;/we also to your health and fortune cling. (A.W. Ryder's translation).

अप्रमादोऽनिधिष्ठानं see No. 2170.

2169*

अप्रसन्नमपराद्धरि पत्यौ
कोपदीप्तमुररीकृतधैर्यम् ।
क्षालितं नु शमितं नु वधूनां
द्रावितं नु हृदयं मधुवारैः ॥

(अ) Śiś 10.14.

(आ) VS 2011, SR 315.17 (a. VS), SSB 170.17 (a. Māgha).

Svāgatā metre.

When the lover had offended her the wife's face was by no means cheerful but burning with anger and full of hardness. But with frequent cups of wine, was her heart washed [clean of anger], pacified or melted (with love)? [that she became cheerful again]. (A. A; R.).

2170

अप्रसादोऽनधिष्ठानं देयांशहरणं च यत् ।
कालयापोऽप्रतीकारस् तद् वैराग्यस्य कारणम् ॥

(अ) H (HJ 3.93, HS 3.90, HM 3.90, HK 3.90, HP 3.88, HN 3.88, HH 87.13-4, HC 115.6-7).

(आ) SR 382.212 (a. H), IS 466.

(*a*) अप्रमादो IS ; ऽनधिस्थानं HH.

(*b*) देयांशग्रहणं यतः HP (var.); देयात° (देयात्त°) HN ; देशानां IS.

(*c*) कालयायोऽप्रतीकारस् HP ऽप्रतीकार HJ; ऽप्रति° IS.

(*d*) एतद् (तत्तु HP) ; वैराग्यका° HJ, HP ; तनुरेवात्र का° IS; तत्र HP (var.).

Want of kindness ; not being present ; appropriating the shares that ought to be distributed ; procrastination ; non-retaliation: these (are) the causes of disaffection.[1] (F. Johnson's translation).

1. of the army towards the king.

2171

अप्रस्तावस्तुतिभिरनिशं कर्णशूलं करोति
स्वं दारिद्र्यं वदति वसनं दर्शयत्येव जीर्णम् ।
छायाभूतश्चलति न पुरः पार्श्वयोर्नैव पश्चान्
निःस्वः खेदं दिशति धनिनां व्याधिवद्दुश्चिकित्स्यः ॥

(आ) VS 3202 (a. Kṣemendra), SR 67.54, SSB 334.55.

Mandākrāntā metre.

The indigent person pains the ears of the rich by inopportune and incessant praises, speaks of his poverty and exhibits his own worn out dress. He moves like a shadow but not in front or at the sides or at the back. Thus do the poor worry the rich like a disease beyond remedy. (A. A. R.).

अप्रत्याकलितप्रभा° see No. 2161.

2172*

अप्राकृत: स कथमस्तु न विस्मयाय
यस्मिन्नुवास करुणा च कृतज्ञता च।
लक्ष्मीश्च सात्त्विकगुणज्वलितं च तेजो
धर्मश्च मानविनयौ च पराक्रमश्च ॥

(अ) Sar 4.137 (p. 486), Amd 318.919.

(*a*) अप्राकृतस्तु Sar; अपाकृत: Amd (var.).

(*d*) मानविजयौ Sar.

Vasantatilakā metre.

How does that man of culture not inspire wonder, in whom reside compassion and gratitude, wealth and effulgence born of excellent qualities, as also righteousness, honour, modesty and valour ? (A. A. R.).

अप्राकृतस्तु कथमस्तु see No. 2172.

2173*

अप्राकृतस्य चरितातिशयस्य भावैर्
अत्यद्भुतैर्मम हृतस्य तथाप्यनास्था।
कोऽप्येष वीरशिशुकाकृतिरप्रमेय-
सामर्थ्यसारसमुदायमय: पदार्थ: ॥

(अ) Mahāvira 2.39.

(आ) Amd 140.338, Kpr 7.233, SR 360.28 (a. Mahāvīra), SSB 247.28 (a. Bhavabhūti).

(*a*) °शयैश्च दृष्टैर् Amd, Kpr, SR, SSB

(*b*) अपहृतस्य (°हृतोऽस्मि SSB) तथापि नास्था Kpr (in var. as above, but तथापि ना°), SR, SSB.

(*d*) माहात्म्यसार° Amd, SR, SSB; सौन्दर्यसार° Kpr.

Vasantatilakā metre.

Though he is attracted by the marvellous acts of me[1] who am no common hero, excelling, as I do, all in brave deeds; still he[2] exhibits indifference towards me ; therefore, he is some great being wearing the form of a warrior boy, made of a number of excellences, and high-mindedness surpassing belief. (J. Pickford's translation).[3]

1. Jāmadagnya.
2. Rāma.
3. Quoted in Kpr. as an example of omission of a necessary statement.

2174*

अप्राकृतस्याहवदुर्मदस्य
निवार्यमस्यास्त्रबलेन वीर्यम्।
अल्पीयसोऽप्यामयतुल्यवृत्तेर्
महापकाराय रिपोर्विवृद्धि: ॥

(अ) Kir 16.24.

Upajāti metre (Indravajrā and Upendravajrā).

The valour of this extraordinary man [Lord Śiva disguised as a hunter] so full of martial arrogance must be put down by the strength of divine missiles ; for the rise [increasing strength] of the enemy, as in the case of a disease, may result in great danger. (A. A. R.).

2175

अप्राज्ञेन च कातरेण च गुण: स्याद् भक्तियुक्तेन क:
प्रज्ञाविक्रमशालिनोऽपि हि भवेत् किं भक्तिहीनात् फलम्।
प्रज्ञाविक्रमभक्तय: समुदिता येषां गुणा भूतये
ते भृत्या नृपते: कलत्रमितरे संपत्सु चापत्सु च ॥

(अ) Mudr (Mudr [BSS]1.15, Mudr [W] 1.15), Sts 138.10-4, PD 300.17.

(आ) JS 409.61 (a. Viśākhadatta) SRHt 132.7 (a. Mudr.), SSSN 106.6 (a. Mudr.), SR 139.9, SSB 454.9, IS 467.

(*a*) अज्ञानेन Mudr (var.), Śts (var.); अत्रज्ञेन Śts (var.); न [च] Śts (var.); गुणाः Śts (var.); स्यात्सानुरागेण (°स्वानु° or °सुनु° Śts [var.]) Mudr (var.), Śts, PD, JS, SRHt, SSSN; किं [कः] SRHt, SSSN.

(*b*) न [हि] SRHt.

(*c*) प्रज्ञाविक्रमभक्तस्य (°मलब्धयः Śts [var.]) Mudr (BSS); भूतले Śts (var.).

(*d*) कलत्रमपरे Śts (var.); चापत्स्वपि Śts (var.).

Śārdūlavikrīḍita metre.

Of what worth is he though devoted but unintelligent and timid? Of what use again is he, though endowed with intelligence and valour but lacking in devotion? But those in whom are developed the qualities of intelligence, valour and devotion conducting to the king's prosperity, are his real servants; others, like his family are to be maintained in prosperity and adversity. (R.S. Walimbe's translation).

2176

अप्राप्तकालं वचनं बृहस्पतिरपि ब्रुवन् ।
लभते बुद्धयवज्ञानम् अवमानं च भारत ॥

(अ) MBh (MBh [Bh] 5.39.2, MBh [R] 5.38.2, MBh [C]5.1447), P (PT 1.22, PTem 1.19, PS 1.28, PN 2.19, PP 1.23, Pts 1.63, PRE 1.24, PM 1. 27), H (HJ 2.61, HS 2.60, HM 2.63, HK 2.63, HP 2.56, HN 2.55, HH 49.2-3, HC 65.2-3), Cr 1168 (CNPh 159). Cf. JSAIL 30.59.

(आ) VS 2789 (a. Vyāsa), SR 146.139 (a. VS), SSB 467. 26 (a. Vyāsa), SRHt 146, 33 (a. MBh), SSH 1.67, SRRU 847 (a. Vyāsa), IS 468, SSSN 168.31 (a. MBh). See No. 2177 and ABORI 55; p. 128.

(*a*) अप्राप्तकाले MBh (var.), PS (but ABC as in PS), Cr (var.); °कावल° PN, H.

(*b*) बृहस्पतिरि° Cr (var.); ब्रुवन् PS (var.).

(*c*) लभ्यते PTem (var.); न केवलमसंमानं PP; लभ्यते PTem (var.); प्राप्नुयाद् [ल°] PN, H, SR, SSB; प्राप्नोति Cr (var.); बुद्धयविज्ञानम् (बुद्धि° PS [var.]) MBh (var.), PS (var.).

(*d*) विप्रियत्वं च गच्छति PP; अवज्ञानं च केवलम् SSSN, अपमानं MBh (var.), PN, Pts, H, Cr (var.); शाश्वतं (सा° PN)[भा°] MBh (var.), PS (var.), PN, H, SR, SSB; केवलम् [भा°] PT, PTem, PRE, Cr, VS, SRHt, SSH, SRRU, SSSN; तत्क्षणम् [भा°]PS, PN; विन्दति PS (var.); पुष्कलम् Pts.

O Bhārata, even if Bṛhaspati would utter a word at improper time, his intelligence would be held in contempt, and (he himself) would be held in disrespect.

2177

अप्राप्तकालवचनं बृहस्पतिरपि ब्रुवन् ।
प्राप्नुयाद् बुद्धिशैथिल्यम् अपमानं च शाश्वतम् ॥

(आ) Sama 1 अ 60. Cf. Nos. 2176.

Untimely speech though made by Bṛhaspati himself results in inattention (disregard) and permanent dishonour. (A. A. R.).

अप्राप्तकाले वचनं see Nos. 2176-7.

2178

अप्राप्तकालो यो मूर्खो हसेत् स्वेच्छानुसारतः ।
प्राप्नुयाद् बुद्धयवज्ञानं सभायां चैव शाश्वतम् ॥

(आ) Bahudarśana 116, IS 468 (Zus.). See Nos. 2176-7.

The fool who laughs untimely, following his own inclinations, will acquire permanent contempt in the assembly (of the wise). (A. A. R.).

2179*

अप्राप्तकेलिसुखयोरतिमानरुद्ध–
संधानयो रहसि जातरुषोरकस्मात् ।
यूनोर्मिथोऽभिलषतोः प्रथमानुनीतिं
भावाः प्रसादपिशुनाः क्षपयन्ति निद्राम् ।।

(आ) SkV 686 (a. Sonnoka), Kav. 399 (a. Sonnoka).

(*b*) सत्वानयो SkV (var.); रहसे Kav (MS).

(*c*) पूरोर्मिथोऽभिलषितोः Kav (MS).

Vasantatilakā metre.

The youthful lovers play no sportive game./ A secret grievance lies in either heart,/with both too proud for armistice. /Each looks to other for the first apology,/and while the symptoms of their love foretell/forgiveness at the end, they meanwhile waste the night. (D.H.H. Ingalls's translation).

2180*

अप्राप्तपुष्पोद्गमविभ्रमैव
रुद्धा भुजङ्गेन तथा यथेयम् ।
न शक्यते स्प्रष्टुमपीहमानैर्
आमोदिनी चन्दनशाखिकेव ।।

(आ) PV 374 (a. Mādhava).

Upajāti metre (Indravajrā and Upendravajrā).

She is without the sportive charms of a mature girl and when held up by a gallant cannot even be touched by those full of desire like a fragrant and growing sandal tree which has not put forth flowers and can not be touched due to the presence of a snake. (A. A. R.).

2181*

अप्राप्तप्रथमावकर्तनरुषा ध्यानम्रमूकीभवद्-
वक्त्रेष्वन्यशिरःसु यस्य दहने छिन्नं शिरो जुह्वतः ।
उच्चार्य स्वयमेव मन्त्रमकरोन्नास्याहमित्यात्मनस्
त्यागं पङ्क्तिमुखः स विक्रमसुहृद्वीरः कथं वर्ण्यते ।।

(आ) JS 318.5 (a. Māyurāja).

Śārdūlavikrīḍita metre.

How are we to extol that hero full of valour, Paṅktimukha [Rāvaṇa], who offered himself to be sacrificed by saying, 'Not the other, let me be sacrificed', and who repeated the preliminary *mantra* himself when another head was being thrown into the fire and who became furious because he did not receive the honour of his head being cut off first when all others had their head cast down in silence? (A. A. R.).

2182

अप्राप्तयौवना नारी न कामाय न शान्तये ।
संप्राप्ते षोडशे वर्षे गर्दभी चाप्सरायते ।।

(आ) Sama 2 स 23.

A female who has not attained youth is of no use either for love or quiet (peace). But when she has reached sixteen even a she-ass is charming like a heavenly courtesan. (A. A. R.).

अप्राप्तरजसा गौरी see No. 3628.

2183*

अप्राप्तवल्लभसमागमनाधिकायाः
सख्याः पुरोऽत्र निजचित्तविनोदबुद्ध्या ।
आलापवेषगतिहास्यविकत्थनाद्यैः
प्राणेश्वरानुकृतिमाकलयन्ति लीलाम् ।।

(आ) ŚP 3167.

Vasantatilakā metre.

The friend finding the companion full of worry due to the delay in her lover's return played the role of the lover for amusement by imitating him in his speech, dress, gait, laughter, jokes and other characteristics. (A. A. R.).

अप्राप्तेषुरुदासिता° see No. 2185.

2184

अप्राप्येऽपि यथा कामे धर्मे चिन्ता न किं तथा ।
अलाभेऽपि द्वयोरेका भयदा शिवदापरा ॥

(आ) IS 469, Subh 43, Pr 363.

(*a*) आप्राप्येऽपि Subh; कामं Subh.

(*b*) तथा किं Subh.

(*d*) भवदा Subh.

How is it that one pays more attention to even an unattainable desire than to moral merit? Even if none of both is attained, the first brings distress and the second happiness.

2185*

अप्राप्येषुरुदासितासिरशनेरारात् कुतः शङ्कुतश्
चक्रव्युत्क्रमकृत् परोक्षपरशुः शूलेन शून्या यया ।
मृत्युर्दैत्यपतेः कृतः स सदृशः पादाङ्गुलीपर्वतः
पार्वत्या प्रतिपाल्यतां त्रिभुवनं निःशल्यकल्यं तया ॥

(अ) Cand 56.

(*a*) अप्राप्तेषुर् or आप्राप्येषुर् Cand (var.).

(*c*) पादाङ्गुलीपर्वणा Cand (var.).

Śārdūlavikrīḍita metre.

The death of (Mahiṣa), Lord of the Daityas, although not brought about by the arrow, nor participated in by the sword,/and far from (being caused by) the thunderbolt, still less by the spear, being out of range of the discus, and beyond the aim of the ax, not caused by the trident,/was (nevertheless) a death very similar (to such), and was brought about by Pārvatī through the joint of her toe./ The three worlds (were thus made) healthy by being freed from (Mahiṣa), the thorn (in their flesh)./ May the three worlds be protected by Pārvatī. (G.P. Quackenbros's translation in May.).

2186

अप्रामाण्यं च वेदानां शास्त्राणां चातिलङ्घनम् ।
सर्वत्र चानवस्थानम् एतन्नाशनमात्मनः ॥

(अ) MBh (MBh [Bh] 13.37.11 and 12.80.18, MBh [C] 13.2194 and 12.2980).

(इ) SS (OJ) 119.

(*a*) अप्रमाण्यं or अश्रमाण्यं MBh (var.).

(*b*) चाभि° or चापि or चैव° MBh (var.); च विल° MBh (var.); चैव ल° MBh (var.); °लंघनात् MBh (var.).

(*c*) अव्यवस्था च (तु) सर्वत्र MBh 13.37.11 (var.), 12.80.16.

(*d*) तद्वै [एतान्] MBh 12.80.16.

Not accepting the authority of the Vedas, overstepping the *śāstras*, loss of faith all over—these lead to one's annihilation. (Raghu Vira's translation).

2187

अप्रार्थनमसंस्पर्शम् असंदर्शनमेव च ।
पुरुषस्येह नियमो भवेद्रागप्रहाणये ॥

(इ) SS(OJ) 419.

(*a*) असंस्पर्शं SS(OJ); असंस्पर्षाम् (°र्षम्; °र्शाम्) SS (OJ) (var.).

(*b*) मसन्दर्शनम् SS (OJ).

(*c*) नियमद् (°मा; °म) SS (OJ).

For removing attachment, a person should neither think nor touch nor see the objects of attachment. (Raghu Vira's translation).

2188

अप्रार्थितं यथा दुःखं तथा सुखमपि स्वयम् ।
प्राणिनं प्रतिपद्येत सर्वं नियतियन्त्रितम् ॥

(आ) SSB 374.22 (a. Saṁgrahītṛ).

Just as misery comes to a person unsolicited, so does happiness of its own accord. All thing are controlled by destiny. (A. A. R.).

अप्रार्थितानि दुःखानि see No. 348.

2189

अप्रियं न हि भाषेत न विरुध्येत केनचित् ।
कार्यसिद्धिं समीहेत कार्यभ्रंशो हि मूर्खता ॥

(आ) SSB 486.201 (a. Saṁgrahītṛ).

A person should never speak unpleasant things nor should he invite enmity with anyone. He should concentrate on the achievement of his purpose; for, neglect of one's work [interest] is foolishness. (A. A. R.).

2190

अप्रियं पुरुषं चापि परद्रोहं परस्त्रियम् ।
अधर्ममनृतं चैव दूरात् प्राज्ञो विवर्जयेत् ॥

(आ) GSL 18, Sama 2 द 32.

A wise man should keep far away from an unpleasant person, from injuring others, from other's viwes, from unrighteous conduct and from untruth. (Dr. A. Sharma's translation).

2191

अप्रियं यस्य कुर्वीत भूयस् तस्य प्रियं चरेत् ।
अचिरेण प्रियः स स्याद् योऽप्रियः प्रियमाचरेत् ॥

(अ) MBh (MBh [Bh] 12.94.8, MBh [R] 93.8, MBh [C] 12.3489).

(आ) SRHt 186.4 (a. MBh), SSSN 89.3 (a. MBh).

(*a*) यश्च SRHt.

(*b*) वदेत् SSSN.

(*d*) ऽप्रिये SRHt, SSSN.

He who has done an unpleasant thing to another may retrieve it by doing some good to him subsequently. Without delay he will be a friend (welcomed), who does pleasing things to one that is displeased (or one who is unpleasant). (A. A. R.).

अप्रियं वा हितं ब्रूयात् see पृष्टः प्रियहितं.

2192

अप्रियमुक्ताः पुरुषाः
प्रयतन्ते द्विगुणमप्रियं वक्तुम् ।
तस्मादवाच्यमप्रियम्
अप्रियमश्रोतुकामेन ॥

(अ) Dvi 7.

(आ) SRHt 198.131 (a. Sundarapāṇḍya), SSSN 183.54.

(*c*) तस्मान्न SRHt (*contra metrum*); तस्मादवा SSSN.

(*d*) अन्यप्रियवाक्यकायेन Dvi.

Āryā metre.

One who dislikes unpleasant things spoken to him should avoid speaking unpleasantly to others; for when displeasing things are spoken to people they return them with interest. (A. A. R.).

2193

अप्रियवचनदरिद्रैः
प्रियवचनाढ्यैः स्वदारपरितुष्टैः ।
परपरिवादनिवृत्तैः
क्वचित् क्वचिन् मण्डिता वसुधा ॥

(अ) BhŚ 206, Cr 74 (CL "B").

(आ) SR 47.91, SSB 304.93, SRK 15.44 (a. BhŚ), SSD 2 f 94 a, IS 470, GSL 19, VP 1.61.

(*b*) प्रियवचनधनाढ्यैः IS; प्रियवचनाढ्यैः (°नाथैः or °नाद्यैः) CL (var.), BhŚ (var.); स्वदारसंतुष्टैः BhŚ (var.).

(*c*) परापरिवादनिवृत्तैः BhŚ (var.); परपरिवादिनिवृत्तैः BhŚ (var.).

(*d*) कैश्चिदिदं [क्व° क्व°] BhŚ (var.); कैश्चित् [क्व°] IS; भूमि: BhŚ (var.); वसुधा: or पृथिवी [व°] BhŚ (var.).

Āryā metre.

It is only here and there that the earth is adorned with men who are poor of speaking harsh to others, rich in uttering sweet words to their fellow-beings, content with the enjoyment of their lawful wives, and always averse to censure others. (P. G. Nath's translation).

2194

अप्रियवचनाङ्गारैर्
दग्धोऽपि न विप्रियं वदत्यार्यः ।
किं बह्यमानमगरु
स्वभावसुरभिं परित्यजति ॥

(अ) Dvi, Appendix 12.

(आ) SRHt 36.29 (a. Sundarapaṇḍya).

Āryā metre.

A man of culture does not speak unpleasantly though burnt by the burning coals of displeasing talk. Does the fragrant aloewood abandon its natural fragrance when being burnt? (A. A. R.).

अप्रियस्य च वचस: see No. 2195.

अप्रियस्य प्रथमत: see No. 2195.

अप्रियस्यापि पथ्यस्य see No. 2195.

2195

अप्रियस्यापि वचस: परिणामाविरोधिन: ।
वक्ता श्रोता च यत्रास्ति रमन्ते तत्र संपद: ॥

(अ) P (PT 1.74, PTem 1.67, PS 1.67, PN 2.50, PP 1.235, PRE 1.75, PD 303.64), H (HJ 2.134, HS 2.128, HM 2.135, HK 2.133, HP 2.122, HN 2.121, HH 63.23-4, HC 84.15-6), KSS (KSS [AKM] 10. 60. 121, KSS (NSP) 10. 60.120) *v.l.* Cf. Ru 451.

(आ) SR 164.487 (a. H), SSB 496.487, IS 471, SRHt 99.13 (a. P), Sama 1 अ 69, Sama 2 अ 65, SSSN 110.12 (a. P); 83.88. Cf. सुलभा: पुरुषा राजन् and पृष्ट: प्रिय°.

(इ) Nālaḍiyār 225.

(*a*) अपि यस्यापि PS (var.); अप्रयस्य च HS; अप्रियस्य प्रथमत: KSS; पथ्यस्य [व°] PN, H, Sama, SSSN 110.12, SR, SSB.

(*b*) परिणाम: सुखावह: H (but A in HP स प्रणम:), SSSN, SR, SSB, Sama; परिणामे हितस्य च KSS; परिणामाद् वि° PS (var.); परी° PS; °णामवि° PN; °मानुरोधिन: PS (var.); परिणामविरो° SRHt.

(*c*) श्रो° च tr. PTem; च om. SRHt (MS); यत्रास्ते PS (but ACK as above), SSSN 83; स्यात् KSS.

(*d*) तत्र: श्री: कुरुते पदम् KSS; रमते PN, PS (var.).

Where one will speak and one will heed/what in the end is well,/although unpleasant at the time,/there riches lose to dwell. (A.W. Ryder's translation).

अप्रिया अपि वक्षा: see तूष्णीं वा प्रतिवाक्ये.

2196

अप्रियाण्यपि कुर्वन्त: स्वार्थायोद्यत चेष्टिता: ।
पण्डिता नोपलभ्यन्ते वायसैरिव कोकिला: ॥

(अ) P (PT 1.134, PTem 1.121). Cf. Ru 71.

Men of learning are not censured when they do unpleasant things for achieving their own ends just as the cuckoos are not blamed by the crows (when they deposit their eggs to be hatched by the crows). (A. A. R.).

2197

अप्रियाण्यपि कुर्वाणो निष्ठुराण्यपि च ब्रुवन् ।
चेतः प्रह्लादयत्येव सर्वावस्थासु वल्लभः ।

(अ) P (PP 1.228). Cf. Nos. 2198-9.

(आ) IS 472.

(*a*) अप्रियाण्येव PP (var.).

(*b*) निष्ठुरोण्यपि PP (var.).

His action may be hard to bear,/ his speech be harsh to hear;/the heart still clings delighted to/a person truly dear. (A.W. Ryder's translation).

2198

अप्रियाण्यपि कुर्वाणो यः प्रियः प्रिय एव सः ।
दग्धमन्दिरसारेऽपि कस्य वह्नावनादरः ॥

(अ) H (HJ 2.132, HS 2.126, HM 2.133, HK 2.131, HP 2.120, HN 2.119, HH 63.18-9, HC 84.10-1), Cr 1169 (CNL 88). Cf. Nos. 2197, 2199.

(आ) SkV 1670, SR 164.486 (a. H), SSB 496.486, IS 473, GSL 20, Sama 1. अ 68 and 2 अ 56.

(*a*) कुर्मयो CNL.

(*b*) च [ सः ] CNL.

(*c*) °सारोऽपि IS.

One who is dear, though he do an unkindness/will still be dear. /Though fire has burned up the household wealth,/ does one give up fire? (D.H.H. Ingalls's translation).

2199

अप्रियाण्यपि पथ्यानि ये वदन्ति नृणामिह ।
त एव सुहृदः प्रोक्ता अन्ये स्युर्नामधारकाः ॥

(अ) P (Pts 2.161, PtsK 2.172). Cf. Nos. 2197-8, 2195.

(आ) IS 474.

(*d*) धारकः PtsK.

Only those are, verily, real friends who are conveying wholesome advice, even if they are unpleasant to hear; the others bear only the name of friends.

अप्रियाण्येव कुर्वाणः see No. 2197.

2200

अप्रिया न भविष्यन्ति प्रियो मे न भविष्यति ।
अहं च न भविष्यामि सर्वं च न भविष्यति ॥

(आ) SRRU 714.

There will be no enemies nor will any one be dear to me; I shall not be born again and all things then be non-existent. (A. A. R.).

अप्रियैः सह संयोगो see सुप्रियैर्विप्रयोगश्च.

2201

अप्रियैः सह संवासः प्रियैश्चापि विनाभवः ।
असद्भिः संप्रयोगश्च तद्दुःखं चिरजीविनाम् ॥

(अ) MBh (MBh [Bh] Āraṇyakaparva, App. I.21. 1.14, MBh [R] 3.193.17, MBh [C] 3.13228).

(आ) IS 476.

Life with persons that are disagreeable, separation from those that are agreeable and beloved, companionship with the wicked, these are the evils which they that are immortal[1] have to bear. (P.C. Roy's translation).

1. or perhaps: "those who live long."

2202

अप्रियैरपि निष्पिष्टैः किं स्यात् क्लेशासहिष्णुभिः ।
ये तदुन्मूलने शक्ता जिगीषा तेषु शोभते ॥

(अ) RT (RT [S] 3. 283, RT [C] 3. 287, RT [T] 3.283, RT (VVRI) 3.283).

(आ) SR 382.214 [a. RT], IS 475.

(*b*) क्लेशसा° RT (var.).

What would be (gained) by crushing enemies who are unable to bear up with

distress ? It befits to aspire to victory over those who are able to uproot the former. (M.A. Stein's translation).

2203

अप्रियोऽपि हि पथ्यः स्याद् इति वृद्धानुशासनम् ।
वृद्धानुशासने तिष्ठन् प्रियतामुपगच्छति ॥

(अ) KN (KN[ĀnSS] 5.59, RN (TSS) 5.59, KN [BI] 5 58) (doubtful; omitted in some MSS.).

(आ) IS 477.

(*d*) अधिगच्छति [उपग°] KN (BI).

The injuction of the elders is that a retainer, though regarded with disfavour by his royal master, should still offer wholesome advice to him. He that carries out this injuction is sure to ingratiate himself with his sovereign. (M.N. Dutt's translation).

2204

अप्रीतां रोगिणीं नारीम् अन्तर्वत्नीं धृतव्रताम् ।
रजस्वलामकामां च न कामेत बलात् पुमान् ॥

(अ) SkP, Brahmakhaṇḍa, Brahmottara-khaṇḍa 1.39.

A man should not forcibly go with a woman who is not pleased with him or when she is ill, pregnant, observing vows, in her monthly course and when not in love with him. (A. A. R.).

2205

अप्सु प्लवन्ते पाषाणा मानुषा घ्नन्ति राक्षसान् ।
कपयः कर्म कुर्वन्ति कालस्य कुटिला गतिः ॥

(आ) NBh 180, SR 373.194, SSB 271.80, SRK 101.6 (a. Kalpataru), TP 397, IS 7451. Cf. पुण्यैः संभाव्यते.

(*a*) प्लवन्ति IS.

Stones float in water, men kill demons, monkeys do all actions : Oh, the waywardness of the times ! (A. A. R.).

2206

अप्स्वात्मानं न वीक्षेत नावगाहेत् पयोरयम् ।
संदिग्धनावं नारोहेन् न बाहुभ्यां नदीं तरेत् ॥

(आ) ŚP 618, SH 644, IS 478. Cf. Mn 4.77 (for *d*).

(*a*) अश्वात्मदीनं विक्षेत ŚP (MS).

(*b*) न वगाहत् ŚP (MS).

(*c*) °नावगारोहेन् ŚP (MS).

(*d*) नदी ŚP (MS).

One should not look at one's own reflection in water ; bathe in a torrent ; board an unstable boat ; nor cross a river with his arms.

2206 A

अफलं श्राद्धमपात्रे
धनमफलं यत् न दत्तमर्थिभ्यः ।
यौवनमफलं यमिनश्
श्रुतमफलं दुर्विनीतस्य ॥

(अ) Dvi 110.

Āryā metre,

The ceremony performed in honour of the manes is not fruitful if the persons invited are unworthy ; that wealth is useless if it is not made available to supplicants ; youth is not fruitful to those who control sex impulses, and (scriptural) learning is useless in those who are illbehaved. (A. A. R.).

2207

अफलस्यापि वृक्षस्य छाया भवति शीतला ।
निर्गुणोऽपि वरं बन्धुर् यः परः पर एव सः ॥

(अ) Cr 1170 (CvTb 8.22, CNI I 132, CNG 31, CM 179), BhŚ 373 (doubtful).

(*b*) छायां सर्वः समीहते BhŚ.

(*c*) बन्धु CvTb.

(*d*) य CNI I; स CvTb.

The shade of even a tree devoid of fruit remains cool [pleasant]; a kinsman even without (good) qualities is better (than a stranger); a stranger remains a stranger, indeed.

2208

अफलानि दुरन्तानि समव्ययफलानि च ।
अशक्यानि च कार्याणि नारभेत विचक्षणः ॥

(अ) VC (VCsr 20.2, VCbr 20.1, VCjr 20.3) BhPr 16, Cr 1171 (CNI I 96, CnT II 14.2, CnT III 7.61, CnT V 99).

(आ) VS 2720, SR 161.356 (a. VS), SSB 492. 363, IS 479, SSap 677, SLPr 52.1-2.

(*a*) अहानि च रुदन्तानि VCsr (var.); व्यसनानि [अ°] VCsr (var.); कल्मषेण or कलितानि [अ°] VCjr (var.).

(*b*) समयग्व्य य° VCsr (var.); सम्यग्व्यय° VCbr (var.); असमर्थफ° VCbr (var.); सद्यव्यव° CNI I.

(*c*) वस्तूनि [का°] BhPr, VS, SR, SSB, SSap, SLPr; कर्माणि VCjr (var.).

(*d*) न रेभे सुवि° VCbr (var.); न करोति विवक्षणः CNI I; नारम्भेत VCsr (var.); VCjr (var.).

A prudent man should not undertake fruitless tasks, those which are hard to finish, those which imply destruction, and those which are impossible to perform. (F. Edgerton's translation).

अब° see also अव°.

2209

अबन्धुष्वपि बन्धुत्वं स्नेहात् समुपजायते ।
बन्धुष्वपि च बन्धुत्वम् अलोकज्ञेषु हीयते ॥

(आ) VS 2702.

Out of affection [good nature] even strangers become friends [relations]; with men who are not worldly wise good will is lost even among relatives. (A. A. R.).

2210

अबलः प्रोन्नतं शत्रुं यो याति मदमोहितः ।
युद्धार्थं स निवर्तेत शीर्णदन्तो यथा गजः ॥

(अ) P (Pts 1.340, PtsK 1.387). Cf. यो बलप्रोन्नतं याति

(आ) IS 480.

(*d*) गजो यथा [य° ग°] Pts.

A weak man deluded by folly, who goes to overcome an overwhelmingly powerful enemy returns like an elephant with his broken tusk.

अबलस्य बलं राजा see दुर्बलस्य बलं राजा.

2211

अबलस्वकुलाशिनो झषान्
निजनीडद्रुमपीडिनः खगान् ।
अनवद्यतृणार्दिनो मृगान्
मृगयाघाय न भूभुजां घ्नताम् ॥

(अ) Naiṣ 2.10.

(*c*) तृणादिनो Naiṣ (var.).

(*d*) भूभृतां Naiṣ (D).

Viyoginī metre.

Hunting is not a sin in the case of kings who kill the fishes that eat the weaker members of their race, the birds that hurt the trees on which they have their nests, and the deer that cause pain to the innocent grass. (K.K. Handiqui's translation).

2212*

अबलां बलिना नीतां
दशामिमां मकरकेतुना रक्ष ।
आपत्पतितोद्धृतये
भवति हि शुभजन्मनां जन्म ॥

(अ) Kuṭṭ 105.

(*b*) दशामिमा Kuṭṭ (KM).

(*c*) आपद्यबलोद् Kuṭṭ (KM), Kuṭṭ(BI) (var.).

Āryā metre.

Have pity on a feeble woman to whom Kāma has been unpitying. Come to her and save her! Gentlemen of birth were surely created to cure the ills of weak and imploring beauty ![1] (E. Powys Mather's translation).

1. words of a messanger of love.

2213

अबला अपि वीरेशान् यत्साहाय्यमुपाश्रिताः ।
पराभवन्ति दृक्कोण- पातेनैव स मन्मथः ॥

(आ) SSB 55.3 (a. Saṁgrahītṛ).

He is the god of love by getting whose help even the weaker sex overcomes lordly heroes by glances from the corners of their eyes. (A. A. R.).

2214*

अबलाढ्यविग्रहश्रीर्
अमर्त्यनतिरक्षमालयोपेतः ।
पञ्चक्रमोदितमुखः
पायात् परमेश्वरो मुहुरनादिः ॥

(आ) SR 13.3, SSB 22.3.

Āryā-gīti metre.

May the supreme Lord Śiva always protect (us)—Śiva who is without beginning, whose bodily charm is increased by a female [the goddess Pārvatī], who is worshipped by the immortals, wears rosaries and recites the Vedas in the five different ways. (A. A. R.).

2215

अबलाबुद्धिहीनाया दोषं क्षन्तुं सदार्हसि ।
मूढस्य सततं दोषं क्षमां कुर्वन्ति साधवः ॥

(अ) Brahmavaivartapurāṇa, Dvi. Bhā. 13.

(आ) PAn p. 85.580.

It is but meet that you always forgive the faults of women who are devoid of discrimination. Good people are patient with the continuous faults of fools. (A. A. R.).

2216

अबला यत्र प्रबला
शिशुरवनीशो निरक्षरो मन्त्री ।
नहि नहि तत्र धनाशा
जीवित आशापि दुर्लभा भवति ॥

(अ) Cr 1172 (CNMN 121).

(आ) SR 170.747, SSB 504.747, SRK 245.34 (a. Sabhātaraṅga), IS 7664, SSpr 82, Sama 1 अ 94, Sama 2 अ 62.

(*b*) बालो राजा निरक्षरो मन्त्री Sama; शिशुरविनीतो SSpr.

(*d*) जीविताशापि Sama 1 अ 94 (*contra metrum*).

Āryā-gīti metre.

Where power is held by a woman; where a child is a king, where a minister is illiterate; there is definitely no question of winning wealth and even hope of keeping one's own life is uncertain [hard to obtain].

2217

अबलावनपर एको
भुवनत्रितयेऽपि चेत्तदा भर्ता ।
कथमन्यथा सुधाकर-
चन्दनमुख्याप्रियत्वं स्यात् ॥

(आ) SSB 116.9.

Āryā metre.

If there is one, in the three worlds, who is devoted to the protection of women he is the master. How? Otherwise the moon, sandal, etc. will not contribute to pleasure. (A. A. R.).

2218

अबला विषहेत कथं
दृढशक्तिममुष्य रतिरसप्रसरम् ।
मदनतुलितानुरागो
न विदध्याद्यदि बलाधानम् ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 503, KM [BI] 514).

(*a*) अवशा [अबला] Kuṭṭ (KM) (var.).

(*c*) मदनजनिता° Kuṭṭ (BI).

Āryā metre.

How may a weak woman support the joyful union with so strong a man, except that love has been born in her heart, and gives her strength ?[1] (E. Powys Mather's translation).

1. J. J. Meyer's translation is better: *Wie könnte das schwache Weib die in der Lustvereinigung des mit fester Kraft begabten Mannes hervorflutenden Ausbrüche des Genusses aushalten, wenn ihr nicht die von der Liebe emporgehaltne Zuneigung Kraft zulegte !*

2219*

अबलासु विलासिनोऽन्वभूवन्
नयनैरेव नवोपगूहनानि ।
मरुदागमवार्तयापि शून्ये
समये जाग्रति संप्रवृद्ध एव ॥

(अ) BhPr 294 (a. Kālidāsa).

Aupacchandasika metre.

Even with (their) eyes gallants experienced new embracements in women by the tidings of the coming of the winds at a time empty, (or) awakening (or) even far advanced. (L.H. Gray's translation).

2220

अबलेति परीवादो वृथा हि हरिणीदृशाम् ।
यासां नेत्रनिपातेन नटवद् घूर्ण्यते जगत् ॥

(अ) Cr 1173 (CRC 8.88, CPS 250.80).

It is disgraceful as well as useless to call the deer-eyed ones [women] weak ; it is by their glances that the world is made to swirl in dance, like a strange dancer.

2221*

अबले सलिले व्यवस्यता ते
मुखभावो गमितो न पङ्कजेन ।
कथमाविमवर्णतान्त्यजस्य
द्विजराजेन कृतोरुनिग्रहस्य ॥

(आ) SR 262.175, SSB 78.52, SuMuñ 121.16-7.

(*a*) तपस्यता [°व्य] SSB.

Aupacchandasika metre.

Lady, the charm of your face has not been attained by the lotus inspite of his remaining in water for long periods (in penance). How can there be that excellent colour [superior birth] for one born in the family of the last caste [outcaste], who has a mortal rivalry with the *dvijarāja* [best of *brāhmaṇa-s*, the moon] ? (A. A. R.).

2222*

अबलोऽसि न जितकाशी-
प्रतिभटराशीन् परापत क्षितिप ।
जाताम्भःकणपातः
क्व विनश्यत्यनलसंघातः ॥

(आ) SMH 7.32.

(*b*) क्षितिपः SMH (var.).

Āryā metre.

You are weak [without forces], O king, do not attack the group of soldiers [devotees] who have won over the lord of Banaras. Where does a mass of flames get extinguished by a few drops of water ? (A. A. R.).

2223*

अबालरुचिरे भ्रुवौ न च मरालमन्दा गतिर्
दृगञ्चलमचञ्चलं हृदयभूदभूतो दया(?) ।
सुधा न खलु वाक्पथातिथिरथापि यूनां मनो
मनोजशरजर्ज्जरन्नयति मोहमस्यास्तनुः ॥

(आ) Vidy 727.

Pṛthvī metre.

Her eye-brows are not charming [sportive] as those of a young lady nor is her gait majestic as that of a swan. The corners of her eyes are not playful (in casting glances) and her heart is still full of compassion. The welcome guest of her speech is not nectarian and yet her body generates delusion [love] in the minds of young men, which are shattered by the arrows of Cupid. (A. A. R.).

2224

अबुधा अजंगमा अपि
कयापि गत्या परं पदमवाप्ताः ।
मन्त्रिण इति कीर्त्यन्ते
नयबलगुटिका[1] इव जनेन ॥

(आ) SR 169.736, SSB 504.736.

1. चतुरङ्गाख्यक्रीडनकस्य पाशाः SR (gloss).

Āryā metre.

Some people, though not wise and energetic (non-sentient), somehow reach a high position and are called ministers by the people, as are the chessmen in chess. (A. A. R.).

2225

अबुधैः कृतमानसंविदस्
तव पार्थैः कुत एव योग्यता ।
सहसि प्लवगैरुपासितं
न हि गुञ्जाफलमेति सोष्मताम् ॥

(अ) Śiś 16.47.

(आ) Alm 34.

Viyoginī metre.

No esteem accrues to you [Śiśupāla] by being honoured by the Pāṇḍava-s who are not particularly noted for wisdom. The *guñjā*-berry though utilised (by blowing into it) by the monkeys (foolishly) does not produce warmth in winter. (A. A. R.).

2226

अबुधैरर्थलाभाय पण्यस्त्रीभिरिव स्वयम् ।
आत्मा संस्कृत्य संस्कृत्य परोपकरणीकृतः ॥

(अ) H (HJ 2.22, HS 2.23, HM 2.24, HK 2.24, HP 2.21, HN 2.21, HH 43.12-3, HC 57.13-4). Cf. RT 8.189.

(आ) VS 3213, SR 71.7 (a. ŚP, but not found in ŚP), SSB 341.7, IS 484.

(*a*) लुब्धैरप्यर्थ° IS; लोभेन VS.

(*d*) परोक्षकारणीकृत HP (var.).

For the acquisition of help (it is) the same with (such) idiots as with harlots ; adorning (and) adorning, their person (is) made the instrument of others. (F. Johnson's translation).

अबुधैरर्थलोभेन see No. 2226.

2227-28

अबुद्धिमाश्रितानां च क्षन्तव्यमपराधिनाम् ।
न हि सर्वत्र पाण्डित्यं सुलभं पुरुषेण वै ॥
अथ चेद् बुद्धिजं कृत्वा ब्रूयुस्ते तदबुद्धिजम् ।
पापान् स्वल्पेऽपि तान् हन्याद् अपराधे तथानृजून् ॥

(अ) MBh (MBh [Bh] 3.29.27-8, MBh [R] 3.28.27-28, MBh [C] 3.1055-6).

(आ) ŚP 1398 (No. 2227), SR 146.169 (a. ŚP), SH 1135, SSB 468.57, VS 2709, IS 481-2, Sama 2 न 34, ŚB 599.

(*a*) तु or हि [च] MBh (var.); हि SH.

(*b*) °राधितं MBh (var.).

(*c*) तु [हि] MBh (var.).

(*d*) पुरुषैरिह् MBh (var.); पुरुषे (°षं Sama) क्वचित् ŚP, SR, SSB, Sama, SH.

(*g*) पापे त्वल्पे or पापेत्यल्पे or पापेष्वल्पे (°स्व°) MBh (var.); तु [ऽपि] MBh (var.).

(*h*) अपराधकृते यदि MBh (var.); अपरास्ते or अपरो ये [अ°] MBh (var.); ततो° [त°] MBh (var.).

Those that have become offenders from ignorance and folly should be forgiven, for learning and wisdom are not always easily attainable by man.

They that having offended thee knowingly, plead ignorance, should be punished, even if their offence be trivial; such crooked men should never be pardoned. (P.C. Roy's translation).

2229

अबुद्ध्वा चित्तमप्राप्य विश्रम्भं प्रभविष्णुषु ।
न स्वेच्छं व्यवहर्तव्यम् आत्मनो भूतिमिच्छता ॥

(अ) KSS 1.4, 127.

(आ) IS 483.

(*d*) इछता KSS (AKM).

A man who desires his own welfare should not act in an arbitrary manner towards the powerful, without fathoming their character and acquiring their confidence.. (C.H. Tawney's translation).

2230*

अबोधि नो ह्रीनिभृतं मदिङ्गितं
प्रतीत्य वा नादृतवत्यसाविति ।
लुनाति यूनः स्म धियं कियद्गता
निवृत्य बालादरदर्शनेषुणा ॥

(अ) Naiṣ 16.72.

Vaṁśastha metre.

"She failed to understand my hint hidden from her by her own bashfulness. Perhaps she knew it but paid no heed." A girl, going a few steps, and turning back, destroyed this notion of a youth with the arrow of a wistful glance. (K.K. Handiqui's translation).

2231*

अब्जं त्वज्जमथाब्जभूस्तत इदं ब्रह्माण्डमण्डात् पुनर्
विश्वं स्थावरजंगमं तदितरत् त्वन्मूलमित्थं पयः ।
धिक् त्वां चौर इव प्रयासि निभृतं निर्गत्य जालान्तरैर्
बध्यन्ते विवशास्त्वदेकशरणास्त्वामाश्रिता जन्तवः ॥

(आ) ŚP 1166, JS 123. 19, Skm (Skm [B] 1709, Skm [POS] 4.14.4) (a. Keśaṭa), SR 245.15 (a. ŚP), SSB 650.2, Any 94.13, SuMuñ 255.11-4.

(*a*) त्वज्ज° Any, SR; इतो [इदं] Skm; °ण्डादभूद् Skm; °ण्डमत्राभवद् Any.

(*b*) तदिति JS (var.); तदितरं त्वन् ŚP; तदखिलं त्वन् Any; °मात्मकमिदं त्वन् Skm.

(*c*) चोर JS, SR, SSB; शनकैर् निःसृत्य जालान्तरे Any; निर्गत्य ŚP, Skm.

(*d*) बद्धयन्ते (वे°) Skm, SR; SSB; °देकगत-यस्त्वा° Skm.

Śārdūlavikrīḍita metre.

The lotus has sprung from you and Lord Brahmā from that and from him the whole universe consisting of the sentient and the non-sentient; thus milk too has its origin from you. Fie on you who depart quietly like a thief through the window. The people who depend solely on you will be helplessly bound. (A. A. R.).

2232*

अब्दायनर्तुष्वथ मासपक्ष-
दिनानि कार्येऽप्यवधौ विदध्यात् ।
हीनावधिर्येन भवत्यसत्यः
सर्वोऽपि लोके शकुनो गृहीतः ॥

(आ) ŚP 2348.

Upajāti metre (Indravajrā and Upendravajrā).

In doing any activity the proper time should be calculated keeping in mind the year, the half year, the month, the fortnight and the day. If the correct time is not kept up, the omen seen may prove to be false; hence it is that in the world all omens are thus taken. (A. A. R.).

2233*

अब्देभकुम्भे निर्भिन्ने विद्युत्खड्गलताहते ।
स्वच्छमुक्ताफलस्थूला निपेतुस्तोयबिन्दवः ॥

(आ) VS 1731.

(*a*) अब्देभकुम्भनिर्भिन्ने VS (var.).

Drops of water, big like pure pearls, fell from the pot-temple of the cloud-elephant when struck by the lightning-sword. (A. A. R.).

2234*

अब्दैर्वारिजिघृक्षयार्णवगतैः साकं व्रजन्ती मुहुः
संसर्गाद्वडवानलस्य समभूदापन्नसत्त्वा तडित् ।
मन्ये देव तया क्रमेण जनितो युष्मत्प्रतापानलो
येनारातिवधूविलोचनजलैः सिक्तोऽपि संवर्धते ॥

(आ) SR 133.15, SSB 420.19, SuMuñ 15-19.

(*a*) °वगणैः SSB.

(*c*) राम [देव] SSB.

Śārdūlavikrīḍita metre.

Lightning, methinks, has acquired great power on account of association with the submarine fire as it was moving along with the clouds who went over to the ocean to replenish themselves. Your majesty, I think, the fire of your valour also has followed the same course, for this too (fire of valour) though frequently wetted by the tears of enemies' wives grows all the more fierce. (A. A. R.).

2235

अब्धिना सह मित्रत्वे दारिद्र्यं यदि जायते ।
लाञ्छनं सागरस्यैव मैत्रीकर्तुर्न लाञ्छनम् ॥

(आ) Any 95.22.

If poverty results from friendship with the sea, the blame is on the sea only and not on the one who befriends him. (A. A. R.).

2236

अब्धिर्न तृप्यति यथा सरितां सहस्रैर्
नो चेन्धनैरिव शिखी बहुधोपनीतैः ।
जीवः समस्तविषयैरपि तद्वदेवं
संचिन्त्य चारुधिषणस्त्यजतीन्द्रियार्थान् ॥

(अ) AS 97.

(*b*) नो बंधनैरिव AS (var.).

(*c*) तद्वदेव AS (var.).

Vasantatilakā metre.

Just as the sea is never satiated even with thousands of rivers and fire with fuel frequently added to it, so is the individual soul with all sensual pleasures. The intelligent, understanding this, discard (pampering to) the sensual objects. (A. A. R.).

2237*

अब्धिर्यद्यवधीरितो न तु तदा तस्मान्निपीयाम्बुदैर्
वान्तान् याचसि काकुभिर्जललवानुत्तानचञ्चूपुटः ।
तत्ते निस्त्रपनीचतैवमुचिता निर्वक्तुमेतत् कथं
विद्मः केन गुणेन मानिषु पुनः सारङ्ग संगीयते ॥

(आ) Skm (Skm [B] 1954, Skm [POS] 4. 63.4) (a. Acalasiṁha). Cf. Kav p. 19.

(*d*) पुरः Skm (POS); संगीयसे Skm (var.).

Śārdūlavikrīḍita metre.

You spurn the waters of the ocean but beg of the clouds, who take water therefrom and vomit [release] them, the drops of water which you take in with open beak and coaxing words. This shameless meanness of yours, O *cātaka* bird, becomes you. We know not how to describe it fittingly. What is the merit that you possess for being extolled [sung] among the highly honoured? (A. A. R.).

अब्धिर्लङ्घित एव वानरभटैः see देवीं वाचमुपासते.

2238

अब्धी रत्नमधो धत्ते धत्ते वा शिरसा तृणम् ।
अब्धेरेव हि दोषोऽयं रत्नं रत्नं तृणं तृणम् ॥

(अ) P (PS 1.36).

(आ) NBh 139, SSSN 186.11.

(*a*) लब्धरत्नम् [अभि°] PS (var.).

(*ab*) धत्तं / वत्तं SSSN.

(*b*) इहोभयमन्यं जनः or इतीदमुभयाञ्जनः PS (var.).

The sea holds the gems underneath, but holds grass on its top (head). This is only the fault of the sea, for a gem is a gem and grass is grass. (A. A. R.).

2239

अब्धेरम्भः स्थगितभुवनाभोगपातालकुक्षेः
पोतोपाया इह हि बहवो लङ्घनेऽपि क्षमन्ते ।
आहो रिक्तः कथमपि भवेदेष दैवात् तदानीं
को नाम स्यादवटकुहरालोकनेऽप्यस्य कल्पः ॥

(आ) Kpr 10.446, KāP 340.6-9, SR 249.95 (a. Kpr.), SSB 599.31 (a. Kpr.), Any 97.36.

(*a*) अब्धेरर्णः Any, KāP.

(*b*) °पायाद् Any; क्रमन्ते Any, KāP.

(*d*) अवरकुह° Any; शक्तः [कल्पः] Any.

Mandākrāntā metre.

There are means for crossing the ocean, pervading the length and breadth of the universe, as also the innermost caves of the nether world. But, if by chance, he becomes emptied of water, who would be able to look at his depth and the inner holes ? (G. Jha's translation).

अब्धेरर्णः स्थगित° see No. 2239.

2240*

अब्धौ मज्जन्ति मीना इव फणिन इव क्षौणिरन्ध्रं विशन्ति
क्रामन्त्यद्रीन् विहङ्गा इव कपय इव क्वाप्यरण्ये चरन्ति ।
देव क्ष्मापालशक्र प्रसरदनुपमत्वच्चमूचक्रवाह-
व्यूहव्याधूतधूलीपटलहतदृशः कान्दिशीकाः क्षितीशाः ॥

(आ) Skm (Skm [B] 1544, Skm [POS] 3.35.4) (a. Viśveśvara).

Sragdharā metre.

Your rival kings, O supreme ruler of the earth, are rendered helpless with their eyes blinded by the dust raised by the columns of your army-dust which plunges into the ocean like fish, enters caves of the earth like snakes, crosses over mountains like birds and moves in the forest like monkeys (thus denying any of these as shelters). (A. A. R.).

2241*

अब्रवीच्च भगवन् मतङ्गजैर्
यद्बृहद्भिरपि कर्म दुष्करम् ।
तत्र नाहमनुमन्तुमुत्सहे
मोघवृत्ति कलभस्य चेष्टितम् ॥

(अ) Ragh 11.39. (Cf. A. Scharpé's Kālidāsa Lexicon I.4; p. 172).

(आ) Alm 36.

(*d*) साहसम् [°चे] Ragh (var.).

Rathoddhatā metre.

And said : "Your Reverence, I cannot bring myself to consent to the futile effort of a young elephant to do an act which is difficult to be accomplished even by huge elephants. (R. D. Karmarkar's translation).

2242*

अभक्ष्यं भक्षयेन्नित्यं सुवासोमद्यपा गृहे ।
कुष्ठी भवति वित्तेशो वेश्यादोषाः स्वभावजाः ॥

(अ) MK (MK [S] 155, MK [P] 119, MK [G] 71.110).

The lord of wealth eats unwholesome food frequently, is well dressed and drunk in his own house and becomes affected by leprosy as does the harlot (the above faults) naturally. (A. A. R.).

2243*

अभग्नवृत्ताः प्रसभाद् आकृष्टा यौवनोद्धतैः ।
चक्रन्दुरुच्चकैर्मुष्टि- ग्राह्यमध्या धनुर्लता ॥

(अ) Śiś 19.35.

The bows which were firm and round-shaped and whose centre was held with the cluched hand made a screeching noise when (the string was) pulled forcibly by youths full of spirit. The young ladies of good character with slim waists cried shrilly when forcibly dragged (by the hair) by haughty young men. (A. A. R.).

2244-48

अभयं सत्त्वसंशुद्धिर् ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

अहिंसा सत्यमक्रोधस् त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

तेजः क्षमा धृतिः शौचम् अद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीम् अभिजातस्य भारत ॥

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ॥

(अ) MBh (MBh [Bh] 6.38.1-5, MBh [R] 6.40.1-5, MBh [C] 6. 1403-7 = BhG 16.1-5).

(आ) SSap 325.

(*a*) सत्त्वसंसिद्धिर् MBh (var.).

(*b*) °स्थितः MBh (var.).

(*g*) ऽलौल्यं च or ऽलौब्ध्यं च or ऽलोलत्वं MBh (var.).

(*h*) आर्जवं MBh (var.).

(*j*) नातिमानता MBh (var.).

(*l*) पांडव [भा°] MBh (var.).

(*n*) पारुष्य MBh (var.).

Fearlessness, purification of essence,/ steadfastness in the discipline of knowledge,/generosity, control, and religious worship,/study of the Holy Word, austerities, uprightness./

Harmlessness, truth, no anger,/ abandonment, serenity, no backbiting/ compassion towards creatures, no greedy desire,/gentleness, modesty, no fickleness,/

Majesty, patience, fortitude, purity, /no injuriousness, no excessive pride,/ are (the qualities) of him that the divine lot/ is born, son of Bhārata./

Hypocrisy, arrogance, overweening pride,/wrath and harshness (of speech) too, and ignorance, are (the qualities) of him that is born/to the demoniac lot, son of Pṛthā./

The divine lot leads to release,/the demoniac lot is considered to lead to bondage. (F. Edgerton's translation).

2249

अभयं सर्वभूतेभ्यो दत्त्वा यश्चरते मुनिः ।
तस्यापि सर्वभूतेभ्यो न भयं विद्यते क्वचित् ॥

(अ) Viṣṇupurāṇa 3.9.31.

(आ) SRRU 473, SPR 26.14 (a. MBh; does not appear in MBh [Bh]).

(*c*) न तस्य स° SPR.

(*d*) भयमुत्प° SPR.

That sage who gives refuge to all living beings and wanders about, has nothing to fear from any quarter. (A. A. R.).

2250

अभयं सर्वभूतेभ्यो यो ददाति दयापरः ।
अभयं तस्य भूतानि ददतीत्यनुशुश्रुमः ॥

(अ) MBh (MBh [Bh] 13.117.22, MBh [R] 13. 116.23, MBh [C] 13. 5702). Cf. MBh (Bh) 12.236.27; 12.185.4; Mn 6.20. Cf. No. 2249.

(इ) SS (OJ) 150.

(*a*) सर्वभूतेषु MBh (var.).

(*c*) सर्वभू° [त°] MBh (var.).

(*d*) वदंतीत्यनुशुश्रुम MBh (var.); ददतीह न संशयः SS (OJ) (but MSs as above); ददन्ति or ददाति MBh (var.) ; °शुश्रुम (°मः) MBh (var.).

If out of kindness one gives protection to all living beings, than other beings afford fearlessness to him, there is no doubt about it. (Raghu Vira's translation of SS [OJ]).

2251

अभयं सर्वभूतेभ्यो यो ददाति दयापरः ।
तस्य देहविमुक्तस्य क्षय एव न विद्यते ॥

(अ) VCsr 13.6. (Cf. No. 2249).

(आ) SPR. 27.15 (a. Mārkaṇḍeya-pur. 18.8), IS 485.

(*c*) तस्य पुण्यस्य कल्पान्ते VCsr ; देहवियुक्तस्य VCsr (var.); देहाद्वि° SPR.

(*d*) क्षयं VCsr (var.).

Whoever is full of compassion and gives security to all creatures, he never perishes, even when he loses his body. (F. Edgerton's translation).

2252*

अभयमभयं देव ब्रूमस्तवासिलतावधूः
कुवलयदलश्यामा शत्रोरुरःस्थलशायिनी ।
समयसुलभां कीर्ति भव्यामसूत सुतामसाव्
अपि रमयितुं रागान्धेव भ्रमत्यखिलं जगत् ॥

(आ) SkV 1008 (a. Amarasiṁha), Prasanna 77*a*.

(*b*) गतोरस: [श°] Prasanna.

(*c*) समरसुलभां Prasanna ; यशस्यसाव् [सुता°] Prasanna.

(*d*) वसयितुं रागादाशा [र° रा°] Prasanna. Hariṇī metre.

Spare us, lord, Oh spare us when we say/that your sword-blade wife, dark as a waterlily,/has lain upon your foeman's breast ;/that thence she has conceived a handsome daughter, Fame,/ who, harlot too, now runs about the world/to pleasure every man. (D.H.H. Ingalls's translation).

अभयस्य हि यो दाता तस्यैव see No. 2254.

2253

अभयस्य हि यो दाता स पूज्यः सततं नृपः ।
सत्रं हि वर्धते तस्य सदैवाभयदक्षिणम् ॥

(अ) Mn 8.303.

(*c*) विवर्धते [हि व°] Mn in Vivādaratnākara p. 293.

That king, indeed, is ever worthy of honour who ensures safety ( of his subjects ) ; for the sacrificial session (which he, as it were, performs thereby) ever grows in length, the safety (of his subjects representing) the sacrificial fee. (G. Bühler's translation).

2254

अभयस्यैव यो दाता तस्यैव सुमहत्फलम् ।
न हि प्राणसमं दानं त्रिषु लोकेषु विद्यते ॥

(अ) MBh (MBh [Bh] 12.73.25, MBh [R] 12.72.24, MBh [C] 12.2772-3).

(आ) SR 382.215, IS 486.

(*a*) °स्य हि [एव] MBh (var.), SR.

(*b*) तस्येव MBh (var.); तु मह° MBh (var.).

(*c*) च [हि] MBh (var.); दातं [दा°] MBh (var.).

That person who dispells the fears of men obtains great merit. There is no gift so valuable in the three worlds as the gift of life. (P.C. Roy's translation).

2255

अभवदभिनवप्ररोहभाजां
छविपरिपाटिषु यः पुराङ्कनानाम् ।
अहह विरहवैकृते स तस्याः
कृशिमनि संप्रति दूर्वया विवादः ॥

(आ) Skm (Skm [B] 645, Skm [POS] 2. 34.5) (a. Tailapāṭīya-Gāṅgoka).

Puṣpitāgrā metre.

He who was formerly counted with respect among those that had excellent colour at the time of the new shoots, now alas ! is disfigured by separation, and competes with the *dūrvā*-grass in its thinness. (A. A. R.).

2256

अभव्यजीवो वचनं पठन्नपि
जिनस्य मिथ्यात्वविषं न मुञ्चति ।
यथा विषं रौद्रविषोऽति पन्नगः
सशर्करं चारु पयः पिबन्नपि ॥

(अ) AS 146.

(*c*) °विषोऽपि AS (var.).

Vaṁśastha metre.

The unfortunate *jīva* (individual soul) though studying the precepts of Jina is not able to withstand the poison of *mithyātva* [illusoriness of the world] ; just as a serpant with virulent poison, though drinking good milk with sugar is unable to leave off emitting poison. (A. A. R.).

अभावादीनि भूतानि see No. 3430.

2257*

अभावि सिन्ध्वा संध्याभ्र- सदृग्रुधिरतोयया ।
हृते योद्धुं जनः पांशौ स युयुधि रतो यया ॥

(अ) Śiś 19.76.

The river Sindhu came to be with waters bloody like evening clouds. When the blinding dust was absorbed by the river the heroic soldiers were once again eager to fight. (A. A. R.).

2258

अभावे न नरस्तस्माद् भावः सर्वत्र कारणम् ।
चित्तं शोधय यत्नेन किमन्यैर्बाह्यशोधनैः ॥

(अ) PdP, Bhūmikhaṇḍa 66.89-90.

(आ) PAn p. 82.545, PWW 749.

(*a*) स्वभावेन PdP.

Man is freed from bondage by absence of emotions ; the cause of bondage is the existence of emotions. Purify your mind by putting forth efforts ; of what use is external cleansing ? (A. A. R.).

2259**

अभावे पट्टसूत्रस्य हारिणी स्नायुरिष्यते ।
गुणार्थमथवा ग्राह्याः स्नायवो महिषीगवाम् ॥

(आ) ŚP 1763.

In the absence of a silken cord the guts of a deer may be used as bow-string ; in the absence of that too, the guts of a buffalo or an ox may be used. (A. A. R.).

अभावे भूमिरुदकं see तृणानि भूमिरुदकं.

अभाष्यन् भाषमाणस्य see No. 2878.

2259 A

अभिगम्यास्ते सद्भिर्
व्यपगतमानावमानदोषाश्च ।
ये स्वगृहमुपगतानां
श्रममुपचारैर्व्यपनयन्ति ॥

(अ) Dvi 84.

**Āryā metre.**

Those people should be approached by the good, who are free from false pride, insulting behaviour and other faults; (by whose absence or death the country becomes poorer) who, by hospitable attentions, remove the fatigue of those who have arrived at their homes as guests. (A. A. R.).

2260*

अभिजनवतो भर्तुः श्लाघ्ये स्थिता गृहिणीपदे
विभवगरुभिः कृत्यैरस्य प्रतिक्षणमाकुला ।
तनयमचिरात् प्राचीवार्कं प्रसूय च पावनं
मम विरहजां न त्वं वत्से शुचं गणयिष्यसि ॥

(अ) Śāk 4.18 (in some texts 4.19-23). (Cf. A. Scharpé's Kālidāsa Lexicon I. 1; p. 58).

(आ) Alm 36.

(*b*) कृत्यैस्तस्य Śāk (var.), Alm.

(*c*) पावनं [पा°] Śāk (var.).

(*d*) त्व° न त्वं tr. Śāk (var.).

Hariṇī metre.

Soon shall thy lord prefer thee to the rank/of his own consort; and unnumbered cares/befitting his imperial dignity/shall constantly engross thee. Then the bliss/of bearing him a son--a noble boy,/bright as the day-star, shall transport thy soul/with new delights, and little shalt thou reck/of the light sorrow that afflicts thee now/at parting from thy father and thy friends. (Monier Monier-Williams's translation).

2261*

अभिजातजनव्यथावहा
बहलोष्मप्रसरा विदाहिनः ।
प्रखला इव दृष्टिमागता
भुवि तापाय निदाघवासराः ॥

(आ) VS 1702 (a. Amṛtavardhana).

Viyoginī metre.

Days of summer came to torment the earth [people] bringing discomfort to the nobility, scattering heat everywhere and causing a burning sensation like the wicked people (causing misery to the good). (A. A. R.).

2262*

अभितापसंपदमथोष्णरुचिर्
निजतेजसामसहमान इव ।
पयसि प्रपित्सुरपराम्बुनिधेर्
अधिरोढुमस्तगिरिमभ्यपतत् ॥

(अ) Śiś 9.1.

(आ) SR 294.30 (a. Śiś.), SSB 135.32.

Pramitākṣarā metre.

Unable to endure his own heat, as it were, the sun, desiring to plunge into the waters of the western sea, descended on the top of the setting mountain. (A. A. R.).

2263*

अभितिग्मरश्मि चिरमाविरमा-
दवधानखिन्नमनिमेषतया ।
विगलन्मधुव्रतकुलाश्रुजलं
न्यमिमीलदब्जनयनं नलिनी ॥

(अ) Śiś 9.11.

(आ) SR 294.39, SSB 135.41 (a. Māgha).

(*a*) चिरमाविषया° Śiś (var.).

Pramitākṣarā metre.

The lotus lake closed its eyes of lotuses shedding tears in the form of the departing bees, having sorrowfully gazed at the sun about to set with unwinking eyes of petals. (A. A. R.).

2264

अभितो नितरां सलिलं
जलदे दातुं समुद्यते भवति ।
तदपि बहुलमल्पं वा
पात्राधीनं मतं पतनम् ॥

(आ) SSB 590.24 (a. Saṁgrahītṛ).

Āryā metre.

The cloud no doubt exerts itself to shower plenty of rain on all sides, but the quantity of water received depends upon the capacity of the vessel, big or small. (A. A. R.).

2265

अभित्तावुत्थिते चित्रे दृश्यते भित्तिराततः ।
अहो विचित्रा मायेयं भग्नं तुण्डं शिलाप्लुता ॥

(अ) BhŚ 374 (doubtful).

(*d*) मग्नं [भ°] BhŚ (?).

When a picture is raised without a wall there is seen a broad wall. O the wonderful illusion ! the mouth is broken, the rock floats. (A. A. R.).

2266

अभिद्रोहेण भूतानाम् अर्जयन् गत्वरीः श्रियः ।
उदन्वानिव सिन्धूनाम् आपदामेति पात्रताम् ॥

(अ) Kir 11.21.

(आ) JS 404.19 (a. Bhāravi), SRHt 197.114 (a. Bhāravi), SSSN 182.47 (a. Bhāravi), SR 161.364, SSB 492, 371 (a. Bhāravi), SuM 23.16.

(*a*) अभिरोहेण SuM (var.).

(*b*) आर्जयन् SRHt, SSSN.

(*c*) आपदामिव SuM (var.).

(*d*) उदन्वानेति SuM (var.).

People, earning unsteady wealth by oppressing creatures become so receptacle of all dangers as the sea is that of rivers. (S. and K. Ray's translation).

2267*

अभिधाय तदा तदप्रियं
शिशुपालोऽनुशयं परं गतः ।
भवतोऽभिमनाः समीहते
सरुषः कर्तुमुपेत्य माननाम् ॥

(अ) Śiś 16.2.

(आ) Amd 175.466, Sar 1.136 (p. 96).

(*c*) भवभोभि° Amd (var.); ऽभिमानाः Amd (var.).

(*d*) पुरुषः [स°] Amd (var.).

Viyogini metre.

*Version A* :

Having then spoken (at the time of honouring Kṛṣṇa) displeasing things, Śiśupāla feels sorry and desires to do honour to you who are (naturally) angry.

*Version B* :

Having then spoken unpleasant words Śiśupāla is now very furious and with a fearless mind and full indignation wishes to annihilate you. (A. A. R.).

2268*

अभिधावति मां मृत्युर् अयमुद्गूर्णमुद्गरः ।
कृपणं पुण्डरीकाक्ष रक्ष मां शरणागतम् ॥

(आ) VS 3504 (a. Gaṅgādatta).

Death draweth on, with weapon upraised to smite ; O lotus-eyed one, protect thy pitiful suppliant. (A.B. Keith's translation in his *The History of Sanskrit Literature* ; p. 221).

3269

अभिध्यालु परस्वेषु नेह नामुत्र नन्दति ।
तस्मादभिध्या संत्याज्या सर्वदाभीप्सता सुखम् ॥

(इ) SS (OJ) 94.

(*d*) सर्व्व° SS (OJ)

Greed for other's goods brings joy neither here nor hereafter. People should seek joy by renouncing greed. (Raghu Vira's translation).

2270*

अभिनयशस्तौ हस्तौ
पादौ परिभूतकिसलयौ सलयौ ।
अङ्गं रञ्जितरङ्गं
नृत्तं पुंभावशालि समवृत्तम् ॥

(आ) AA 116.20-1.

Aryā-gīti metre.

The hands are excellent in their expressiveness (of emotions), the feet which have vanquished tender leaves in beauty are keeping correctly the musical time, the various limbs are pleasing to the audience in the theatre and the dance brings out the masculine character (of the hero) and is in perfect harmony. (A. A. R.).

2271*

अभिनयान् परिचेतुमिवोद्यता
मलयमारुतकम्पितपल्लवा ।
अमदयत् सहकारलता मनः
सकलिका कलिकामजितामपि ॥

(अ) Ragh 9.29 (in some texts 9.33). (Cf. A. Scharpé's Kālidāsa Lexicon I. 4; p. 139).

(आ) SR 332.39, SSB 198.44 (a. Kālidāsa).

Drutavilambita metre.

The mango creeper with buds, whose sprouts were shaken by the breeze from the Malaya mountain, as if ready to practice gesticulations [acting] intoxicated the minds even of those who had subdued hatred and passion. (R. D. Karmarkar's translation).

2272*

अभिनवं गलितांशुकदर्शितं
दधति यत्स्तनयोरुपरिस्थितम् ।
वसनमण्डलमण्डनमङ्गनास्
तदधिकं प्रतिपक्षमनोज्वरम् ॥

(अ) VS 2161 (Bhaṭṭa-Kumāra). Kav p. 36. Cf. No. 10277.

Drutavilambita metre.

The decorations circular in shape [nail marks] which were present over the bosom of the young ladies and which were disclosed when the upper silk was slightly displaced made the mental fever [jealousy] of the rivals go up very high. (A. A. R.).

2273*

अभिनवकुशसूत्रस्पर्धि कर्णे शिरीषं
कुरवकपरिधानं पाटलादाम कण्ठे ।
तनुसरसजलार्द्रोन्मीलितः सुन्दरीणां
दिनपरिणतिजन्मा कोऽपि वेशश्चकास्ति ॥

(आ) Skm (Skm [B] 1264, Skm [POS] 2. 158.4) (a. Kamalāyudha).

Mālinī metre.

The *śirīṣa*-flower adorning the ear rivals the tender shoots of the *kuśā*-grass, the dress is decorated with *kuravaka*-flowers and a garland of *pāṭala*-flowers round the neck (over the bosom) and the body freshened by a bath in the lake—these make the evening dress of the charming girls shine to great advantage. (A. A. R.).

2274*

अभिनवजवापुष्पस्पर्धी तवाधरपल्लवो
हसितकुसुमोन्मेषच्छायादरच्छुरितान्तरः ।
नयनमधुपश्रेणीं यूनामनारतमाहरंस्
तरुणि तनुते तारुण्यश्रीविलासवतंसताम् ॥

(आ) Skm (Skm [B] 832, Skm [POS] 2. 72.2) (a. Jalacandra).

(*a*) °जपा° [°जवा°] Skm (POS).

(*b*) °द्रवितान्तरः [°छु°] Skm (var.).

(*d*) श्री [श्रीर्] Skm (POS).

Hariṇī metre.

The tender-leaf-coloured lips of yours rival fresh *java*-flowers and space between the lips [smile] is spread over with the charm of fully blossomed flowers. This incessantly attracts the row of bees in the form of the admiring glances of young men; thus, young lady, the charm of your youth makes full use of its sportive attractiveness. (A. A. R.).

2275*

अभिनवनलिनीकिसलय-
मृणालवलयादि दवदहनराशिः ।
सुभग कुरङ्गदृशोऽस्या
विधिवशतस्त्वद्वियोगपविपाते ॥

(आ) Kpr 10.482, KāP 353.14-5, Amd 292.836, SR 288.13, SSB 123.17.

(*d*) °तस्तव° Amd (var.).

Āryā-gīti metre.

O handsome one! at the sudden thunderfall of your separation, fresh lotus leaves, bracelets of lotus—stalk and such other things, appear to the fawn-eyed one, like heaps of flaming fuel.[1] (G. Jha's translation).

1. Quoted as an example of contradiction. (Genus contradictory to Genus).

2276*

अभिनवनलिनीविनोदलुब्धो
मुकुलितकैरविणीवियोगभीरुः ।
भ्रमति मधुकरोऽयमन्तराले
श्रयति न पङ्कजिनीं कुमुद्वतीं वा ॥

(आ) ŚP 819 (a. Dhanadadeva), SR 223.72 (a. ŚP), SSB 611.36, SRK 185.6, IS 487, Any 79.32.

Puṣpitāgrā metre.

The bee hovers between the lotus and the lily; it has intense desire to sport with the freshly blossomed lotus but is afraid of separation from the lily which has just closed its petals (in the morning). (A. A. R.).

2277*

अभिनवनवनीतप्रीतमाताम्रनेत्रं
विकचनलिनलक्ष्मीस्पर्धि सानन्दवक्त्रम् ।
हृदयभवनमध्ये योगिभिर्ध्यानगम्यं
नवगगनतमालश्यामलं कंचिदीडे ॥

(आ) SR 22.129, SSB 38.44, RJ 59 (Regnaud 35) (a. Vâcaspati).

(*b*) °लक्ष्मीसाहिसानन्द° RJ (Regnaud).

(*c*) ध्यातनीलं RJ (Regnaud).

(*d*) नवगगण° RJ (Regnaud).

Mālinī metre.

I worship some one [Lord Kṛṣṇa] who is immensely pleased with the acquisition of fresh butter, with eyes slightly red, face full of joy and rivalling the charm of a fully blossomed lotus, who can be reached by sages by meditation in the home of their hearts and who is of dark colour like the blue sky and the *tamāla*-trees. (A. A. R.).

2278*

अभिनवनवनीतस्निग्धमापीतदुग्धं
दधिकणपरिदिग्धं मुग्धमङ्गं मुरारेः ।
दिशतु भुवनकृच्छ्रच्छेदितापिच्छगुच्छच्-
छवि नवशिखिपिच्छालाञ्छितं वाञ्छितं वः ॥

(अ) Kṛṣṇakarṇāmṛta 2.1.

(आ) SR 22.130, SSB 38.46.

(*c*) °कृच्छ्रच्छदि° SSB.

Mālinī Metre.

May the beautiful body of Murāri which shines (besmeared) with new-drawn butter, after He had drunk deep the milk, and got covered all over with particles of curds, which shines like a cluster of shoots of the blue tree, which can redress the sufferings of all the worlds and which is adorned (on the

head) with a fresh peacock plume--May it grant our desire. (M. K. Acharya's translation).

2279*

अभिनवपल्लवरशना
शिशिरतरतुषारजलमङ्गलस्नाता ।
पुष्पवती चूतलता
प्रियेव ददृशे फलाभिमुखी ॥

(आ) VS 1665.

Āryā metre (defective in *b*).

The mango creeper [branch] was seen like the beloved, adorned with a girdle of fresh sprouts, having had a fresh bath (after the monthly course) in the form of the cold dew settled on it, full of [adorned with] flowers and eagerly waiting for the fruit. (A. A. R.).

2280*

अभिनवपुलकालीमण्डिता गण्डपाली
निगदति विनिगूढानन्दहिन्दोलिचेतः ।
सुदति वदति पुण्यैः कस्य धन्यैर्मनोज-
प्रसरमसकृदेतच्चापलं लोचनस्य ॥

(आ) SR 319.32, SSB 177.34.

Mālinī metre.

O lady with pearly teeth, your cheeks that glow with a fresh horripilation speak of the agitated mind full of concealed joy; and the palyful frequent movements of the eyes reveal the love generated by the good luck of someone. (A. A. R.).

अभिनवमहामान° see No. 2302.

2281*

अभिनवमुखमुद्रं क्षुद्रकूपोपवीतं
प्रशिथिलविपुलत्वं ज्वालकोच्छ्वासिपालम् ।
परिणतिपरिपाटिव्याकृतेनारुणिम्ना
हृतहरितिमशेषं नागरङ्गं चकास्ति ॥

(आ) SkV 1192 (a. Abhinanda).

(*a*) अ[भि]नव° SkV; क्षुद्रकूपी SkV (var.).

(*b*) °पाल: SkV (var.).

(*c*) °कृतनोरुम्ना SkV (var.).

Mālinī metre.

The orange is beautiful with a new seal upon its face, a sacrificial cord in the shape of its little navel, its skin thick and loose ... all its greenness overcome by a rudiness manifested by its successive (stages of) ripening. (D.H.H. Ingalls's translation).

2282*

अभिनवयवसश्रीशालिनि क्ष्मातलेऽस्मिन्
अतिशयपरभागं भेजिरे जिष्णुगोपाः ।
कुवलयशयनीये मुग्धमुग्धेक्षणाया
मणय इव विमुक्ताः कामकेलिप्रसङ्गात् ॥

(आ) SR 341.53, SSB 214.49.

Mālinī metre.

When the earth was smiling with plenty of grass, the victorious cowherds [those associated with Kṛṣṇa] were extremely happy; and the charming young women cast their glances like gems in the course of love sports on the cushion of lilies. (A. A. R.).

2283

अभिनववधूरोषस्वादः करीषतनूनपाद्
असरलजनाश्लेषक्रूरस्तुषारसमीरणः ।
गलितविभवस्याज्ञेवाद्य द्युतिर्मसृणा रवेर्
विरहिवनितावक्त्रौपम्यं बिभर्ति निशाकरः ॥

(आ) Mālavarudra quoted in Auc *ad* 15 (Auc [KM] 123.16-9, Auc [RP] 20, SkV 317 (a. Abhinanda) *cd*/*ba*, Prasanna 103 *b cd*/*ba*, Skm (Skm [B] 1347, Skm [POS] 2.175.2) (a. Bhāsa) *cd*/*ba*, KH 291 (a. Alaṁkāra-cūḍāmaṇi), ŚbB 2.236, 2.391, 3.172,

Amd 167. 434, Kāvyamīmāṁsā (GOS 1) p. 104.17-20, JS 232.5, SRHt 251.1 (a. [?] Kālidāsa), Sar 1. 183 (p. 131) and 5.482 (p. 522).

(*a*) °वधूदोष° Amd (var.) ; °षस्वदुः Amd, Kāvy°, JS, SRHt.

(*d*) व्यथितवनि SkV; पथिक° Prasanna; विररिहि वनि° Skm; °वचित्रवलेब्यं Amd, JS, Sar.

Hariṇī metre.

The fire of dry cow-dung is pleasant like the anger of newly-wedded wife; (the touch of) the frosty wind is piercing like the embrace of a wicked person; the light of the sun has grown mild like command of one who has lost one's riches, and the moon bears resemblance to the face of a woman in separation. (Dr. Sūryakānta's translation).

2284*

अभिनवविषवल्लीपादपद्मस्य विष्णोर्
मदनमथनमौलेर्मालतीपुष्पमाला ।
जयति जयपताका काप्यसौ मोक्षलक्ष्म्याः
क्षपितकलिकलङ्का जाह्नवी नः पुनातु ॥

(आ) Sama 1. अ 51.

Mālinī metre.

May that Ganges purify us which adorns the lotus feet of Lord Viṣṇu like a fresh creeper, which decorates the head of Lord Śiva like a garland of *mālatī*-flowers and which appears like victorious banner of the goddess of liberation [*mokṣa*] and which destroys the evils of the iron age and is ever triumphant. (A. A. R.).

2285

अभिनवसेवकविनयैः
प्राघुणकोक्तैर्विलासिनीरुदितैः ।
धूर्तजनवचननिकरैर्
इह कश्चिदवञ्चितो नास्ति ॥

(अ) P (PP 3.108, Pts 3.119, PtsK 3.122, PM 3.44).

(आ) IS 488.

(*b*) प्राघूर्णोक्तैर् Pts.

Āryā metre.

Is any man uncheated by / new servants' diligence, the praise of guests, the maiden's tears, / and roguish eloquence? (A. W. Ryder's translation).

2286*

अभिनषति¹ वैनतेयं
चामरसहितः ससत्यभामो यः ।
नारायणः स साक्षाद्
विबुधसमर्च्यः सदा जयतु ॥

(आ) SSB 278.2 (a. Kṛṣṇarāma).

1. अभिलषति is suggested for अभिनषति as printed in SSB.

Āryā metre.

May that god Nārāyaṇa be ever victorious who longs for his vehicle Garuḍa along with waving *chowries* and Satyabhāmā (his consort) and who is worshipped by the wise. (A. A. R.).

अभिनिविष्टबुद्धिषु see 769.

2287*

अभिन्नवेलौ गम्भीराव् अम्बुराशिर्भवानपि ।
असावञ्जनसंकाशस् त्वं तु चामीकरद्युतिः ॥

(अ) KāD 2.183.

(आ) Sar 3.94 (p. 357), AA *ad* 5.26 (p. 39), SR 382.217 (a. KāD), IS 489.

(*d*) °च्छविः KāD (var.).

You and the sea both respect propriety of conduct (sea shore) and are majestic. He is of the colour of collyrium but you are of the splendour of gold. (A. A. R.).

2288

अभिन्नेष्वपि कार्येषु भिद्यते मनसः क्रिया ।
अन्यथैव स्तनं पुत्रश् चिन्तयत्यन्यथा पतिः ॥

(इ) SS (OJ) 91.

(*a*) कार्य्येषु SS (OJ).

Even though action does not vary, the mind makes the differentiation. The baby and the husband both suck the breast, but their thoughts are far apart. Raghu Vīra's translation).

अभिपक्तो ह्यभिषजेत् see यदि न स्युर्मानुषेषु.

2289*

अभिपतति घनं शृणोति गर्जाः
सहति शिलाः सहते तडित्तरङ्गान् ।
विधुवति गरुतं रुतं विधत्ते
जलपृषते कियतेऽपि चातकोऽयम् ॥

(आ) SkV 1083 (a. Acala), Skm (Skm[B] 1953, Skm [POS] 4.63.3) (a. Acalasiṁha). Cf. Kav p. 19.

(*b*) शिवाः SkV (var.).

(*c*) विसहति मरुतं [वि° ग°] Skm.

(*d*) कियतोऽपि SkV (var.).

Puṣpitāgrā metre.

The *cātaka* flies at the cloud ; he hears its roar./endures its hail, endures its waves of lightning / He shakes his wings and cries out, piteous ;/ all for how small a drop of water. (D. H. H. Ingalls's translation).

2290-91

अभिप्रायं यो विदित्वा तु भर्तुः
सर्वाणि कार्याणि करोत्यतन्द्रीः ।
वक्ता हितानामनुरक्त आर्यः
शक्तिज्ञ आत्मेव हि सोऽनुकम्प्यः ॥
वाक्यं तु यो नाद्रियतेऽनुशिष्टः
प्रत्याह यश्चापि नियुज्यमानः ।
प्रज्ञाभिमानी प्रतिकूलवादी
त्याज्यः स तादृक्त्वरयैव भृत्यः ॥

(अ) MBh (MBh [Bh] 5.37.23-4, MBh [R] 5.36.25-6, MBh [C] 5.1356-7).

(आ) SRHt 116.8 (No. 2290) (a. MBh) and 133.7 (No. 2291) (a. Vallabha deva), SSSN 138. 8, 107. 5 (a. Vallabhadeva), SR 382. 218 (No. 2290) (a. MBh) and 382. 220 (No. 2290), IS 490-1.

(*a*) अथ MBh (var.); तु [तु] MBh (var.).

(*b*) अतंद्रितः or अतंद्री or अतंद्र MBh (var.); अवक्रः [अतन्द्रीः] MBh (var.), SRHt; करोत्यवक्रः SSSN.

(*c*) अनुरूप [अनु°] MBh (var.).

(*d*) आत्मैव MBh (var.), SRHt, SSSN.

(*e*) वाक्यं च यो नाद्रियते विशिष्टं MBh (var.); च or हि [तु] MBh (var.) ; तु शिष्टः [नु°] SSSN.

(*f*) प्राप्याभयं (°ह्वयं°) चापि नि° SRHt, SSSN.

(*g*) ज्ञाना° MBh (var.); आत्मा° [प्र°] MBh (var.), SRHt, SSSN.

(*h*) इह [एव] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā). Irregular in *a*.

That officer who fully understanding the intentions of his royal master, dischargeth all duties with a lacrity, and who is respectable himself and devoted to his master, always telleth what is for his master's good, and who is fully acquainted with the extent of his own might and with that also of those against whom he may be engaged, should be regarded by the king as his second self.

That servant, however, who commanded (by his master) diregardeth the latter's injunctions and who enjoined to do anything refuseth to submit,

proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay. (P. C. Roy's translation).

2292

अभिप्रायानुसारेण प्रकटीकुरुते प्रियम् ।
अहो महाप्रभावानां भूपतीनां वसुंधरा ॥

(अ) RT (RT [S] 4.264, RT [VVRI] 4.264).

(आ) IS 492.

(c) °प्रभावाणां RT (T), RT (S).

O wonder, (even) the earth follows the desires of the kings of great might and shows them favour. (M. A. Stein's translation).

2293*

अभिप्रेतार्थसिद्ध्यर्थं पूजितो यः सुरैरपि ।
सर्वविघ्नच्छिदे तस्मै गणाधिपतये नमः ॥

(आ) VS 9, SR 2.8.

(इ) Balinese Sarasvatīstuti. Goundrian and C. Hooykaas, *Stuti and Stava*; p. 26.

(b) सुरासुरैः SR.

Salutation to the God Gaṇapati [the lord of Gaṇa-s] who wards off all obstacles and who is worshipped by the gods too for the attainment of their desired objects. (A. A. R.).

अभिभक्ता बली य° see No. 2325.

2294*

अभिभवति मनः कदम्बवायौ
मदमधुरे च शिखण्डिनां निनादे ।
जन इव न धृतेश्चचाल जिष्णुर्
न हि महतां सुकरः समाधिभङ्गः ॥

(अ) Kir 10.23.

(आ) SR 340.25 (a. Kir), SSB 213.21 (a. Bhāravi).

Puṣpitāgrā metre.

When the breeze from the *kadamba*-woods blow overpowering all and peacocks shrieked hilariously with sweet intoxication, Arjuna remained undisturbed unlike common people who would have easily succumbed. The deep concentration [*samadhi*] of the great cannot be disturbed easily. (A. A. R.).

2295

अभिभूतोऽपि नोत्साहं जह्यात्जातु स्वसिद्धये ।
नष्टाङ्गोऽपि ग्रसत्येव सैंहिकेयो मुहुर्द्विषौ ॥

(आ) SSB 476.306 (a. Saṁgrahītṛ).

One should not give up persistent efforts to gain success in one's undertakings though overcome (by obstacles). Rāhu [son of Siṁhikā] does swallow his two enemies [the sun and the moon during eclipses] though he has lost his limb [body], (A. A. R.).

2296

अभिभूतोऽप्यवज्ञातो यो राज्ञां द्वारि तिष्ठति ।
स तु राज्ञां श्रियं भुङ्क्ते नाभिमानी कदाचन ॥

(आ) SR 150.327, SSB 474.233, SH 1269.

(b) राजद्वारि SH.

He who remains at the antechamber of kings insulted and treated with contempt robs the king of his glory; never so one who is honoured. (A. A. R.).

2297*

अभिभूय विभूतिमार्तवीं
मधुगन्धातिशयेन वीरुधाम् ।
नृपतेरमरस्रगाप सा
दयितोरुस्तनकोटिसुस्थितम् ॥

(अ) Ragh 8.36. (Cf. A. Scharpé's Kālidāsa Lexicon I.4; p. 122).

(*d*) दयितोरश्छद° (°तोर° or तोर:) Ragh (var.); °स्थलकोतिषु स्थितिम् (°तम्) Ragh (var.); °स्थितिम् Ragh (var.).

Viyoginī metre.

That heavenly garland, surpassing the seasonal [vernal] splendour of the creeper, by the excess of honey and fragrance, secured a good position on the nipples of the expansive breasts of the beloved of the king. (R. D. Karmarkar's translation).

2298*

अभिभूय सतामवस्थितिं
जडजेषु प्रतिपाद्य च श्रियम् ।
जगतीपरितापकृत् कथं
जलधौ नावपतेदसौ रविः ॥

(आ) SR 294.44, SSB 135.46.

(*a*) अविभूय SSB.

Viyoginī metre.

How will not the sun fall into the ocean (to commit suicide) who, transgressing all decorum showers his wealth on *jaḍaja-s* [idiots: lotuses] and who torments the world (with his hot rays)? (A. A. R.).

2299*

अभिमतफलदाता त्वं च कल्पद्रुमश्च
प्रकटमिह विशेषं कंचनोदाहरामः ।
कथमिह मधुरोक्तिप्रेमसंमानमिश्रं
तुलयति सुरशाखी देव दानं त्वदीयम् ॥

(आ) ŚP 1241, SR 106.168 (a. ŚP), SSB 399.183, IS 493.

Mālinī metre.

Your majesty and the wish-granting tree [*kalpa-vṛkṣa*] both grant desired fruits (of suppliants); but may I be permitted to make one observation which is patent to all. How can the heavenly tree equal you in the giving of gifts as you accompany such gifts with pleasing words and endearing manners? (A. A. R.).

2300*

अभिमतफलसिद्धिसिद्धमन्त्रा-
वलि बलिजित्परमेष्ठिनोरुपास्ये ।
भगवति मदनारिनारि वन्दे
निखिलनगाधिपभर्तृदारिके त्वाम् ॥

(आ) Skm (Skm [B] 110, Skm [POS] 1. 22.5) (a. Vāmadeva).

(*b*) परमेष्टि° Skm (B).

Puṣpitāgrā metre.

I bow to thee, goddess, who art the effective *mantra* for securing desired objects and worshipped by Viṣṇu and Brahmā, and who art the wife of Śiva [the foe of Cupid] and the princess of the king of mountains [Himālayas]. (A. A. R.).

2301*

अभिमतमभितः कृताङ्गभङ्गा
कुचयुगमुन्नतिवित्तमुन्नमय्य ।
तनुरभिलषितं क्लमच्छलेन
व्यवृणुत वेल्लितबाहुवल्लरीका ॥

(अ) Śiś 7.72.

(आ) Vidy 591.

(*a*) कृताङ्गभङ्ग्या Vidy.

(*c*) तनोति तन्वी [क्ल°] Vidy.

(*d*) व्यवृण्वत Vidy.

Puṣpitāgrā metre.

A slim young lady, under the pretext of fatigue, stretched her limbs in full view of the lover, raising and exposing her high bosom, exhibited, by encircling her creeper like arms, her desire (to embrace him). (A. A. R.).

2302

अभिमतमहामानग्रन्थिप्रभेदपटीयसी
गुरुतरगुणग्रामाम्भोजस्फुटोज्ज्वलचन्द्रिका ।

विपुलविलसल्लज्जावल्लीविदारकुठारिका
जठरपिठरी दुःपूरेयं करोति विडम्बनाम् ॥

(अ) BhŚ 207, PD 313.198.

(आ) SR 97.9 (a. BhŚ), SSB 383.10, SRK 78.2 (a. BhŚ), IS 494, SH 1408 (a. BhŚ), SSD 2 f. 138*b*.

(*a*) °अभिनवमहामान° (°मोह°) BhŚ (var.); अभिमतमहान् SH; °महानाम° BhŚ (var.); °ग्रन्थिः or °ग्रन्था BhŚ (var.); °ग्रन्थि° om. PD (*contra metrum*); कृपाणिका [°प°] SH; °घटीयसी BhŚ (var.).

(*b*) स्फुटतर° or वरतर° or गुणतर° BhŚ (var.); (इ)तरगुण° BhŚ (var.); °ग्रामाम्भोजन° or ग्रामाम्भोजे BhŚ (var.); °स्फुटोदय° BhŚ (var.); प्रणशे कुहेविका [स्फु°] SH; सदोज्ज्वल° BhŚ (var.); °ज्ज्वला (rest om.) PD (*contra metrum*).

(*c*) विमल° [वि°] BhŚ (var.); °लज्जाजीव° or °लज्जावस्ति° BhŚ (var.); °विदारि° BhŚ (var.); °वितान° BhŚ (var.), SR, SSB, SRK; °कठोर° [°विदार°] BhŚ (var.); °कुमारिका BhŚ (var.).

(*d*) जठरिपिठरी BhŚ (var.); दुष्पूरेयं (°रो°) BhŚ (var.), SR, SSB, SRK; विडंबना (°टंब°) BhŚ (var.), SH; °विडंबनं BhŚ (var.), SR, SSB, SRK; विडंबनाः BhŚ (var.).

Śikhariṇī metre.

The insatiable boiler of the stomach which is clever in dissolving the knot of high pride, which is dearly prized, which is like the bright moonshine in causing the lotus-lke higher virtues to fade, which is like an axe in cleaving asunder the luxuriant creeper modesty, causes humiliation. (M. R. Kale's translation in the *Nīti-* and *Vairāgya-Śataka-s* of Bhartṛhari).

### 2303*

अभिमतवस्तूपहृता–
वपि गुरुगर्वादनादरस्तन्व्याः ।
स्खलितेऽपि प्रियस्य सं-
यमताडनमित्येव बिब्बोकः ॥

(आ) ŚP 3161.

Āryā-gīti metre (defective).

The slim one spurned even a coveted object brought to her on account of intense pride. This is *bibboka* [haughty pretended indifference of the lady] which demands the lover to be bound and roughly treated for an offence committed. (A. A. R.).

### 2304

अभिमतसिद्धिरशेषा
भवति हि पुरुषस्य पुरुषकारेण ।
दैवमिति यदपि कथयसि
पुरुषगुणः सोऽप्यदृष्टाख्यः ॥

(अ) P (PP 5.30, Pts 5.30, PtsK 5.27).

(आ) IS 495.

Āryā metre.

Success complete / in any feat / is sure to bless / true manliness. / Man's effort (sufficiently great) / is just what a dullard calls fate. (A. W. Ryder's translation).

### 2305**

अभिमन्त्र्य शुचिविधानाद्
आज्याढ्यं हस्तिकर्णजं चूर्णम् ।
योऽश्नाति स हि नरः स्याद्
यथेष्टचेष्टोऽपि दीर्घायुः ॥

(आ) ŚP 3039.

Āryā metre.

If a person consumes the powder of castor-seeds purifying and mixing it with

ghee and pronouncing *mantra-s* he will live long though he does things as he pleases. (A. A. R.).

अभिमानः श्रियं हन्ति see No. 590.

2306

अभिमानधनं येषां चिरं जीवन्ति ते नराः ।
अभिमानविहीनानां किं धनेन किमायुषा ॥

(आ) Sama 2. अ 20.

Those men who maintain self-respect live long. Of what is wealth or life if they are devoid of self-respect ? (A. A. R.).

2307

अभिमानधनस्य गत्वरैर्
असुभिः स्थास्नु यशश्चिचीषतः ।
अचिरांशुविलासचञ्चला
ननु लक्ष्मीः फलमानुषङ्गिकम् ॥

(अ) Kir 2.19.

(आ) JS 56.9 (a. Bhāravi), SRHt 127.14 (a. Bhāravi), SRRU 560, SR 80.31, SSB 354.34 (a. Bhāravi), SH 989, 185* (a. Bhāravi), SSSN 151.13 (a. Bhāravi).

(*b*) स्नास्णु or स्थाष्णु SH.

Aupacchandasika metre.

To a person valuing his self-respect, and wishing to attain lasting fame with transitory life, the (attainment) of prosperity, which is unstable like a flash of lightning is an auxiliary fruit only. (S.V. Dixit's translation).

2308

अभिमानवतां पुंसाम् आत्मसारमजानताम् ।
अन्धानामिव दृश्यन्ते पतनान्ताः प्रवृत्तयः ॥

(अ) P (PS 3.25, PSh 3.26, PN 3.23).

(*b*) आत्मासारम् PS (var.).

(*c*) कंथानामिव जायन्ते PS (var.).

(*d*) पातान्ताः सर्ववृत्तयः PN.

The results of the activities of persons, who are full of conceit and ignorant of their own limitations, are seen only when they fall like blind men. (A. A. R.).

2309

अभिमानवतां ब्रह्मन् युक्तायुक्तविवेकिनाम् ।
युज्यतेऽवश्यभोग्यानां दुःखानामप्रकाशनम् ॥

(अ) RT 1.226 (all editions).

(आ) IS 496, SR 382.221 (a. RT).

(*c*) युज्यतेवश्य° RT (S), RT (T).

For people who have self-respect and know how to distinguish between proper and improper, it does not seem right to expose misfortunes which must needs be borne. (M. A. Stein's translation).

2310

अभिमानवतो मनस्विनः
प्रियमुच्चैः पदमारुरुक्षतः ।
विनिपातनिवर्तनक्षमं
मतमालम्बनमात्मपौरुषम् ॥

(अ) Kir 2.13.

(आ) JS 56.8 (a. Bhāravi), SRHt 128.16 (a. Bhāravi), SSSN 157.15 (a. Bhāravi), SR 151.391, SSB 478.350 (a. Bhāravi).

(*d*) तमम् [मतम्] Kir (var.).

Aupacchandasika metre.

For a spirited person of self-respect, wishing to attain a coveted and high position, his own manliness is said to be the prop saving him from downfall. (S.V. Dixit's translation).

2311

अभिमानितभूतेन सानुबन्धरसेन तु ।
यतः सर्वेन्द्रियप्रीतिः स कामः प्रोच्यते बुधैः ॥

(आ) SRHt 74.5 (a. Mahābhārata ; does not appear in MBh [Bh] edition).

The wise call that love when a person has a pleasing sensation spreading over all his senses with a continuous flow of interest in the object of his choice. (A. A. R.).

2312

अभिमानिनमुद्भ्रान्तम् आत्मसंभावितं शठम् ।
क्रोधनं चैव नृपतिं व्यसने घ्नन्ति वैरिणः ॥

(अ) R (G) 3. 37. 16. (Variant of No. 591).

(आ) IS 498.

A king who is proud, frightened, self-conceited, perfidious and irritable, is (likely) to be killed in adversity by (his) foes.

2313*

अभिमुखगते यस्मिन्नेव प्रिये बहुशो वदत्य्
अवनतमुखं तूष्णीमेव स्थितं मृगनेत्रया ।
अथ किल बलाल्लीलालोलं स एष तथेक्षितः
कथमपि यथा दृष्टया मन्ये कृतं श्रुतिलङ्घनम् ॥

(अ) RŚ 1.107.

(आ) Skm (Skm [B] 957, Skm [POS] 2. 97.2) (a. Rudraṭa)[1].

(*c*) तथोक्षितः Skm (POS).

(*d*) दृष्टा Skm (POS).

1. Wrongly marked in Skm (B) as Radraṭa.

Hariṇī metre.

The deer-eyed one kept silent with face cast down though the lover, when they met, was speaking incessantly (conciliating words). Then, O wonder, he was glanced at powerfully by her in a sportful manner somehow and that in such way that the eye, methinks, pierced the ear ? (A. A. R.).

2313 A

अभिमुखमधुरतरेभ्यः
पराङ्मुखाक्रोशनात् कुशीलेभ्यः ।
अभ्यन्तरकलुषेभ्यो
भेतव्यं मित्रशत्रुभ्यः ॥

(अ) Dvi 74.

Āryā metre.

One should be afraid of enemies posing as friends, who are very sweet when face to face, but who behave badly by speaking ill behind one's back, and who are full of guile in their hearts. (A. A. R.).

2314

अभिमुखनिहतस्य सतस्
तिष्ठतु तावज्जयोऽथ वा स्वर्गः ।
उभयबलसाधुवादः
श्रवणमुखोऽस्त्येव चात्यर्थम् ॥

(अ) BhŚ 208.

(आ) VS 2272 (a. Śrībhāskara), SR 151. 368 (a. VS), SSB 477.327 (a. Bhāskara), IS 499, Pr 363.

(*a*) अरिमुख° or अभिमुखं BhŚ (var.); °निहितस्य or °निपतस्य BhŚ (var); शूरम् [स°] BhŚ (var.).

(*b*) तज्जयो [ताव°] BhŚ (var.); सर्गः [स्व°] BhŚ (var.).

(*c*) उभयकर° or उभयभव or उभयत्र° or उभयकुल BhŚ (var.); उभचल° IS; °वाद VS, SR, SSB; °पाद [वा°] IS.

(*d*) मुखस्येव or मुखोसौ or मुखस्य BhŚ (var.); °सुखस्यैव BhŚ (var.), VS, SR, SSB; नास्त्यर्थः or नात्यन्तः or बलात्यर्थं or बलात्यर्थे or °त्यत्यर्थं or चास्त्यर्थः or तात्पर्यं (°र्यः) or बतात्यर्थं or बतात्यर्थः BhŚ (var.) ; नास्त्यन्तः BhŚ (var.), SR, SSB ; नास्त्यर्थः BhŚ (var.), VS.

Ārya metre.

When a brave person is struck in battle when face to face with the enemy, he may gain victory or heaven (of the heroes). But the applause that a hero gets from both sides (of the fighters) is pleasing to the ear tremendously. (A. A. R.).

2315*

अभिमुखपतयालुभिर्ललाट-
श्रमसलिलैरविधौतपत्रलेखः ।
कथयति पुरुषायितं वधूनां
मृदितहिमद्युतिदुर्मना: कपोलः ॥

(अ) Anargharāghava of Murari (KM 5) 7.107.

(आ) SkV 625 (a. Murari), Kav 338 (a. Murāri), SR 320.11, SSB 179.11.

(*a*) प्रतिमुख° Kav (MS).

(*b*) °रवधौत° SkV (var.); °वधू° [°विधौ°] Anar°; °पत्री° [°विधौ°] SR, SSB.

(*d*) °निर्मलः [°दुर्मनाः] Anar. (but some texts of Anar. as above), SR, SSB.

Puṣpitāgrā metre.

The cheeks of the young women, wane and white as snow, / proclaim by the/ornamental markings' being washed away/by the falling perspiration from the brow/that they have played their lovers' part in love. (D.H.H. Ingalls's translation).

2316*

अभिमुखपतितैर्गुणप्रकर्षाद्
अवजितमुद्धतिमुज्ज्वलां दधानैः ।
तरुकिसलयजालमग्रहस्तैः
प्रसभमनीयत भङ्गमङ्गनानाम् ॥

(अ) Śiś 7.29.

(आ) Alm 38.

Puṣpitagrā metre.

The cluster of tender leaves were plucked [defeated[1]] quickly [forcibly] by the fingers of the young ladies who stretched their hands high and whose fingers, thrust towards the sprouts, were superior in point of merit. (A. A. R.).

1. The verse also suggests the idea of a superior person winning in a contest over the inferior.

2317*

अभिमुखमुपयाति मां स्म किंचित्
त्वमभिदधाः पटले मधुव्रतानाम् ।
मधुसुरभिमुखाब्जगन्धलब्धेर्
अधिकमधि त्वदनेन मा निपाशि ॥

(अ) Śiś 7.41.

Puṣpitagrā metre.

When the swarm of bees fly towards your face, please do not speak [open your mouth to shriek]. Do not attract them all the more to your face as it has the fragrance of the lotus and the aroma of the wine consumed. (A. A. R.).

2318*

अभिमुखागतमार्गणधोरणि-
ध्वनितपल्लविताम्बरगह्वरे ।
वितरणे च रणे च समुद्यते
भवति कोऽपि परं विरलः परः ॥

(अ) VCjr 17.1.

(*b*) °पल्लविते VCjr (var.) ; °गह्वरो VCjr (var.).

(*c*) समुद्यतो VCjr.

Drutavilambita metre.

There someone—but a very rare one!—who his supreme in (the acts of) defraying or fraying [or : generority and war] that are started (by him) in the depths [or : thickets] of the sky, so that it is filled with [or : overgrown with the shoots of] the noise of the

unbroken lines of beggars [or : arrows] that come to meet him. (F. Edgerton's translation).

2319*

अभिमुखे मयि संहृतमीक्षितं
हसितमन्यनिमित्तकृतोदयम् ।
विनयवारितवृत्तिरतस्तया
न विवृतो मदनो न च संवृतः ॥

(अ) Śāk 2.11 (in some texts 2.12). (Cf. A. Scharpé's Kālidāsa Lexicon I. 1; p. 30).

(आ) KāvR 24.20-4, ŚbB 1.329, 3.52, 3.200, 3.310, 4.431; SkV 505, Kav 253, Prasanna 121*b*, JS 149.8 (a. Kālidāsa).

(*a*) संवृतम् Śāk (var.), SkV, Kav (var.), Prasanna; °संभृतम् Prasanna; ईक्षणं Śāk (var.); ईनीतं Kav(var.); ईलितं Prasanna.

(*b*) हसेत्र° Kav(var.); °कथो° or °कथा° [°कृतो°] Śāk (var.), SkV, Kav, JS, Prasanna, KāvR.

(*c*) °बाधित° [वा°] Śāk (var.), JS, KāvR; इतस् [अतस्] Śāk (var.); °वितस् Prasanna.

(*d*) वि° म° tr. Śāk (var.); संहृतः [सं°] Śāk (var.).

Drutavilambita metre.

She did look towards me, though she quick withdrew/her stealthy glances when she met my gaze ;/ she smiled upon me sweetly, but disguised/with maiden grace the secret of her smiles./ Coy love was half unveiled ; then, sudden checked/by modesty, left half to be divined. (Sir Monier Monier-William's translation).

2320*

अभिमुनि सहसा हृते परस्या
घनमरुता जघनांशुकैकदेशे ।
चकितमवसनोरु सत्रपायाः
प्रतियुवतीरपि विस्मयं निनाय ॥

(अ) Kir 10.45.

Puṣpitāgrā metre.

When the underwear of another heavenly nymph was blown aside a little by a powerful breeze all of a sudden in front of the meditating sage [Arjuna], she was all shyness and that thigh which was disrobed became very timid indeed and produced wonder in the minds of the other young ladies, themselves. (A. A. R.).

2321*

अभियाति नः सतृष एष चक्षुषो
हरिरित्यखिद्यत नितम्बिनीजनः ।
न विवेद यः सततमेनमीक्षते
न वितृष्णतां व्रजति खल्वसावपि ॥

(अ) Śiś 13.46.

Kalahaṁsa metre.

The charming young ladies (possessing heavy hips) felt pained that Kṛṣṇa, the lover, was moving along unmindful of their expectant eyes. That damsel who was gazing at him frequently knew not that he, too, was never free from desire to be in her company. (A. A. R).

अभियुक्तं च संचिंत्य see No. 1393.

अभियुक्तं प्र° see No. 2341.

2322

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।
हृतस्वं कामिनं चोरम् आविशन्ति प्रजागराः ॥

(अ) MBh (MBh [Bh] 5.33.13, MBh [R] 5.2.313, MBh [C] 5.983).

(आ) SRHt 190.36 (a. MBh), SSSN 181, 26, SR 382.224 (a. MBh), IS 500.

(इ) MBh (Ju) p. 227 *ab*/*cd*.

(*c*) चौरम् MBh (var.), SR.

(*d*) °गरम् MBh (Ju).

Sleeplessness overtaketh a thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person. (P.C. Roy's translation).

अभियुक्तबलो राजा see No. 2325.

2323

अभियुक्तो बलवता तिष्ठन् दुर्गे प्रयत्नवान् ।
तद्बलीयस्तराह्वानं कुर्वीतात्मविमुक्तये ॥

(अ) KN (KN [BI] 9.55, KN [TSS] 9.56, KN [ĀnSS] 9.56), P (PP 3.39, Pts 3.47, PtsK 3.44).

(आ) IS 501.

(*b*) ति° दु° tr. ( but तिष्ठेत् ) PP, Pts, PtsK.

(*c*) तत्रस्थः सुहृदाह्वानं PP, Pts, PtsK.

(*d*) प्रकुर्वीतात्ममुक्तये PP, Pts, PtsK.

When assaulted by a powerful adversary, a sovereign should seek shelter inside his castle.[1] whence he should make vigorous efforts, and for his own liberation invoke the assistance of another king still more powerful than his assailant.[2] (M. N. Dutt's translation).

1. M.N. Dutt has castles.

2. In P this verse according to A. W. Ryder's translation reads : When stronger foes attack,/close in your fortress stay ;/but sally to relieve/your friends, and save the day.

2324

अभियुक्तो यदा पश्येन् न कांचिद् गतिमात्मनः ।
युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह ॥

(अ) P (PT 1.61, PTem 1.54, PS 1.52, PN 2.38, PRE 1.62, H (HJ 4.18 and 2.171, HS 2.161, HM 2.171, HK 4.18 and 2.169, HP 4.18, HN 4.18, HH 69.13-4, HC 138.7-8). Cf. Ru 44.

(आ) SR 147.219 (a. H), SSB 471.125, IS 566.

(इ) Old Syriac 1.42.

(*a*) अयुद्धे हि [अभि°] H (but HP as above), SR, SSB ; यथा or तदा [य°] PS (var.); पश्यन् PS (var.).

(*b*) किंचित्सुखमेधते (°मात्मानः) PS ; न किञ्चित्त्राणमात्मानः PS (var.) or न किञ्चित् च्छुमात्मनः PS (var.); न किंचिद्धितुमात्मनः PN; किंचिद्धितमात्मनः H (but HH has अहितं°), SR, SSB.

(*c*) तथा [ तदा ] PS (but some texts as above).

(*d*) म्रियेत PT, PTem; मृदुना [रि°] HP (var.).

When a wise man is attacked and sees no escape for himself, then he dies fighting along with his foe. (F. Edgerton's translation).

2325

अभियोक्ता बली यस्माद् अलब्ध्वा न निवर्तते ।
उपहारादृते तस्मात् संधिरन्यो न विद्यते ॥

(अ) KN (KN [BI]) 9.22, KN [TSS] 9.23, KN [ĀnSS] 9.23), H (HJ 4.131, HS 4.125, HM 4.127, HK 4.132, HP 4.130, HN 4.130, HH 118.15-6, HC 159.7-8).

(आ) SR 382.226 (a. KN), IS 502.

(*a*) अभियुक्तबलो राजा IS ; अभिभक्ता IS ; बलीयस्थाद् IS ; °यस्त्वाद् H, SR.

(*b*) अलब्धाद् निवर्तते IS ; अलब्धा IS.

(*d*) अन्योन्य वर्तते IS.

In as much as a powerful assailant never returns without obtaining (considerable) presents, therefore it is said that there is no other kind of peace more excellent than the *upahara*.[1] (M.N. Dutt's translation).

1. Peace purchased by indemnification.

2326

अभिरामेऽभिनिवेशं
विदधाना विविधलाभनिरपेक्षा ।
उपहस्यसे सुमध्ये
विदग्धवाराङ्गनावारैः ॥

(अ) Kuṭṭ (Kuṭṭ[BI] 278, Kuṭṭ [KM] 278).

(*a*) विनिवेवं [ऽभि°] Kuṭṭ (KM) (var.).

(*b*) विभव [वि°] Kuṭṭ (BI) (var.).

Āryā metre.

If you[1] amuse yourself by love with a handsome boy, and take no regard for profit, then you will be mocked, O beautiful, by all the troops of thoughtful prostitutes. (F. Powys Mathers's translation).

1. prostitute.

अभिरोहेण भूतानाम् see No. 2266.

2327

अभिलक्ष्यं स्थिरं पुण्यं ख्यातं सद्भिर्निषेवितम् ।
सेवेत सिद्धिमन्विच्छञ् श्लाघ्यं विन्ध्यमिवेश्वरम् ॥

(अ) KN 5.10 (all editions).

(आ) IS 503, SR 382.227 (a. KN).

(*a*) अभिलष्यं KN (BI), SR.

(*b*) सिद्धैर् KN (BI), SR; साधुनि° IS.

(*c*) अन्विच्छन् KN (ĀnSS).

As a man desirous of seeing a mountain should go to the deep-rooted, majestic, sacred and far-famed Vindhya hills, inhabited by numberless pious people, so a person, seeking a successful career should employ himself in the services of a master who is desirable, faithful to the usages, virtuous, illustrious, praiseworthy and served by other pious people. (M. N. Dutt's translation).

2328*

अभिलषत उपायं विक्रमं कीर्तिलक्ष्म्योर्
असुगममरिसैन्यैरङ्कमभ्यागतस्य ।
जनक इव शिशुत्वे सुप्रियस्यैकसूनोर्
अविनयमपि सेहे पाण्डवस्य स्मरारिः ॥

(अ) Kir 17.64.

(*b*) असुकरम् Kir (var.).

Mālinī metre.

Desirous of finding a valorous means for attaining fame and prosperity which was unattainable by the enemy's forces and who consequently came near to him (for fighting)—this immodest behaviour of Arjuna—the foe of Cupid [Śiva], bore with patience, like a father, the mischief of an only son, of whom he is fond, in his childhood. (A. A. R.).

2329

अभिलषति न खलु पुरुषः
श्रियमपि कीर्त्या विनाकृतां कुशलः ।
क्षणिकाय वस्तुने कस्
त्यजतीह चिरस्थिरं श्रेयः ॥

(आ) SMH 6.20.

Āryā metre.

No intelligent [clever] person ever desires to get even great prosperity unless it is accompanied by fame. Who would sacrifice enduring welfare for the sake of an evanescent object? (A. A. R.).

2330

अभिलषति पद्मयोनौ
निःस्ववधूनां सुतान् स्रष्टुम् ।
स्वं स्वं विशङ्कमाना
वेपन्ते क्रकचवर्त्तिनो लोकाः ॥

(आ) Vidy 300.

Āryā-udgīti metre.

When the god Brahman [the creator] desires to create sons out of poor brides people tremble as if remaining in saws apprehensive of their own wealth. (A. A. R.).

2331*

अभिलषतोरनुभावान्
तिलोत्तमायाः किलोत्तमानुभयोः ।
सुन्दोपसुन्दयोरपि
नाशो भेदादुदाह्रियते ॥

(आ) SMH 7.25.

(*a*) °रनुरागान् (°त्) SMH (var.).

Āryā metre.

Desiring the best of amorous glances of Tilottamā [the heavenly nymph], destruction overtook the two brothers Sunda and Upasunda. This is an illustration of such disputes. (A. A. R.).

2332*

अभिलषन्ति तवाधरमाधुरीं
तदिह किं हरिणाक्षि मुधा बुधाः ।
सुरसुधामधरीकुरुते यतस्
त्वदधरोऽधरतामगमत् ततः ॥

(आ) PdT 142 ( a. Bhāskara ), SR 261. 17, SSB 76.10.

Drutavilambita metre.

Why do wise men, O gazelle-eyed one, desire in vain the sweetness of your lips? [*adhara* : lower lip]. As it eclipses the nectar of the gods, it is but right that your *adhara* [lip] has its name true to its import [that which eclipses]. (A. A. R.).

2333*

अभिलषसि यदीन्दो वक्त्रलक्ष्मीं मृगाक्ष्याः
पुनरपि सकृदब्धौ मज्ज संक्षालयाङ्कम् ।
सुविमलमथ बिम्बं पारिजातप्रसूनैः
सुरभय वद नो चेत् त्वं क्व तस्या मुखं क्व ॥

(आ) Kuv *ad* 38.88 ( p. 112 ), SR 282. 147 (a. Kuv), SRB 114.5.

(*a*) यदिन्दो SR, SSB.

(*c*) पारिजातस्य गन्धैः SR, SSB.

Mālinī metre.

If you, O moon, desire to have the brilliance of the deer-eyed damsel's face, plunge once again into the ocean and wash off your black spot. Render, then, that cleansed disc fragrant with the flower of the heavenly tree, *Pārijāta*. Otherwise tell me, where is her face and where indeed are you? (A. A. R.).

2334*

अभिलषिताधिकवरदे
प्रणिपतितजनार्तिहारिणि शरण्ये ।
चरणौ नमाम्यहं ते
विद्याधरदेवते गौरि ॥

(अ) Nāgānanda 5.35 (in some texts 5.34).

(आ) Alm 39.

(*d*) °दैवते Nāg (var.), Alm.

Āryā metre.

O goddess! I salute your feet, O protectress Gaurī, O guardian goddess of Vidyādhara-s who bestow more boon than desired, removing the distress of those who salute you. (B. K. Bae's translation).

अभिलष्यं स्थिरं पुण्यं see No. 2327.

अभिलितनयनानां see No. 5028.

2335*

अभिवर्षति योऽनुपालयन्
विधिबीजानि विवेकवारिणा ।
स सदा फलशालिनीं क्रियां
शरदं लोक इवाधितिष्ठति ॥

(अ) Kir 2.31.

Aupacchandasika metre.

He who sprinkles with care the seeds of policy by waters of discretion shall always achieve a fruitful attainment (of his objectives) like people **a bumper autumnal harvest (after carefully**

rearing up the seeds by means of waters in the rainy season). (S. V. Dixit's translation).

2336

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्धन्त आयुः प्रज्ञा यशो बलम् ॥

(अ) Mn 2.122, Bhaviṣya-purāṇa 1.4.50, MBh (MBh [Bh] 5.39.60, MBh [R] 5.38.75-6, MBh [C] 5.1520-1), Cr 1174 (CVNS 12.11). (Cf. JSAIL 27.3 and 30.61).

(आ) VīrS 460. 23-4, Vidhānapārijāta 1. 501.14-5, PSDh 1.1, 336.5-6, Smṛticandrikā 37. 7, Smṛtimuktāphalam 108.34, IS 504, SSap 391, NBh 225, Sama 1. अ 52.

(इ) SS (OJ) 256, MBh (Ju) 238 *ab/cd*.

(*b*) °पजी(से)विनः NBh.

(*c*) सम्यग् (°क्) [त°] VīrS, Smṛtimūkta.; सम्यग् वर्धन्ते Bhaviṣyapur.; मित्त्रपेसुन MBh (Ju); सम्प्रवर्धन्ते (or संप्र°) Mn (Jh), MBh; वर्धन्ते (°र्धते CVNS), Smṛtimuktā., CVNS, NBh, Sama.

(*d*) आयुर्विद्या य° Medhātithi, Mn (*vulgata*), CVNS, SSap; आयुर्धर्मो Medhātithi; Govindarāja, Mn(Jh); आयुर्प्रज्ञा (°युः प्र°) MBh (var.) VīrS, MBh (var.); कीर्तिरायुर्य° MBh (Ju), SS (OJ); आयुः कीर्तिर् MBh (var.); आयुर् वर्धन्ते VīrS, Vidhānapārijata; ह्यायुः PSDh; विद्या MBh (var.), Sama; य° ब° tr. MBh (var.).

He who habitually salutes and constantly pays reverence to the aged obtains an increase of four (things), (*viz.*) length of life, knoweldge, fame (and) strength. (G. Bühler's translation).

2337

अभिवादयेत वृद्धम् आसनं चास्य दर्शयेत् ।
कृताञ्जलिरुपासीत गच्छन्तं पृष्ठतोऽन्वियात् ॥

(अ) MBh (MBh [Bh] 13.107-33), Mn 4.154 (cf. B 2.3.6, 35, Ap. 2.3.7-11).

(इ) SS (OJ) 255.

(*a*) °येद् वृद्धांश्च Mn; वृद्धांश्च MBh (hypermetric).

(*b*) दद्याच्चैवासनं स्वकम् Mn; दर्शयेत् SS (OJ).

(*d*) गच्छतः Mn; पृष्ठतोन्वयत् (°ष्ट°) or प्रष्टोन्वयात् or पृष्ट° SS(OJ) (var.).

Respectfully greet the aged, show him a seat, stand with folded hands and follow him. (Raghu Vira's translation).

अभिवादास्तितिक्षेत see No. 605.

2338

अभिवाद्य यथा वृद्धान् सन्तो गच्छन्ति निर्वृतिम् ।
एवं सज्जनमाक्रुश्य मूर्खो भवति निर्वृतः ॥

(अ) MBh (MBh [Bh] 1.69.12, MBh [C] 1.3085).

(आ) IS 505, KtR 81.

(इ) SS (OJ) 348.

(*a*) च वृद्धान्हि [य° वृ°] MBh (var.).

(*b*) साधुर्गच्छति नि° MBh (var.).

(*c*) तथा [ए°] MBh (var.), SS (OJ), KtR आक्रुध्य or आक्रम्य° MBh (var.).

(*d*) तुष्टो भवति दुर्जनः MBh (var.) (see MBh [Bh] 1.69.11); निर्वृतिः SS(OJ) (var.).

Just as paying respect to the aged gives joy to the good, so abusing and reviling the good satisfies the wicked. (Raghu Vira's translation in SS [OJ]).

2339*

अभिवीक्ष्य सामिकृतमण्डनं यतीः
करुद्धनीविगलदंशुकाः स्त्रियः ।
दधिरेऽधिभित्ति पटहप्रतिस्वनैः
स्फुटमट्टहासमिव सौधपङ्क्तयः ॥

(अ) Śiś 13.31.

(आ) SR 123. 38 (a. Śiś. ), SSB 435. 7 (a. Māgha).

Kalahaṁsa metre.

Observing (that Śrī Kṛṣṇa had entered the city), the women with only half their decoration completed and holding the dress with their hands lest it should slip down (rushed to the streets). The rows of buildings, observing this, seemed to laugh aloud in the form of the echoes of the drums that were beaten (to honour the entry of Kṛṣṇa). (A. A. R.).

अभिशस्तं च प्र° see No. 2341.

अभिशप्तं प्र° see No. 2341.

2340

अभिशप्तः पुण्यकार्ये प्रवृत्तोऽपि न सिद्धिभाक् ।
भर्त्रानुगमनोद्युक्ता रेणुका जनमारिका ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 130 (in *"Purāṇa"* 7.2; p. 389).

An accursed person does not attain good results though he be engaged in good works. Reṇukā [wife of the sage Jamadagni and mother of Paraśurāma] trying to accompany her husband, became the destroyer of the people. (A. A. R.).

2341

अभिशस्तवत् प्रपश्यन्ति दरिद्रं पार्श्वतः स्थितम् ।
दारिद्र्यं पातिकं लोके कस्तच्छंसितुमर्हति ॥

(अ) MBh (MBh [Bh] 12.8.14, MBh [R] 12.8.14, MBh [C] 12.214-5).

(आ) IS 506.

(*a*) अशस्तवत् or अशयवत् or असंतवत् MBh (var.) (better as far as metre is concerned); अभिशस्तं च MBh(var.) (hypermetric); अभिशप्तं or अभियुक्तं or अहिंसस्तं MBh (var.).

(*b*) पार्श्वसंस्थितं or पश्यत स्थितं MBh (var.).

(*c*) दरिद्रं or दारिद्र्य° or दारिद्रं MBh (var.); पापकं or पातक MBh (var.).

(*d*) कस्तं or कस्त्वं or न तत्[क°] MBh (var.); शमितुम् or संशितुम् MBh (var.); अर्हसि MBh (var.).

Hypermetric in *a*.

It is seen that a poor man, even when he stands near, is accused falsely. Poverty is a state of sinfulnes. It behoveth thee not to applaud poverty, therefore. (P.C. Roy's translation).

2342*

अभिषिषेणयिषुं भुवनानि यः
स्मरमिवाख्यत लोध्ररजश्चयः ।
क्षुभितसैन्यपरागविपाण्डुर-
द्युतिरयं तिरयन्नुदभूद्दिशः ॥

(अ) Śiś 6.64.

(आ) SR 347. 9 (a. Śiś. ), SSB 225. 11 (a. Māgha).

Drutavilambita metre.

Pollen from the *lodhra*-trees which resembled in colour the dust raised by the marching army seemed to have called forth Cupid to conquer the worlds and concealed the ten directions. (A. A. R ).

2343-44

अभिषेकार्द्रशिरसा राजा राज्यावलोकिना ।
सहायवरणं कार्यं तत्र राज्यं प्रतिष्ठितम् ॥
यद्यप्यल्पतरं कर्म तदप्येकेन दुष्करम् ।
पुरुषेणासहायेन किमु राज्यं महोदयम् ॥

(अ) Matsya-purāṇa 215.2-3.

A king succeeding to his throne should pick out worthy men for his assembly as his advisers and helpers on various subjects to work on his staff in order that his rule may be prosperous, for the prosperity of his kingdom depends solely on the men in his council and in various other departments. Even the smallest function cannot be successfully performed by one single man not helped by any body. How then can a state be well administered without the assistance of competent ministers and helpers? (A. Taluqdar of of Oudh's translation).

2345

अभिसरणपरा सदा वराकी
समरमहाध्वसु रक्तपङ्किलेषु ।
हृदि धरणिभुजामियं नृपश्रीर्
निहितपदैव कलङ्कमातनोति ॥

(अ) Vikram 6.35.

Puṣpitāgrā metre.

The vile goddess of royalty, always moving to a rendezvous in the blood-strained highways of battles, puts a stigma on the heart of kings as soon as she sets foot there. (S. C. Banerji's translation).

2346*

अभिसरणमयुक्तमङ्गनानाम्
इति तव सुन्दरि मा स्म भूद्वितर्कः ।
ननु पतिमगमत् स्वयं नदीनां
सरिदपि शंभुजटामुहूर्तमाला ॥

(अ) Ās 2.3.

Puṣpitāgrā metre.

Oh fair damsel, let not the thought disturb you that it is improper for women to approach their lovers themselves. It is a well-known fact that the river which adorned the matted hair of Śiva for a while, went of her own accord towards the lord of the rivers—the ocean. (S.C. Satri's translation).

2347*

अभिसरणरसः कृशाङ्गयष्टेर्
अयमपरत्र न वीक्षितः श्रुतो वा ।
अहिमपि यदियं निरास नाङ्घ्रेर्
निबिडतनूपुरमात्मनीनबुद्धया ॥

(आ) JS 258.9, Skm (Skm [B] 782, Skm [POS] 2.62.2) (a. Dhūrjaṭī).

(c) यदयं [य°] Skm (var.); निरासाता(ना?)ङ्घ्रेर् JS (*contra metrum*).

Puṣpitāgrā metre.

Such interest in going to meet the lover exhibited by the slim one was never seen or heard of before; for she did not even drive away the snake which had coiled round the anklet under the impression that it was part of herself (the anklet). (A. A. R.).

2348*

अभिसारे सरोजाक्षि यदि गन्तुं समीहसे ।
समाच्छाद्य मुखं याहि प्रयत्नेन प्रियं प्रति ॥

(आ) PV 376 (a. Kavirāja).

If you, lotus-eyed one, desire to go to meet your lover, please do so by concealing your face carefully (as the face radiates light like the moon). (A. A. R.).

2349*

अभिहन्ति हन्त कथमेष माधवं
सुकुमारकायमनवग्रहः स्मरः ।
अचिरेण वैकृतविवर्तदारुणः
कलभं कठोर इव कूटपाकलः ॥

(अ) Mālatī 1.42 (in some texts 1.39 [Mālatī [K]]).

(आ) Alm 40.

(*d*) कूटपालक: Alm.

Mañjubhāṣiṇī metre.

Alas ! how is this irresistible God of love, terrible on account of the transformation wrought by woeful plight in a short time, smiting Mādhava, like the malignant elephant-fever (smiting) the young one of an elephant ! (R.D. Karmarkar's translation).

2350*

अभिहिताप्यभियोगपराङ्मुखी
प्रकटमङ्गविलासमकुर्वती ।
उपरि ते पुरुषायितुमक्षमा
नववधूरिव शत्रुपताकिनी ॥

(आ) VS 2489 ( a. Vikaṭanitambā ), SskṛP 55-6. Cf. Kav p. 104.

Drutavilambita metre.

Your enemy's forces, though told to advance, are reluctant to contact you by charging and thus exhibiting their manliness as a new bride though encouraged to act the male in love play seems to be averse to it and does not bring her limbs in contact attractively. (A. A. R.).

2351*

अभीक्ष्णमुच्चैर्ध्वनता पयोमुचा
घनान्धकारीकृतशर्वरीष्वपि ।
तडित्प्रभादर्शितमार्गभूमयः
प्रयान्ति रागादभिसारिकाः स्त्रियः ॥

(अ) Ṛtu 2.10. (Cf. A. Scharpé's Kālidāsa's Lexicon I. 3; p. 181).

(*a*) सुतीक्ष्णमुच्चैरसतां पयोमुचां Ṛtu (var.); °र्ध्वनितैः or °र्स्वनतां or °रसतां or ध्वनताम् Ṛtu (var.).

(*b*) घनान्धकारावृत° Ṛtu (var.).

(*d*) पुरुषं पराः स्त्रियः Ṛtu (var.).

Vaṁśastha metre.

Even in the blinding darkness / of sombre, beclouded nights,/ despite the pouring rain and thunder, / romantic women seeking adventure/hie to their trysting-place,/while flashes of indulgent lightning/guide them on their dark way. (R.S. Pandit's translation).

2352*

अभीक्ष्णमुष्णैरपि तस्य सोष्मणः
सुरेन्द्रबन्दीश्वसितानिलैर्यथा ।
सचन्दनाम्भःकणकोमलैस्तथा
वपुर्जलार्द्रापवनैर्न निर्ववौ ॥

(अ) Śiś 1.65.

(आ) Alm 41.

(*c*) °मलेस् Śiś (GN).

Vaṁśastha metre.

His [Rāvaṇa's] body heated with the fire of passion did not so much become cool by the breezes from fans wet with the soft particles of water and sandal-juice as much by the excessively hot sighs of the captive ladies of the lord of gods.

2353

अभीप्सां स्वात्मनो रक्षा- ऽविरतं सुस्थिरं तथा ।
यत्नमातिष्ठ धैर्येण ततः सिद्धिर्भवेद् ध्रुवम् ॥

(आ) SSMā 26.10-1.

Just ambition, self-protection always, firmness of purpose and courageous perseverance—when these are found, success is assured. (A. A. R.).

2354

अभीष्टफलसंसिद्धिस् तुष्टिः काम्या सुसंपदः ।
द्वित्रिभिर्बहुभि सार्धं भोजनेन प्रजायते ॥

(अ) VCsr 23.5.

(*b*) इष्ट [तु°] VCsr (var.) ; काम्यार्थसम्पदः VCsr (var.).

(*c*) द्वात्रिभिर् VCsr (var.).

(*d*) भोजने तु or भोजनं च VCsr (var).

By eating together with two or three, or many, one attains the successful fruition of his desires, and the fair satisfaction of good fortune. (F. Edgerton's translation).

2355*

अभीष्टमासाद्य चिराय काले
समुद्धृताशं कमनी चकाशे ।
योषिन्मनोजन्मसुखोदयेषु
समुद्धृताशङ्कमनीचकाशे ॥

(अ) Śiś 6.74.

Upajāti (Upendravajrā and Indravajrā).

The young ladies, having obtained their lovers, full of longing for love-sports, after a long time in the autumn full of flowering *kaśa*-trees, became happy (shone) with all apprehensions put away. (A. A. R.).

अभुक्तानां यस्यां see No. 2356.

2356

अभुक्तायां यस्यां क्षणमपि न यातं नृपशतैर्
भुवस् तस्या लाभे क इव बहुमानः क्षितिभुजाम् ।
तदंशस्याप्यंशे तदवयवलेशेऽपि पतयो
विषादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् ॥

(अ) BhŚ 164.

(आ) VS 533 (a. BhŚ), SR 80.34 (a. BhŚ), SSB 354.37 (a. BhŚ), IS 507, Subh 310.

(*a*) अभुक्तानां BhŚ (var.); यातं or क्ष्मायां [य°] BhŚ (var.); क्षणमिव BhŚ (var.).

(*b*) लोभे BhŚ (var.); क इह or कैव BhŚ(var.); °मानक्षिति° IS; °क्षितिभृताम् IS; °क्षितिभृतां BhŚ (var.).

(*c*) यदंशस्य BhŚ (var.); (अं)ते [अंशे] BhŚ (var.); यदवयव° or °लेशे नृ° or °लेशाधि° or °लेशस्य or °देशेपि [°ले°] BhŚ (var.); पतयोर् or यतयो IS.

(*d*) कर्तव्यो IS; जनाः or निजः or जहाः or मूडाः [ज°] BhŚ (var.); प्रत्युतमिदं or प्रत्युतमुदां BhŚ (var.); मदम् IS.

Śikhariṇī metre.

Where warring rulers never cease/ to ravage and divide the land,/what glory is there for a king/in conquest?/ But men who rule some meager plot of land,/ village lord,/who ought to feel despair,/rather boast delight—the fools! (B. S. Miller's translation).

2357**

अभुक्त्वामलकं पथ्यं भुक्त्वा तु बदरीफलम् ।
कपित्थं सर्वदा पथ्यं कदली न कदाचन ॥

(आ) Sama 2. क 26.

Myrobalan [*āmalaka*] is good for health before a meal and the *jujuba*-fruit [*badarī*] after it. Wood apple [*kapittha*] is always beneficial and the banana [*kadali*] never. (A. A. R.).

अभुक्त्वा रहसि गतं see No. 2369.

2358

अभुञ्जतांश्चाददतां धनं चौरा हरन्ति हि ।
सरघाणां यथा सर्वं माक्षिकं वनचारिणः ॥

(आ) Nīsam 2.26.

Thieves do take away the wealth of those who amass it, but do not enjoy or give. Just as the foresters, the honey gathers, take away all the honey of the honey-bees. (A. A. R.).

2359

अभूतपूर्वं मम भावि किं वा
सर्वं सहे मे सहजं च दुःखम् ।
किं तु त्वदग्रे शरणागतानां
पराभवो नाथ न तेऽनुरूपम् ॥

(आ) SRHt 271.3.

Upajāti metre (Upendravajrā and Indravajrā).

My future may be beyond all past experience I shall bear them all, for sorrow is inborn with me. But, my lord, it is not befitting you that those that come for refuge are sent away. (A. A. R.).

2360

अभूतमासज्य विरुद्धमीहितं
बलादलभ्यं तव लिप्सते नृपः ।
विजानतोऽपि ह्यनयस्य रौद्रतां
भवत्यपाये परिमोहिनी मतिः ॥

(अ) Kir 14.19.

(*a*) ईदृशं [ईहितं] Kir (var.).

Vaṁśastha metre.

By attributing false allegations on me your master wishes to win forcibly a desire which is hardly available to him and which will go against him; this is because during destruction one's wit is overpowered though he himself is aware of the disaster of adoption of injustice. (S. and K. Ray's translation).

2361*

अभूत् प्राची पिङ्गा रसपतिरिव प्राश्य कनकं
गतच्छायश्चन्द्रो बुधजन इव ग्राम्यसदसि ।
क्षणात् क्षीणास्तारा नृपतय इवानुद्यमपरा
न दीपा राजन्ते द्रविणरहितानामिव गुणाः ॥

(अ) BhPr 263 (a. Kālidāsa).

(आ) ŚP 3717 (a. Bhojarāja Kavivarga), AP 69, ZDMG 28. 157, VS 2218, Pad 61.11 (a. Bhojaprabandha), SR 324. 36 (a. VS), SSB 185.36 (a. BhPr), RJ 1157, Vidy 780 (a. Bhoja-Kālidāsa). Cf. Kav p. 65.

(*a*) अभूत् Vidy.

(*b*) गतश्छा° ŚP; गतश्छा° Vidy.

(*c*) क्षणं क्षी° ŚP, Pad, VS (var.); परिक्षीणास्तारा Vidy.

(*d*) विनयरहितानाम् [द्र°] ŚP (var.).

Śikhariṇī metre.

Tawney became the stars like quicksilver eating gold, thee moon's lustre (is) gone like a wise man in a session of villagers; in an instant the stars (have) waned like princes not devoted to diligence; the lamps shine not like the qualities of them bereft of wealth. (J. H. Gray's translation).

2362*

अभूदम्भोराशेः सह वसतिरासीत् कमलया
गुणानामाधारो नयनफलमिन्दुः प्रथयति ।
कथं सिंहीसूनुस्तमपि तुदति प्रौढदशनैर्
गुणानामास्वादं पिशुनरसना किं रसयति ॥

(आ) SR 63.250, SSB 324.259.

Śikhariṇī metre.

The moon had his residence in the ocean along with Lakṣmī, the goddess of wealth. The gladdened eyes of the people proclaim that he is a repository of pleasing merits. How then does the son of the Siṁhī [Rāhu] torment him (in the eclipse) with painful fangs? (It is clear) that the tongue of a tale-bearer never relishes the taste of virtues. (A. A. R.).

अभूद् वरः कण्टकितप्रकोष्ठः see No. 5597.

2363*

अभूवन्नद्भुतोष्माणः शीतव्याप्ते जगत्त्रये ।
कुचोत्सङ्गाः कृशाङ्गीणां स्थानं मन्मथतेजसः ॥

(अ) Vikram 16.10.

(आ) JS 233.14 (a. Bilhaṇa).

(*c*) स्तनोत्संगा मृगाक्षीणां JS.

The three worlds having been pervaded by winter, the slopes of breasts of the slender-bodied ladies, with strange warmth, became the receptacle of the power of Cupid. (S. C. Benerji's translation).

अभूत्प्राची पिङ्गा see No. 2361.

अभेदेन च युध्येरन् see No. 2364.

2364*

अभेदेनैव युध्येरन् रक्षेयुश्च परस्परम् ।
फल्गु सैन्यस्य यत् किंचिन् मध्ये व्यूहस्य तद्भवेत् ॥

(अ) KN (KN) [TSS] 20.33*cd*-34*ab*, KN [AnSS] 20. 33*cd*-+34*ab*, KN [BI] 19.33*cd*-34*ab*), H (HJ 3.82, HS 3.79, HM 3.79, HK 3.79, HP 3.77, HN 3.77, HH 86.17-8, HC 115.3-4).

(आ) IS 509.

(*a*) अभेदेन च KN (BI), H (var.), युध्येयु HJ; युध्येत HS, HM, HH; बुध्येत IS.

(*b*) बलं रक्षेत् [र°] HS; रक्षेच्चैव HM, HH.

(*c*) फल्गु सैन्यं च H (but some MSs in HS as above); बल्गु IS.

(*d*) कारयेत् [त°] H.

They[1] should fight without breaking (ranks), and should protect one another; and in the centre of the phalanx he[2] should place whatever part of the host is weak. (F. Johanson's translation of HJ).

1. men.
2. the king.

2365*

अभेदेनोपास्ते कुमुदमुदरे वा स्थितवतो
विपक्षादम्भोजादुपगतवतो वा मधुलिहः ।
अपर्याप्तः कोऽपि स्वपरपरिचर्यापरिचय-
प्रबन्धः साधूनाममनभिसंधानमधुरः ॥

(अ) Anar 6.6.

(आ) JS 55 (a. Śri Murari), VS 320 (a. Murari), SR 52.243 (a. VS), SSB 311.250.

(*d*) प्रबन्धस्साधू° JS; °नभिसन्धान° JS; धानरसिक: JS.

Śikhariṇī metre.

The lily serves the bees equally when they stay within her or when they come from her rival, the lotus flowers. This behaviour of the good which is all-pervasive in doing good to others as well as to one's own is ever sweet without a trace of deceit. (A. A. R.).

2366

अभेद्योऽनुद्धतः स्तब्धः सूनृतः प्रियदर्शनः ।
बहुश्रुतः कालवेदी जितग्रन्थोऽर्थकर्मवित् ॥

(आ) SRHt 135.2 (a. Saṅgraha), SSSN 96.6.

(*a*) °तः reconstructed (so also SSSN). In the text one *akṣara* missing. (It could also be तोऽस्तब्धः).

He is dependable and not haughty energetic, truthful, with personal charm, well read, knowing the time for actions, a master of *grantha-s* [literary works] and proficient in dealing with matters of finance. (A. A. R ).

अभेद्यो भिद्यते सेतुस् see No. 2593.

2367

अभोगसुभगा भूतिर् अदैन्यधवलं कुलम् ।
अदर्पविशदा विद्या भवत्युन्नतचेतसाम् ॥

(अ) Dar 1.31.

The high-minded men possess wealth which is pleasant without indulgence, a family that is pure without meanness and learning bright without pride, (A. A. R.).

2368

अभोगिनौ मण्डलिनौ तत्क्षणान्मुक्तकञ्चुकौ ।
वरमाशीविषौ स्पृष्टौ न तु पत्न्याः पयोधरौ ॥

(अ) SkP, Nāgarakhaṇḍa 144. 144.

(आ) PAn 53.210, PWW 90.

It is better to fondle a pair of snakes than the breasts of the wife that are *abhoginau*, (without expansiveness and without hood), that are *maṇḍalinau* (leprous spots and coiled), devoid of proper covering and with slough cast off. (A. A. R.).

2369

अभ्यक्तं रहसि गतं
विचित्तमन्येन मन्त्रयन्तं वा ।
उचितप्रणयमपि नृपं
सहसार्या नोपसर्पन्ति ॥

(अ) P (PP 1.24).

(आ) SR 384.282, IS 508.

(*a*) अत्युक्तं PP (var.); अत्युक्ति SR ; अरक्तं IS (var.); अयुक्त्वा IS ; अतियुक्तं IS (Zus).

(*b*) विचित्रमत्येन IS, SR; भाषमाणं च [म°] IS, SR.

(*d*) साहसार्या IS (*contra metrum*).

Āryā metre.

The favourite's business comes to be/a sudden source of king's *ennui*,/ when he is thoughtful, trying scents,/ retiring, or in conference. (A. W. Ryder's translation).

2370*

अभ्यक्तमिव स्नातः
शुचिरशुचिमिव प्रबुद्ध इव सुप्तम् ।
बद्धमिव स्वैरगतिर्
जनमिह सुखसङ्गिनमवैमि ॥

(अ) Śāk 5.11 (in some texts 5. 12). (Cf. A. Scharpé's Kalidāsa Lexicon I. 1; p. 65).

(*d*) अवशः [ज°] Śāk (var.) ; मन्ये [अवैमि] Śāk (var.).

Āryā metre.

As one just bathed beholds the man polluted ;/ as one late purified, the yet impures ; as one awake looks on the yet unwakened ;/ or as the freeman gazes on the thrall,/so I regard this crowd as pleasure-seekers. (Sir Monier Monier-Williams's translation).

2371

अभ्यघानि मुनिचापलात् त्वया
यन्मृगः क्षितिपतेः परिग्रहः ।
अक्षमिष्ट तदयं प्रमाद्यतां
संवृणोति खलु दोषमज्ञता ॥

(अ) Kir 13.63.

(*a*) मुनिना त्वया बलात् Kir (var.).

(*c*) प्रमार्ज्यतां Kir (var.).

Rathoddhatā metre.

The fact that boar, the accepted game of our master, is killed by you through fickleness natural to a sage, is forgiven by our master. Indeed, ignorance only covers the fault of the careless perpatrator. (S. and K. Ray's translation).

2371 A

अभ्यन्तरगता बाह्या बाह्याश्चाभ्यतरं गताः ।
यैर्नरा निधनं यान्ति यथा राजा कचद्रुमः ॥

(अ) PD 299.5.

(इ) Tantri (OJ) 48.

Those men who consider those intimately related as outsiders and outsiders as intimate to them, (they) come to grief [death], as did king Kacadruma. (A. A. R.).

अभ्यर्च्य विष्णुं धर्मात्मा see लिङ्गपु°.

2372*

अभ्यर्थये किमपि जीवितजन्मतस्त्वाम्
उत्कण्ठतोद्गति निःसर तावदेव ।
कान्ते दृगन्तपथलम्बिनि जीवतीति
यावन्न कर्णपथमेति जनापवादः ॥

(आ) RJ 930.

Vasantatilakā metre (defective in *b*).

I beg of you to do this little thing to preserve the life of my mistress and yours, that you move quickly towards the rendezvous when the longing and the life are still in her. Let not the people's censure come to be heard that the beloved still lives and lover comes not when he is with in the range of her vision. (A. A. R.).

अभ्यर्थितोपगमितैर् see विपक्षगन्धबद्धेर्.

2373*

अभ्यर्थ्य सप्रणति मन्दिरमभ्युपेता
देवी स्वयं भगवती पृथगेव तासाम् ।
आसन्नवल्लभसमागमसूचनानि
संजीवनानि वचनान्यपि वाचितानि ॥

(आ) JS 137.28 (a. Sūktisahasra).

Vasantatilakā metre.

The goddess gave vision to each of the ladies when they came to the temple and worshipped her (for the life of their husbands in the battlefield). Life-inspiring words too were spoken indicative of the near approach of their lovers. (A. A. R.).

2374*

अभ्यस्ताः स्फुटमेव शास्त्रगतयः सम्यक्कवित्वोदधेः
पारं चाधिगतं सतां परिषदि प्राप्तः प्रतिष्ठोदयः ।
निर्विण्णस्य ममाधुना ननु परः पन्था न दैन्यं विना
नेतुं वाञ्छति वासना सुरधुनीतीरेऽनुरूपं वयः ॥

(आ) Skm (Skm [B] 2304, Skm [POS] 5.61.4) (a. Vāsudeva).

Śārdūlavikrīḍita metre.

The courses of *śāstra-s* were well learnt by me, the far off shore of the ocean of poetry has been well reached, a place of honour has been attained in the assembly of the good; Now my mind, full of resignation suited to my age, wishes to spend the remaining part of my life on the banks of the divine Gaṅgā. Is not this the right course? (A. A. R.).

2375*

अभ्यस्तेऽपि नितम्बभारफलके खेदालसेयं गतिः
किंचित् संवलितार्धपक्ष्मविरलालोका दृशोऽन्तर्गताः ।
तन्मन्ये निभृतं त्वयाद्य हृदये कश्चिद्धृतो वल्लभो
निश्वासाः कथमन्यथा द्विगुणतामेते तवैवं गताः ॥

(आ) JS 139.6, VS 1102.

(*a*) लभ्यस्ते [अभ्य°] JS (var.).

(*b*) °वलिता न प° VS.

Śārdūlavikrīḍita metre.

Though the broad and heavy hips have been well exercised, your gait is slow with fatigue, and the eyes are sunk within with the vision dim, as they are half concealed by the eye-lashes; hence I do think that some dear lover is concealed your heart. Otherwise how are we to explain these your sighs get two-fold in strength in the manner? (A. A. R.).

2376

अभ्यस्तेऽपि हि नाम वस्तुनि चिरादज्ञानसंभावनं
शौचाशौचाविवादिता विशकलस्मृत्यक्षरावर्तनम् ।
वारं वारमृणोपघातकथनं कोऽप्येष डम्भात्मनां
प्रायो दग्धदुरीशवञ्चनविधौ जागर्त्यपूर्वः क्रमः ॥

(आ) JS 306.5.

Śārdūlavikrīḍita metre.

Even in objects thoroughly familiar they show ignorance, they dispute as to what is pure and impure and repeat disjointly words of the law-texts and repeatedly talk of wiping off the debts; this is the novel way of those full of pretensions in deceiving the bad masters who are indeed accursed. (A. A. R.).

2377*

अभ्यस्य पवनविजयं
व्याख्याय च शैवसंहिताः सकलाः ।
मरणसमये गुरूणां
पर्दवदसवो विनिष्क्रान्ताः ॥

(आ) JS 309.20 (a. Icchāla), VS 2305.

(*d*) गृधव° VS; विनियाताः VS.

Ārya metre.

Having practised the control of breath [having withheld the breaking of wind] and having expounded the scriptures of the Śaivaites completely, the life of the preceptor departed at the time of death like the breaking of wind! (A. A. R.).

2378*

अभ्यस्य वेदमवधाय च पूर्वतन्त्रम्
आलक्ष्य शिष्टचरितानि पृथग्विधानि ।
अध्यापनादिभिरवाप्य धनं च भूरि
कर्माणि मातरलसाः कथमाचरेयुः ॥

(अ) Ānas 16.

Vasantatilakā metre.

How can the indolent, divine mother, do the *karma-s* (enjoined by the scriptures), having learnt the Veda-s, mastered the intricacies of the *Pūrva-mīmāṁsā*, observed the conduct of the good in various ways and amassed wealth by teaching and other ways? (A. A. R.).

2379*

अभ्यस्य स्मरदंशकौशलमुपाध्यायीरुपास्यावयोः
क्रीडाम्नायरहस्यवस्तुनि मिथोऽप्यासीज्जिगीषा सखि ।
उत्कम्पोत्पुलकाङ्गसंभृतघनस्वेदाविलस्तन्मया
सद्यो निष्प्रतिभः स मन्मथकथावैतण्डिकः खण्डितः ॥

(आ) Skm (Skm [B] 510, Skm [POS] 2.7.5) (a. Yogoka), Kav p. 77.

(*d*) निष्प्रभितः Skm (var.); °कला° [°कथा°] Skm (POS).

Śārdūlavikrīḍita metre.

Having learnt the skill in sex enjoyment by waiting upon female experts, there arose, my lady friend, between me and my lover a desire to win in the contest of the secret doctrines of amorous sports. But that lover, the bragging expert of love-talks, was by me rendered devoid of strength and broken, with perspiration streaming all over him, not to speak of horripilation and tremors. (A. A. R.).

2380

अभ्यस्यादौ श्रुतिमथ गृहं प्राप्य लब्ध्वा महार्थान्
इष्ट्वा यज्ञैर्जनिततनयः प्रव्रजेदायुषोऽन्ते ।
इत्याचष्टे य इह स मनुर्याज्ञवल्क्योऽपि वा मे
तावत् कालं प्रतिभवति चेदायुषस्तत्प्रमाणम् ॥

(अ) Śāntiv 39.

Mandākrāntā metre.

Having first learnt the scriptures and returning home (as house-holder) and obtained great wealth, having performed sacrifices and obtained a son, one should renounce the world towards the end of life—so say the law-givers Manu and Yājñavalkya. If they can guarantee life up to this stage, surely they are the authority for my life's guidance. (A. A. R).

2381*

अभ्यायान्तं झटिति गिलितुं वायुमभ्यायतास्ये
भीमाकारे प्रकृतिकुटिले बद्धनिर्व्याजवैरे ।
प्रायेणेत्थं कृतपरिचये पापिनि क्रूरसर्पे
भद्रश्रीभिः परिचितिकथा कीदृशी मादृशानाम् ॥

(आ) Kavik 1.56.

Mandākrāntā metre.

With a month agape to devour even air,/a visage deadly, and a body crooked,/ and burning with hate for no reason—/such is my acquaintance with the snake,/always cruel and ever wicked;/ how can I now start exchanging/ greetings and good wishes with him ? (Dr. K. Krishnamoorthy's translation).

2382

अभ्यावहति कल्याणं विविधा वाक्सुभाषिता ।
सैव दुर्भाषिता राजन्न् अनर्थायोपपद्यते ।।

(अ) MBh (MBh [Bh] 5. 34.74, MBh [R] 5.33.76, MBh [C] 5.1171).

(आ) SRHt 192.60 (a. MBh), IS 510.

(इ) SS (OJ) 125.

(*a*) अभ्याहरति or असौ वहति MBh (var.).

(*b*) विविधं MBh (var.), SS (OJ); सततं [वि°] MBh (var.); प्रपूजिता [°सु°] SRHt.

(*c*) स वै दुर्भाविता रा° or सुभाषितेतरा रा° MBh (var.); चैव [सै°] SS (OJ) (var.); पुंसाम् [रा°] SS (OJ).

(*d*) अनर्थायैव कल्पते SRHt; °कल्पते [°पद्यते] MBh (var.).

A good word brings to some prosperity ; however, an offensive word, O king, brings misfortune.

अभ्याश° see अभ्यास°.

2383

अभ्यासः कर्मणां सम्यग् उत्पादयति कौशलम् ।
विधिना तावदभ्यस्तं यावत् सृष्टा मृगेक्षणा ।।

(आ) VS 1454, ŚP 3264, SR 253.1 (a. VS), SSB 61.6.

(*a*) सत्यम् [स°] VS.

Practice [repeated efforts] in actions done well, produces efficiency [perfection in that art]. The lord creator [Brahmā] so perseveringly practised that he succeeded in the creation of gazelle-eyed damsel. (A. A. R.).

2384

अभ्यासकारणा विद्या लक्ष्मीः पुण्यानुसारिणी ।
दानानुसारिणी कीर्तिर् बुद्धिः कर्मानुसारिणी ।।

(अ) Ambaḍacaritra 4 (p. 2) *ad*/*cb*.

(आ) IS 511, Subh 149. (Cf. उद्योगोऽनुसारी लक्ष्मी and also No. 2391).

(*a*) °कारिणी Ambaḍa., Subh; °कारणी IS ; (°कारणा is my suggestion).

(*b*) लक्ष्मी Subh.

(*c*) दातानु° Subh ; कीर्तिः Subh.

Efficient learning is the result of constant practice and prosperity the result of virtuous actions. Fame results from liberal donations and intellect follows past actions. (A. A. R.),

2385

अभ्यासरहिता विद्या निरुद्योगा नृपश्रियः ।
वेषयोषाश्च रागिण्यो हास्यायतनमङ्गने ।।

(अ) Kṣemendra's Bṛhatkthāmañjarī 2.89.

(आ) SRHt 139.1 (a. Bṛhatkathā), SSSN 205.1.

(*b*) प्रोगवतां [नि°] Bṛhat.

(*c*) वेशयोग्याश्च SRHt, SSSN.

(*d*) °मङ्गनाः SRHt, SSSN.

Learning devoid of practice, O lady, and king's wealth devoid of persevering industry, and harlots affected by true love are the objects [abode] of ridicule. (A. A. R.).

2386

अभ्यासश्छन्दसां दण्डो ज्वरदण्डश्च लङ्घनम् ।
यमदण्डो विष्णुभक्तिः शत्रुदण्डः शुभा गतिः ।।

(आ) IS 512, Subh 260.

(*a*) छन्दसा: Subh.

(*b*) ज्वरो° Subh.

(*c*) °भक्तिश्च Subh (*contra metrum*).

The remedy for fanciful thinking is persevering work; fasting is the best remedy when down with fever; devotion to Lord Viṣṇu averts Yama's hell; and good conduct prevents the making of enemies. (A. A. R.).

2387*

अभ्यासस्थितचूतषण्डगहनस्थानादितो गेहिनी
ग्रामं कंचिदवृक्षकं विरहिणी तूर्णं वधूर्नीयताम् ।
अत्रायान्त्यचिरेण कोकिलकुलव्याहारझंकारिणः
पन्थस्त्रीजनजीवितैकहरणप्रौढाः पुरो वासराः ॥

(आ) Skm (Skm [B] 738, Skm [POS] 2. 53.3), AB 549.

(*a*) अभ्याश° AB; गेहिनि AB.

Śārdūlavikrīḍita metre.

Let this lady, the wife separated from her husband, be quickly taken away to some village without trees from this place where she roams in the midst of mango trees; for ere long come the days resonant with the warblings of cuckoos which are efficient in taking away the life of the wives of travellers. (A. A. R.).

2388

अभ्यासात्तु स्थिरस्वान्त ऊर्ध्वरेताश्च जायते ।
परानन्दमयो योगी जरामरणवर्जितः ॥

(आ) ŚP 4367 (a. [?] Śārṅgadhara).

By practice one becomes a *yogī* [comtemplative saint]; with his inward feelings all well composed, with perpetual celibacy and full of true bliss and free from the trouble of old age and death. (A. A. R.).

2389

अभ्यासाद्धार्यते विद्या कुलं शीलेन धार्यते ।
गुणेन ज्ञायते त्वार्यः कोपो नेत्रेण गम्यते ॥

(अ) Cr 75 (CV 5.8 in the $Bn_1$, $Bn_2$, $Bn_3$, $Bn_4$, K and CVLd texts.), CPS 128. 56. Variant of No. 2390.

(आ) IS 513 *v.l.*, Sama 1. अ 93.

For details see No. 2390.

Knowledge is retained by constant practice; a family is held together by virtuous conduct; a noble person is known by correct behaviour; anger is inferred from the look in the eye.

2390

अभ्यासाद्धार्यते विद्या कुलं शीलेन धार्यते ।
गुणैर्मित्राणि धार्यन्ते अक्ष्णा क्रोधश्च धार्यते ॥

(अ) Cr 76 (CV 5.8, CNP I 31, CNP II 235, CNT IV 30, CNM 30, CNMN 30, [cf. CPS 328.56]). Variant No. 2389.

(आ) IS 513.

(*a*) वर्धते [धा°] CNP II.

(*c*) मित्रान CNM.

(*d*) क्रोधः क्षान्त्या (°तो CNP II) विधार्यते (च धा° CNP I) CNMN, CNP II, CNP I; अ° क्रो° tr. CNM.

Knowledge is retained by constant practice; a family is held together by virtuous conduct; friendship is kept by good qualities; anger is evident from the knitting of the eye-brows.

2391

अभ्यासानुसरी विद्या बुद्धिः कर्मानुसारिणी ।
उद्योगानुसरी लक्ष्मीः फलं भाग्यानुसारि च ॥

(आ) TP 397, IS 7452.

From study knowledge comes; from performance of work—understanding; from effort—wealth; and from destiny [i. e. actions done in previous existence]—reward.

2392-93

अभ्यासेन स्थिरं चित्तम् अभ्यासेनानिलच्युतिः ।
अभ्यासेन परानन्दो ह्यभ्यासेनात्मदर्शनम् ॥
अभ्यासेनान्यसंचारो ह्यभ्यासेनान्यरूपता ।
अभ्यासेन समुत्क्रान्तिर् अभ्यासेनाणिमादयः ॥

(अ) Yogarasāyana 153.7-8.

(आ) ŚP 4186-7 (a. Yogarasāyana).

By repeated practice (of yoga) the mind becomes steady, the breath under control, supreme joy, self-realization, the capacity to move as another, a total transformation, the entering of other bodies and great powers such as becoming small as an atom. (A. A. R.).

2394

अभ्यासो रतिहेतोर्
भवति नराणां न वस्तुसद्गुणतः ।
सत्यपि मांसोपचये
रागाय कुचौ स्फिजौ न पुनः ॥

(आ) VS 3376.

Āryā metre.

It is repeated practice that gives pleasure to man and not inherent merit in object itself. Though there is a mass of (soft) flesh in both, breasts give pleasure, not so the hips. (A. A. R.).

2395

अभ्यासो हि कर्मणां कौशलमावहति ।
न हि सकृन्निपातमात्रेणोद-
बिन्दुरपि ग्रावणि निम्नतामादधाति ॥

(आ) Kāvyālaṁkārasūtravṛtti of Vāmana *ad* 1.3.24.

Prose.

(Repeated) practice lands perfection to actions; even a drop of water falling but once cannot produce any impression on the stone. (G. Jhā's translation in *Indian thought*, series 2).

अभ्यस्ता भुवि वादि° see नाभ्यस्ता भुवि वादि°.

अभ्यास्यं लप्स्यमानेन see No. 3128.

अभ्याहरति कल्याणं see No. 2382.

2396*

अभ्युक्षितोऽसि सलिलैर्न बलाहकानां
चाषाग्रपक्षसदृशं भृशमन्तराले ।
मिथ्यैतदाननमिदं भवतस्तथा हि
हेमन्तपद्ममिव निष्प्रभतामुपैति ॥

(अ) Mṛcch 9.19.

Vasantatilakā metre.

The very clouds of heaven wet not you; / your lips are like the blue-jay's wing-tip worn, / yes, full as fickle, with their speech untrue, / and like the winter lotus lustre-lorn. (A.W. Ryder's translation).

अभ्युच्छ्रिते see No. 693.

2397

अभ्युत्थानमुपागते गृहपतौ तद्भाषणे नम्रता
तत्पादार्पितदृष्टिरासनविधिस्तस्योपचर्या स्वयम् ।
सुप्ते तत्र शयीत तत्प्रथमतो जह्याच्च शय्यामिति
प्राच्यैः पुत्रि निवेदितः कुलवधूसिद्धान्तधर्मागमः ॥

(अ) Bālarāmāyaṇa 4.43.

(आ) ŚP 3757 (a. Rājaśekhara), JS 424.4 (a. Rājaśekhara), Skm (Skm [B] 528, Skm [POS] 2.11.3) (a. Rājaśekhara), SR 351.36 (a. ŚP), SSB 231.37 (a. Rājaśekhara), SPR 996.6 (a. Dharmakalpadruma), SH 1848 (a. Rājaśekhara), SRK 116.9 (a. ŚP), IS 7665.

(*b*) °विधौ त° SPR.

(*c*) भुक्ते भर्तरि भोजनं प्रकुरुते सुप्ते शयीता प्रिया SPR ; शय्यामपि JS.

(*d*) प्राज्ञैः पु° SPR ; °धर्मश्च(श)यः JS; निवेदिताः SH ; अमी [गमः] Skm, SPR; अपि SH.

Śārdūlavikrīḍita metre.

The good wife should rise when the master of the house comes home, there should be humility [gentleness] when speaking to him, she should so sit that her glance falls at his feet and personally attend to his creature comforts. She should sleep after he has fallen asleep and rise before him. Thus, O daughter, have the ancients prescribed the good rule for the virtuous conduct of a noble wife. (A. A R.).

अभ्युत्सेकेन सहसा see No. 697.

अभ्युद्गता वसुमती दलितं see No. 2398.

2398*

अभ्युद्धृता वसुमती दलितं रिपूरः
क्रोडीकृता बलवता बलिराजलक्ष्मीः ।
एकत्र जन्मनि कृतं तदनेन यूना
जन्मत्रये यदकरोत् पुरुषः पुराणः ॥

(अ) KR 1.1.10.

(आ) Sar 1.98 (p. 71) and 5.471 (p. 716), JS 335.5 (a. Cittapa [or Chittapa]), Skm (Skm [B] 1636, Skm [POS] 3. 54.1) (a. Śrī Hanūmān), SR 105 135 (a. Sar.), SSB 397. 147, Kav p. 40.

(*a*) अभ्युद्गता Sar 5.471 (var.).

(*b*) क्षिप्तक्रमं कवलिता [क्रो° ब°] Sar 1. 98, Skm.

(*c*) अत्रैक° [ए°] Sar (both places); यदनेन Sar (both places); राज्ञा [यू°] SR, SSB ; भवता तदत्र [त° यू°] KR.

Vasantatilakā metre.

The earth was rescued, torn was the the chest of the enemy, and the kingly status of Bali [the demon : the strong enemy] was embraced [taken over] by this energetic youth ; thus was he able to accomplish in one life what was done in three lives by the Ancient Man [Viṣṇu]. (A. A. R.).

2399*

अभ्युद्यत्कवलग्रहप्रणयिनस्ते शल्लकीपल्लवास्
तच्चास्फालसहं सरः क्षितिधृतामित्यस्ति को निह्नुते ।
दन्तस्तम्भनिषण्णनिःसहकरः श्वासैरतिप्रांशुभिर्
येनायं विरही तु वारणपतिः स्वामिन् स विन्ध्यो भवान् ॥

(आ) SkV 1124 (a. Viddūka Vijjūṭa).

Śārdūlavikrīḍita metre.

Oh Vindya, it is true, no doubt,/that leaves of gum trees ready to his rising grasp / and pools convenient to his splashing may be found/wherever there are mountains./ But that for which the bull of elephants stands pinning,/listless trunk upon his tusk and deeply sighing/ is no other mountain, lord, than you. (D.H.H. Ingall's translation).[1]

1. Cf. SkV (HOS 44) p. 545.

2400*

अभ्युन्नतस्तनयुगा तरलायताक्षी
द्वारि स्थिता तदुपयानमहोत्सवाय ।
सा पूर्णकुम्भनवनीरजतोरणस्रक्
संभारमङ्गलमयत्नकृतं विधत्ते ॥

(आ) SR 304.4, SSB 153.4.

Vasantatilakā metre.

Possessing towering bosom, the tremulous long-eyed wife stood at the entrance of the home to give him [the returning husband] a royal welcome. She thus accomplished without effort on her part the furnishing of *pūrṇa-kumbha* [waterfilled jars] and decoration with fresh lotus flowers in his honour. (A. A. R ).

2401*

अभ्युन्नताङ्गुष्ठनखप्रभाभिर्
निक्षेपणाद्रागमिवोद्गिरन्तौ ।

आजह्रुस्तच्चरणौ पृथिव्यां
स्थलारविन्दश्रियमव्यवस्थाम् ॥

(अ) Kum 1.33. (Cf. A. Scharpé's Kalidasa Lexicon I. 3; p. 21).

(आ) Alm 42, Alaṁ(kāraśekhara of) K(eśavamiśra) 47.13-4, SR 269.412 (a. Kum), SSB 91.0.

(*b*) विक्षे° Kum (K), AlaṁK; इवोद्गिरन्ता Alm.

Upajāti metre (Indravajrā and Upendravajrā).

Her feet, emitting redness as it were, as she stamped (them on the ground), by means of the lustre of the nails of the raised big toes, assumed on earth the beauty of land-lotus not confined (to any particular place or at random). (R.D. Karmarkar's translation).

2402

अभ्युन्नतानामणुरप्युदारं
पश्चात् प्रकोपं जनयेदरीणाम् ।
तं चाप्रमत्तः प्रसमीक्ष्य यायान्-
न नाशयेद् दृष्टमदृष्टहेतोः ॥

(अ) KN (KN [TSS] 16.14, KN [ĀnSS] 16.14, KN [BI] 15.14). (Cf. Agnipurāṇa 241.37).

(*c*) तञ्चा° KN (BI).

Upajāti metre (Indravajrā and Upendravajrā).

Even the smallest of prosperous enemies causes great difficulty from behind. So, coolly reviewing his condition, a king should undertake military expeditions. He should not ruin what he possesses, for what is uncertain. (M.N. Dutt's translation).

2403*

अभ्युन्नता पुरस्ताद्
अवगाढा जघनगौरवात् पश्चात् ।
द्वारेऽस्य पाण्डुसिकते
पदपङ्क्तिर्दृश्यतेऽभिनवा ॥

(अ) Śāk 3.7 (in some texts 3.9). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 36).

(आ) Sāh (BI) 6.353 (p. 149).

(*a*) अल्पनिहिता [अ°] Śāk(var.); अत्युन्नता [अ°] Sāh.

Āryā metre.

For at the entrance here I plainly see/a line of foodsteps printed in the sand./ Here are fresh impressions of her feet ;/ their well-known outline faintly marked in front./ More deeply towards the heel ; betokening / the graceful undulation of her gait. (Sir Monier Monier-Williams's translation).

अभ्युन्नतिं प्राप्य नरः see No. 704.

2404*

अभ्युन्नतेऽपि जलदे जगदेकसार-
साधारणप्रणयहारिणि हा यदेते ।
उल्लासलास्यललितं तरवो न यान्ति
हे दावपावक स तावक एव दोषः ॥

(आ) JS 118.4, ŚP 1158, SR 220.4, SSB 607.4, Any 105.105, RJ 287 (quoted in the Index, but not found there).

(*d*) शोषः [दो°] JS (var.).

Vasantatilakā metre.

When the raining cloud has risen in the sky, the one object of affection and sustainer of the world, the trees alas ! do not welcome him with joyous dance. This, O forest fire, is entirely your fault. (A. A. R.).

2405*

अभ्युन्नतेवाङ्घ्रिनखाङ्कुराणां
द्युतिर्विरेजे हरिणी दृशोऽस्याः ।

पुङ्खावली पञ्चशरायुधानां
लावण्यदर्पद्विगुणीकृतेव ॥

(आ) PdT 159.

(*d*) °दर्प्य° PdT (MS).

Upajāti metre (Indravajra and Upendravajrā).

The lustre of the sprout-like nails of the deer-eyed damsel, shone as if they were the features of the arrows of the god of love [the five arrowed god], rendered two-fold by the pride of loveliness. (A. A. R.).

अभ्युन्नतोऽम्बुभिर्मेघः see No. 706.

2406*

अभ्युन्नतोऽसि सलिलैः परिपूरितोऽसि
त्वामर्थयन्ति विहगास्तृषितास्तथैते ।
कालः पयोधर परोपकृतेस्तवायं
चण्डानिलव्यतिकरे क भवान् क ते वा ॥

(आ) Skm (Skm [B] 1936, Skm [POS] 4.60, 1)(a. Vāñchāka), AB 524, (Cf. RO 2.100).

Vasantatilakā metre.

Risen high in the sky and filled all round with water that you are, O cloud, and the thirsty birds (*cātaka-s*) are all in eager expectation ; for this is the time for you to render help to others ; but the onslaught of this fierce hurricane has set in : thus where are you now, and where are they ? (A. A. R.).

अभ्युपभुक्ताः सद्भिर् see No. 2407.

2407

अभ्युपयुक्ताः सद्भिर्
गतागतैरहरहः प्रखिन्नाः ।
कृपणजनसंनिकर्षं
प्राप्यार्थाः प्रस्वपन्तीव ॥

(आ) JS 62.18 (a. Vallabhadeva), SRHt 118.17 (a. P), SSSN 161.11 (a. P), VS 481, SR 72.44(a.VS), SSB 342.47.

(*a*) अभ्युपयुक्तास्सद्भिर् JS ; अभ्युपभुक्ताः SRHt.

(*b*) °हरश्च निर्विण्णाः SRHt; सुनिर्विण्णाः [प्र°] VS, SSSN.

(*c*) °कार्श SRHt; °कर्षं SSSN.

(*d*) सम्प्राप्यार्थाः स्वप° SRHt, VS ( in C प्राप्येहार्थाः), SR, SS , SSSN.

Ārya metre.

Constantly used by the good and wearied by the to and fro movements day by day, wealth, having fallen into the clutches of misers seems to be taking rest [asleep]. (A. A. R.).

2408*

अभ्युल्लसन्ति विनिवारितचन्दनानाम् ।
एणीदृशां वपुषि कुङ्कुमपत्रलेखाः ।
अभ्यागताः करसरोजपदारविन्द-
संरक्षणाय किरणा इव तिग्मभानोः ॥

(आ) Pad 79.11 (a. Bhānukara).

(*d*) शीतभानोः Pad.

Vasantatilakā metre.

The flowery decorations of saffron paste are resplendent in the person of the deer-eyed ladies whose bodies are covered over with sandal unguents. These decorations seem to be the rays of the sun mild and cool in winter season come to protect their lotuses of hands and feet. (A. A. R.).

2409

अभ्युष्णात् सघृतादन्नाद् अच्छिद्राच्चैव वाससः ।
अपरप्रेष्यभावाच्च भूय इच्छन् पतत्यधः ॥

(आ) Maxim "of unknown source" quoted by R. Shamashastri in his article "Economic Philosophy of the Ancient Indians" in ABORI 12.29.

Whoever desires to have more than cooked warm rice with clarified butter, a piece of cloth not torn with no need to serve another man, will fall down. (Dr. R. Shamashastri's translation).

2410*

अभ्येत्य याचितोऽपि
त्यक्त्वा लज्जां मया विगतलज्जः ।
चिच्छेदैष ममाशां
सहसा प्रतिषेधशस्त्रेण ॥

(अ) Kal 2.76.

Aryā metre.

Though I conquered my shame and approached him and begged of him to grant (my request), he, the shameless one, cut off my hopes with the weapon of a refusal, all of a sudden. (A. A. R.).

2411

अभ्रच्छाया खलप्रीतिः समुद्रान्ते च मेदिनी ।
अल्पेनैव विनश्यन्ति यौवनानि धनानि च ॥

(अ) Cr 1175 (CNW 45). Cf. Nos. 2412, 2414 and 2415.

(*a*) अभ्रछाया CNW.

Shadow of clouds, friendship with a wicked person, ground near the ocean indeed disappear shortly, similarly as youth and wealth.

2412

अभ्रच्छाया खलप्रीतिर् नवसस्यानि योषितः ।
किंचित्कालोपभोग्यानि यौवनानि धनानि च ॥

(अ) P (PT 2.108, PTem 2.97, PS 2.65, PN 1.61, PP 2.125, Pts 2.114, PtsK 2.122, PRE 2.67), H (HJ 1.189, HS 169, HM 1.176, HK 1.178, HP 1.138, HN 1.139, HH 31.23-4, HC 43.1-2), Cr 1176 (CNPh 141, CNHU 12), Cf. Nos. 2411, 2414, 2415 and also cf. JSAIL 24.185. and Ru 113.

(आ) SH 1237, SR 156.15 (a. P), SSB 485. 154, SuM 8.30, SRK 231.7 (a. Prasaṅgaratnāvalī), IS 515, Pras (in IS 515), Sama 1. अ 41, VP 9.65.

(इ) Old Syriac 2.48, Old Arabic 3-164.

(*a*) मेघच्छाया PT, PTem, PP ; अभ्रछाया CNPN, CNHU; खलप्रीतिः (°ति) Pts, PtsK; स्वल्पप्रीति CNHU.

(*b*) न वासमन्त्र्यान्यानि योषितः SH ; नवश° PP(var.); नवसंख्यानि (°स्यानि) PP (var.); सिद्धिमन्नं च यो° Pts, PtsK, SuM; वेश्यासन्नि [सि°] CNHU ; संपदः [यो°] PS (var.) (see *d*).

(*c*) स्वल्पका° CNHU; क्वचित्कालो° SuM(var.).

(*d*) च योषितः [ध° च] PS (var.) (see *b*).

With shadows of the passing cloud,/ new grain[1], and knavish friends,/with women's love, and youth, and wealth,/ enjoyment quickly ends. (A.W. Ryder's translation).

1. Cooked rice (Pts, PtsK, SuM).

2413

अभ्रच्छाया खलप्रीतिर् वेश्यारागो विभूतयः ।
महीभुजां प्रसादश्च पञ्चैते चञ्चलाः स्मृताः ॥

(अ) Cr 77 (CR 8.23, CPS 235. 40), GP 1.115, 25 *ab/dc v.l.* Cf. Nos. 2411, 2414 and 2415.

(*a*) अभ्रछाया CR (var.) ; खले प्रीतिः GP (GPy as above).

(*b*) परनारीषु सङ्गतिः GP; वेश्यागरो CR(var.).

(*c*) प्र° च म° tr. CR (var.); यौवनानि धनानि च GP; महीभृतां [म°] CR (var.).

(*d*) पञ्चैते CR (var.); चपला (°ला:) CR (var.); ह्यस्थिरा (अस्थि°) GP ; भावा (°वा:) CR (var.), GP.

Shade provided by passing clouds, the goodwill of the wicked, the love of prostitutes, prosperity, and favour shown by kings,—these five are considered inconstant.

2414

अभ्रच्छाया तृणादग्निः खलप्रीतिः स्थले जलम् ।
वेश्यारागः कुमित्रं च षडेते बुद्बुदोपमाः ॥

(अ) Cr 1177 (CvṢ 3.9, CvA 3.9, CvL I 3.9, CRT 8.21, CNG 263, CnT II 20.2 and 29.11, CnT III 52.9, CnT V 109, CnT VII 85), GP 1.115.39. Cf. Nos. 2411, 2413 and 2415.

(आ) SSSN 182.51 (a. Vallabhadeva), SPR 1089.2 ( a. Puṇyadhanacatha ), SR 160. 324, SS 491. 331, IS 516, PWW 956.

(*a*) अभ्रछाया CvṢ, CvA, CvL I ; तृणाग्निश्च SR, SSB, SSSN ; अग्नि CvṢ, CvL I, SSSN ; अग्निर् CRT, PWW.

(*b*) खले SPR ; नीचसेवा CvṢ, CvL I, CRT, GP, PWW, SSSN; नीचिचेसेवा CvA; पथि [स्थ°] CRT; पथे [स्थ°] GP; पथो PWW; °वरे SSSN.

(*c*) वेश्यासक्तिः SR, SSB ; वेश्याराग CvL I; वेश्यागारः SSSN ; खले प्रीतिः [कु° च] CRT, GP, SR, SSB, PWW ; खलप्रीतिः SSSN.

(*d*) सर्वं बुद्बुदसन्निभम् SSSN ; बुद्बुदो° CvA ; बुदोपमाः SPR.

Shade provided by a cloud, grassfire, friendship with a wicked[1] water on the dry ground, affection of a prostitute and a bad friend, these six equal to a **bubble.**

1. Instead of "friendship with a wicked" and "affection of a prostitutes" CRT, GP and other texts have "co-habiting with a vile person" and "friendship with a wicked".

2415

अभ्रच्छाया तृणादग्निः पराधीनं च यत् सुखम् ।
अज्ञानेषु च वैराग्यं क्षिप्रमेतद् विनश्यति ॥

(अ) Cr 1778 (CNP II 271, CNN 17, CM 10). Cf. Nos. 2411, 2413 and 2414.

(आ) SuB 13 B 14.

(*a*) तणाग्निश्च CNN.

(*d*) क्षिप्रमेव Cr, SuB.

Shade provided by a cloud, grassfire, joy which depends on others, indifference to worldly objects of ignorants, disappear quickly.

2416

अभ्रध्वानैर्मुखरितदिशः श्रेणयस्तोयदानां
धारासारैर्धरणिवलयं सर्वतः प्लावयन्ति ।
तेन स्नेहं वहति विपुलं मत्सखीयुक्तमेतत्
त्वं निःस्नेहो यदसि तदिदं नाथ मे विस्मयाय ॥

(आ) SR 289.55, SSB 125.60.

Mandākrāntā metre.

Rows of clouds resounding with thunder the quarters inundate the regions of the earth on all sides with their showers. Therefore, my friend is full of affection and that is right ; but you are devoid of affection is what surprises me, my lord. (A. A. R.).

2417*

अभ्रपुष्पमपि दित्सति शीतं
सार्थिना विमुखता यद्भाजि ।
स्तोकस्य खलु चञ्चुपुटेन
म्लानिरुल्लसति तद्घनसंघे ॥

(अ) Naiṣ 5.127.

Svāgatā metre.

Because of the disappointment suffered by the beak of the *cātaka* bird asking for water, a gloom spreads over the expanse of clouds, though it was willing to give cool water to the bird. (K.K. Handiqui's translation).

2418*

अभ्रवृन्दं विशाखान्तं प्रसूत्यन्तं च यौवनम् ।
राज्यान्तं नरकं तद्वद् याचनान्तं हि गौरवम् ॥

(आ) Sama 2. र 16.

*Viśākha* [asterism][1] is the limit for the clouds to appear, the blooming youth of ladies till they bear children, so is kingship the limit of hell, and self-respect lasts till one goes a-begging. (A. A. R.).

1. Refers to : November 7 to 20 of the year.

2419*

अभ्रूविलाससमस्पृष्ट- मदरागं मृगेक्षणम् ।
इदं तु नयनद्वन्द्वं तव तद्गुणभूषितम् ॥

(अ) KāD 2.191.

(आ) Sar 3.99 (p. 359).

(*a*) अस्पष्टम् KāD (var.).

The eyes of the antelope have not the play of the eye-brows. Nor are they tinged rosy by the influence of the wine. But this pair of your eyes is adorned with both the merits. (A. A. R.).

2420*

अमज्जदाकण्ठमसौ सुधासु
प्रियं प्रियाया वचनं निपीय ।
द्विषन्मुखेऽपि स्ववते स्तुतिर्या
तन्मिष्टता नेष्टमुखे त्वमेया ॥

(अ) Naiṣ 8.51.

(*a*) आमज्जं Naiṣ (var.).

(*b*) वदनान्निपीय Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Drinking in the beloved words of his beloved, in nectar did he sink up to his neck. Is not the sweetness of praise, that sounds sweet even in the mouth of an enemy, immeasurable in the mouth of one that is dear ? (K. K. Handiqui's translation).

2421*

अमदयन्मधुगन्धसनाथया
किसलयाधरसंगतया मनः ।
कुसुमसंभृतया नवमल्लिका
स्मितरुचा तरुचारुविलासिनी ॥

(अ) Ragh 9.42.(Cf. A. Scharpé's Kālidāsa-Lexicon I.4 ; p. 142).

(आ) SR 332.52, SSB 199.57 (a. Kālidāsa).

(*b*) °संततया Ragh (var.), SR, SSB; °रागया [°या मा°] Ragh (var.).

(*c*) °भारतनता° [°भृ° नव°] Ragh (var.); नवमालिका Ragh (var.) (*contra metrum*).

(*d*) °विलासिनः Ragh (var.).

Drutavilambita metre.

The *navamallikā*-creeper, the pretty beloved of the tree, intoxicated [fascinated] the mind (of the beholder) by her smiling beauty brought about by flowers possessed of the fragrance of honey and spread over the lower lip in the form of the sprouts. (R. D. Karmarkar's translation).

अमद्यमाद्यन्मातङ्ग see No. 2427.

2422

अमनस्कं गते चित्ते जायते कर्मणां क्षयः ।
यथा चित्रपटे दग्धे दह्यते चित्रसंचयः ॥

(आ) ŚP 4500 (a. Śārṅgadhara).

When the mind becomes devoid of mindness, annihilation of *karma*

[motivated action] results ; just as when the canvas is burnt the aggregate of the lines [colours] is destroyed. (A. A. R.).

2423

अमन्त्रमक्षरं नास्ति नास्ति मूलमनौषधम् ।
अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ॥

(आ) SR 156.158, SSB 485.162, SRK 233. 29 (a. Sphuṭaśloka), IS 7666, Sama 2. य 57, SSg 19. Cf. No. 2424.

(*b*) नानौषधिर्वनस्पतिः Sama.

There is no word [syllable] which would not have magic power ; there is no herb that would not be used as medicine[1] ; there is no human being who would be useless ; but a contriver is hard to obtain.

1. have root

2424

अमन्त्रमक्षरं नास्ति नास्ति मूलमनौषधम् ।
निर्धना पृथिवी नास्ति ह्याम्नायाः खलु दुर्लभाः ॥

(अ) VCjr 22.6, KR 10.233.1.

(आ) SPR 1205. 8 (a. Upadeśaprasāda 1. 65). Cf. No. 2423.

(*c*) अनाथ [नि°] SPR.

(*d*) ह्यु om. VCjr (var.), KR, SPR.

There is no word [syllable] that has not its charm, no herb that has not its medicament, no land that has not its treasure ; but truly sacred texts are hard to master. (F. Edgerton's translation).

2425*

अमन्दतरवार्यग्र- धाराहतमहीभृतः ।
चित्रचापधरा वीरा विद्योतन्ते घना इव ॥

(आ) SSK 1.18.

Heroes bearing wonderful bows who fiercely strike down princes with the edges of their swords shine like clouds that strike at the hills with their powerful showers and possessing multi-coloured rain-bows. (A. A. R.).

2426*

अमन्दमणिनूपुरक्वणनचारुचारीक्रमं
झणज्झणितमेखलास्खलिततारहारच्छटम् ।
इदं तरलकङ्कणावलिविशेषवाचालितं
मनो हरति सुभ्रुवः किमपि कन्दुकक्रीडितम् ॥

(अ) Viddhaś 2.6.

(आ) SkV 526 (a. Rājaśekhara), Kav 262 (a. Rājaśekhara), ŚP 3929, Skm (Skm [B]866, Skm[POS] 2.79.1) (a. Rājaśekhara), JS 244.6, SR 346.38 (a. ŚP), SSB 224. 5, S(ubhāṣita)mukt(āvalī) (MS) 4.19, Sūktiratnāvalī of Vaidyanātha 420.[1]

(*a*) °पुरप्रचुरचारक्रमं Skm; °क्वणित° Smukt; °चारुचारक्रमं ŚP, JS ; °चामीकरं Smukt; °रिक्रमं Viddhaś (var.), SR, SSB.

(*b*) झणिति Skm (var.); °मेखलं स्ख° Viddhaś (ChSS), JS; °हारच्छदं Skm (var.).

(*d*) °क्रीडनम् SR, SSB.

1. Cf. Kav, p. 79 *ad* 262.

Pṛthvī metre.

Her jeweled anklets jingle sharply at each precious step,/the girdle chimes, the pearl necklaces fly high,/the rows of golden bracelets cry aloud :—/the fair-browed maid by her dancing with the disc/has carried off my heart. (D. H. H. Ingall's translation).

2427

अमन्दमत्तमातङ्ग आसाराभ्युदयान्वितः ।
इत्यादिलक्षणोपेतः स्कन्धावारः प्रशस्यते ॥

(अ) KN (KN [TSS] 17.33*cd*-34*ab*, KN [ĀnSS] 17.33*cd*-34*ab*, KN [BI] 16.33).

(*a*) अमद्यमाद्यन्मातङ्ग KN (BI).

Where the elephants are mad without having drunk intoxicating liquors and where the *asūra-s* are in highly prosperous state,—a camp where these auspicious signs prevail, is praised by the wise. (M.N. Dutt's translation).

2428*

अमन्दानन्दनिष्यन्दम् अपास्तान्यक्रियाक्रमम् ।
जगज्जन्मोत्सवे तस्याः पीतामृतमिवाभवत् ॥

(अ) Nalacampū 3.25.

(आ) JS 171.1 (a. Trivikrama), SH 1809.

(*a*) निःस्यंदम् SH.

(*b*) अय स्यास्ता° SH.

(*c*) जगद्विलोचने नास्याः SH.

On her (Damayanti's) birthday celebrations, the world seemed to have imbibed nectar, with the dripping of great joy everywhere and with all other activities given a holiday. (A. A. R.).

2429*

अमन्दानन्दानां गलदलघुसंतापविपदां
पदाम्भोजद्वन्द्वं शिरसि दधतामिन्दुशिरसः ।
कदा नः कालिन्दीसलिलशबलैरम्बरसरित्
तरङ्गैरङ्गारीभवति भवबन्धेन्धनचयः ॥

(अ) Stuti-kusumāñjali 10.73.

(आ) VS 3418 (a. Paṇḍita Jagaddhara).

(*a*) दलदल° [ग°] Stuti.

Śikhariṇī metre.

Bearing on the head the pair of the lotus feet, of the moon-crested lord Śiva, which give immense bliss and drive away heavy torments and calamities, when will the mass of fuel in the form of worldly bondage be reduced to charcoal by the waves of the Gaṅgā rendered variegated by the waters of the Yamunā? (A. A. R.).

2430*

अमन्यतासौ कुसुमेषु गर्भगं
परागमन्धंकरणं वियोगिनाम् ।
स्मरेण मुक्तेषु पुरा पुरारये
तदङ्गभस्मेव शरेषु संगतम् ॥

(अ) Naiṣ 1.87.

(आ) JS 387.25 (a. Śrī Harṣa-paṇḍita).

Vaṁśastha metre.

He deemed the pollen inside the flowers to be blinding to lovers in separation as it were ashes from the body of Śiva, which came to be attached to the arrows discharged at him by Cupid in times of yore. (K. K. Handiqui's translation).

2431*

अमरतरुकुसुमसौरभ-
सेवनसंपूर्णसकलकामस्य ।
पुष्पान्तरसेवेयं
भ्रमरस्य विडम्बना महती ॥

(अ) BhV (BhV[POS]1.26, BhV[C]1.27.

(आ) SR 222.53, SSB 610.17, SRK 187.24 (a. BhV), IS 7667.

Āryā metre.

This fondness for other flowers, in a bee all of whose desires are fully gratified by the enjoyment of the fragrance of flowers of the celestial trees, is a matter of great ridicule. (H.D. Sharma's translation).

2432*

अमरयुवतिगीतोद्ग्रीवसारङ्गशृङ्गो-
ल्लिखितशशिसुधाम्भःशाद्वलारामरम्याम् ।
सुरपतिगजगण्डस्रंसिदानाम्बुधारा-
प्रसवसुरभिमाशां वासवीयां नमामि ॥

(आ) Skm (Skm [B] 2076, Skm [POS] 5.16.1) (a. Umāpatidhara).

(*a*) °गीतोद् Skm (POS).

(*b*) °सुधान्तः Skm (var.).

Mālinī metre.

I bow to the east [Indra's quarter] which is charming with grass-lands watered by the moon's nectar oozing out when scratched by the antlers of the antelope, who has his neck upraised on hearing the songs of the divine damsels, and which quarter again is rendered fragrant by the stream of ichor shed by Indra's elephant. (A. A. R.).

2433*

अमरीमुखसीधुमाधुरीणां
लहरी काचन चातुरी कलानाम् ।
तरलीकुरुते मनो मदीयं
मुरलीनादपरंपरा मुरारेः ॥

(आ) PG 100 (a. Śri Sārvabhauma-bhaṭṭa).[1]

1. तेषामेव

Aupacchandasika metre.

The waves of music from the flute of Kṛṣṇa which constitute an indescribable skill in arts and a wave of sweetness of the wine in the mouths of the divine damsels, make my mind tremulous (and melts my heart). (A. A. R.).

2434*

अमरुककवित्वडमरुक-
नादेन विनुह्नुता न संचरति ।
शृङ्गारभणितिरन्या
धन्यानां श्रवणविवरेषु ॥

(अ) Rasikasañjīvinī (Amaru-vyākhyā) 3.

(आ) JS 48.101 (a. Arjunavarmadeva).

Āryā metre.

Erotic poems of other poets do not appeal to the ears of the fortunate connoisseurs, as they are screened by the music of the *ḍamaru*-drum of the poetry of Amaruka. (A. A. R.).

2435

अमरैरमृतं न पीतमब्धेर्
न च हालाहलमुल्बणं हरेण ।
विधिना निहितं खलस्य वाचि
द्वयमेतद् बहिरेकमन्तरन्यत् ॥

(आ) VS 429 (a. Bhāgavatāmṛtadatta), SR 59. 206 (a. VS), SSB 322. 214 (a. Bhāgavatāmṛtadatta), SuMuñ 234. 19-20 (a. Bhāgavatamṛtadatta).

(*c*) निखिलं VS (var.).

Aupacchandasika metre.

The nectar (churned out) of the ocean was not drunk by the gods, nor the dreadful *hālāhala*-poison by Śiva; these two have been placed by the creator in the speech of the wicked, one outside [inarticulate speech] and the other inside [the heart]. (A. A. R.).

2436*

अमरैर्गतं मधुकरैश्चलितं
प्रवरैः प्रयातमपि पद्मदृशाम् ।
विभवे गते सकलमेव गतं
ध्रुवमेकमञ्चति यशः सरसः ॥

(आ) PV 726 (a. Bhānukara), Pad 100.49 (a. Bhānukara).

(*b*) प्रकरं (°रैः) [प्रवरैः] Pad ; पद्मदशाम् [प°] PV (MS).

(*d*) °मञ्चयति यशः सरसीम् Pad (*contra metrum*).

Pramitākṣarā metre.

The gods have departed, the bees have flown away and all the family of the lotus pond have disappeared. When the wealth (of beauty) is lost, everything is lost! But surely the fame of the lake is evergreen. (A. A. R.).

2437

अमर्त्याः सन्तु मर्त्या वा चेतनाः सन्त्वचेतनाः ।
दानमेव पुरस्कृत्य स्तूयन्ते भुवनैस्त्रिभिः ॥

(अ) Sabhā 32.

Let their be immortals or mortals, sentient or non-sentient (it matters not); depending only on munificent donations are they praised by the three worlds. (A. A. R.).

अमर्षकानां शू° see No. 1085.

2438

अमर्षिणा कृत्यमिव क्षमाश्रयं
मदोद्धतेनेव हितं प्रियं वचः ।
बलीयसा तद्विधिनेव पौरुषं
बलं निरस्तं न रराज जिष्णुना ।।

(अ) Kir 14.63.

Vaṁśastha metre.

As a work to be gained by forgiveness is set aside by an enraged one and is lost for ever, as a good salutary word unheeded by a haughty one never finds footing (in his mind), and as powerful destiny prevails over manliness (and unnerves it), so the *gaṇa* or *kirāta* army scattered by him could not rally (at all). (S. and K. Ray's translation).

अमर्षितानां शूराणां see No. 1085.

2439

अमर्षोपगृहीतानां मन्युसंतप्तचेतसाम् ।
परस्परापकारेण पुंसां भवति विग्रहः ।।

(अ) KN (KN [TSS] 10.1, [ĀnSS] 10.1, KN [BI] 10.1), *cd*=Agni-purāṇa 240.14*cd*.

Possessed by thoughts of revenge and with hearts burning with anger engendered by the infliction of mutual wrongs, people proceed to fight with another. (M.N. Dutt's translation).

2340*

अमलमृणालकाण्डकमनीयकपोलरुचेस्
तरलसलीलमीलनलिनप्रसिफुल्लदृशः ।
विकसदशोकशोणकरकान्तिभृतः सुतनोर्
मदलुलितानि हन्त ललितानि हरन्ति मनः ।।

(आ) SR 254.36, SSB 63.52.

Narkuṭa metre.

The lovely amorous gestures, elegant due to intoxication of the charming damsel, O wonder, captivate my heart; she has bright cheeks, beautiful like pure lotus-stalks, with eyes blooming like lilies that are playfully tremulous, and possessing rosy hue in her palms like the red *aśoka*. (A. A. R.).

2441*

अमलात्मसु प्रतिफलन्नभितस्
तरुणीकपोलफलकेषु मुहुः ।
विससार सान्द्रतरमिन्दुरुचाम्
अधिकावभासितदिशां निकरः ।।

(अ) Śiś 9.37.

(आ) SR 306.62 (a. Śiś.), SSB 146.64 (a. Māgha).

Pramitākṣarā metre.

The mass of moon's rays which illumined all the directions brilliantly and was reflected on the broad and pellucid cheeks of damsels spread everywhere densely again and again. (A. A. R.).

2442

अमलीमसमच्छिद्रम् अक्रौर्यमतिसुन्दरम् ।
अदेयमप्रतिग्राह्यम् अहो ज्ञानं महाधनम् ।।

(अ) Sabhā 12.

O wonder, knowledge is the great wealth which is not tainted and breeds no quarrel; it is free from cruelty (in its acquisition), very pleasing and can not be deprived, nor can it be accepted as a gift. (A. A. R.).

2443

अमात्यः शूर एव स्याद् युद्धसंपन्न एव च ।
तस्मादपि भयं राज्ञः पश्य राज्यस्य योजनम् ।।

(अ) MBh (MBh [ Bh ] 12. 107. 12*ab*/*cd*, MBh [R] 12.106.13, MBh [C] 3940).

(आ) SRHt 184.4 (a. MBh), SSSN 87.4.

(*b*) बुद्धिसं° MBh.

(*c*) ताभ्यां चैव MBh.

(*d*) योजनाम् SRHt, SSSN.

The king's minister should be valorous and well accomplished in warfare. Even of him the king has to fear : look at the position of kingship ! (A. A. R.).

2444

अमात्यराष्ट्रदुर्गाणि कोशो दण्डश्च पञ्चमः ।
एताः प्रकृतयस्तज्ज्ञैर् विजिगीषोरुदाहृताः ॥

(अ) KN (KN [TSS] 8.4, KN [ĀnSS] 8.4, KN [BI] 8.4).

(*b*) कोषो KN (BI).

Minister, castle, kingdom, treasury and army,—these five have been said, by persons well-versed in Polity to be the principal constituents of a central sovereign. (M.N. Dutt's translation).

अमात्यलाभो भद्रं ते see बलं पञ्चविधं नित्यम् .

2445

अमात्याद्याः प्रकृतयो मित्रान्ता राज्यमुच्यते ।
अशेषराज्यव्यसनात् पार्थिवव्यसनं गुरु ॥

(अ) KN (KN [TSS] 15.1, KN [ĀnSS] 15.1, KN [BI] 14.1).

The *prakṛti-s*, begnning with the minister and ending with the ally, are said to be the constituents of a government. Of all the weaknesses of the government, the gravest is the weakness of the ruler of earth. (M. N. Dutt's translation).

2446

अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया ।
नृपतौ कोषराष्ट्रे तु दूते संधिविपर्ययौ ॥

(अ) Mn 7.65.

(*c*) च [ तु ] Mn (var.), ( Medhātithi, Kullūka, Rāghavānanda, Nandana).

The army depends on the official (placed in charge of it); the due control (of the subjects) on the army ; the treasury and the (government of) the realm on the king ; peace and its opposite [war] on the ambassador. (G. Bühler's translation).

2447

अमात्यैः कामवृत्तो हि राजा कापथमाश्रितः ।
निग्राह्यः सर्वथा सद्भिर् न निग्राह्यो निगृह्यसे ॥

(अ) R(R [Bar] 5.39.7, R[B] 5.41.7, R [G] 5.45.7).

(*a*) कामदत्तो R (var.).

(*b*) विषयम् (°म) or वितथम् or कुपथम् [का°] R (var.); आवृतः or आस्थितः [आश्रि°] R (var.).

(*c*) निगृह्यः [नि°] R(var.); सर्वदा or सहसा[स°] R (var.); स त्वं [सद्भिर्] or सद्भिः R (var.).

(*d*) वांछिभिर्विपुलं यशः (*sic !*) R (var.); इच्छद्भिर्भितमा) R(var.); नः नि° tr. R (var.); स निग्राह्यो [न नि°] R (var.); न गृह्यसे or न गृह्यते [नि°] R (var.).

A king though given to sinful ways led by passion, must be checked by his good ministers. If they do not, they deserve to be chastised. (T.S. Raghavacharya's translation).

2448

अमात्यो युवराजश्च भुजावेतौ महीपतेः ।
मन्त्री नेत्रं हि तद्भिन्न एतस्मिन्नपि तद्वधः ॥

(अ) KN(KN [TSS] 18.28, KN [ĀnSS] 18.28, KN [BI] 17.26).

(आ) SRHt 152.3, SSSN 118.3 (a. KN).

(*c*) मन्त्रनेत्रं SRHt ; भिन्नेऽस्मिन् KN (BI); तद्भिन्नम् SRHt.

(*d*) नैकस्मिन्नपि (KN [BI]; एकस्मिन्नपि SRHt, SSSN ; तद्विध: SRHt.

The prime-minister and the crown prince are said to be the two arms of a lord of earth ; the former is also said to be the king's eye,—and the alienation of this one cannot be compared to the alienation of anybody else. (M. N. Dutt's translation).

2449

अमात्सर्यं बुधाः प्राहुर् दानं धर्मं च संयमम् ।
अवस्थितेन नित्यं च सत्येनामत्सरी भवेत् ॥

(अ) MBh (MBh [Bh] 12.156.13, MBh [R] 12.162.13, MBh [C] 12.5989).

(आ) SS(OJ) 176.

(*a*) अमात्सर्य्यं SS(OJ).

(*b*) दाने or धानं or दान° or मानं or ध्यानं[दानं] MBh (var.); धर्म्मं SS (OJ); यज्ञे or धर्मं [ध°] MBh (var.); संशयं (°य: or °म:) or संसयं or संश्रमं or शंशयं [सं°] MBh (var.).

(*c*) अवस्थितैरनित्यं च MBh (var.); अवस्थिते च MBh (var.) ; अहिङ्सयन [अ°] SS (OJ); नित्ये MBh (var.); हि [च] SS (OJ).

(*d*) सत्ये मा मत्सरी भव MBh(var.) ; त्यागे त्वासाद्यते शुभम् SS(OJ); समेन [स°] MBh (var.).

Wise men say that absence of envy is the giving of gifts and concentration on the performance of one's duties [*dharma*]. He may also become free from envy if he always remains truthful. (A. A. R.).

2450

अमानितं हि युध्येत कृतमानार्थसंग्रहम् ।
न विमानितमत्यर्थं प्रदीप्तक्रोधपावकम् ॥

(अ) KN (KN [TSS] 14. 74, KN[AnSS] 14.74, KN[BI] 13.74).

An unhonoured army when duly honoured, will fight ; but a dishonoured army, with its fire of indignation burning, will never do so. (M.N. Dutt's translation).

2451

अमानुषं सत्त्वमन्तर् योगिनं प्रविशेद्यदि ।
वाय्वग्निधारणा चैनं देहसंस्थं विनिर्दहेत् ॥

(आ) ŚP 4575.

If superhuman strength were to enter a contemplative saint [a *yogin*], also control of breath and digestive fire, it may burn [arrest] the loss of the body. (A. A. R.).

2452*

अमानेनापि भवता दानमानादिभिर्गुणैः ।
आश्रितः सर्व एवायं समानः क्रियते जनः ॥

(आ) VS 2440.

Though your honour is beyond measure with such virtues as giving gifts and honouring, every one that resorts to you gets equal treatment at your hands. (A. A. R.).

2453

अमाययैव वर्तेत न कथंचन मायया ।
बुध्येतारिप्रयुक्तां च मायां नित्यं सुसंवृतः ॥

(अ) Mn 7.104. (Cf. Yama in VirR 134).

(*d*) स्वसंवृत: Mn (var.) (*Vulgata*) ; अतन्द्रित: [सु°] Mn. (var.), Medhātithi.

Let him[1] ever act without guile and on no account treacherously, carefully guarding himself[2] let him always fathom the treachery which his foes employ. (G. Bühler's translation).

1. the king.
2. untired (Medhātithi).

2454

अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम् ।
ब्रह्मचारी भवेन्नित्यम् अप्यृतौ स्नातको द्विजः ।।

(अ) Mn 4.128. (Cf. MBh [Bh] 13.107.54, Vi 69.1, Viṣṇupurāṇa in Parāśaramādhava 499, B 1.21.18, Āp 1.31.21, Vas 12.21, Y 1.79, Apar 104).
(आ) VS 2993,SPR 71.1 (a. Mn).
(इ) SS (OJ) 261.
(*ab*) अमावास्यां चतुर्दश्यां(°श्योः VS)पौर्णमास्यष्टमीषु च SS(OJ), VS.
(*d*) अमृतस् [अ°] SS (OJ).

A twice-born man [brāhmaṇa] who is *snātaka* shall remain chaste on the new-moon day, on the eighth, on the full-moon day, and on the fourteeth, even (if they fall) in the period (proper for conjugal intercourse). (G. Bühler's translation).

2455

अमितं मधु तत्कथा मम
श्रवणप्राघुणकीकृता जनैः ।
मदनानलबोधने भवेत्
खग धाय्या धिगधैर्यधारिणः ।।

(अ) Naiṣ 2.56.
(*b*) °प्राहुणिकी° Naiṣ (var.); °प्राघुणिकी° Naiṣ (D).
(*c*) अभवत् [भ°] Naiṣ (var.)
Viyoginī metre.

Bird, her story, a sort of peerless honey, which people have made the guest of my ears, serves as a kindling verse in stirring up Cupid's fire ; fie on those who are fickle. (K.K. Handiqui's translation).

2456*

अमितः समितः प्राप्तैर् उत्कर्षैर्हर्षद प्रभो ।
अहितः सहितः साधु- यशोभिरसतामसि ।।

(आ) Kpr 4.56, KāP 99.7-8, Sāh *ad* 4.257 (p. 103), SR 102.36 (a. Sāh), SSB 392.40 (a. Kpr.).
(*a*) अमित SSB.
(*b*) हर्षदः SR ; हबदर्ष SSB (*sic !*).
(*c*) साधुर् Sāh, SSB.
(*d*) °तामभि Sāh ; °तामपि Kpr ( in some editions).

O Lord, you are a source of joy to us, great as you are with the glorious victories obtained in war ; and associated with good fame, you are an enemy of the wicked. (G. Jhā's translation).

2457*

अमितगुणोऽपि पदार्थो
दोषेणैकेन निन्दितो भवति ।
निखिलरसायनमहितो
गन्धेनोग्रेण लशुन इव ।।

(अ) BhV (BhV [POS] 76, BhV [C] 79).
(आ) Rasagaṅgā. 282. 5-6, SR 82.37 ( a. Rasagaṅgādhara), SSB 357.44, SRK 220.44 and 246.45 (a. Sphuṭaśloka), IS 7668, Sama 2. अ 22, VP 2.36.
(*b*) लाकेदोषेण [दो°] BhV (var.); निद्यतां याति BhV (var.).
(*c*) सकल° SRK 246.45.
(*d*) लशुनेन BhV (var.).
Āryā metre.

An object, though endowed with innumerable good qualities is disregarded owing to a single bad quality (e.g.) garlic on account of its strongly bad odour, though it stands high in the list of medicines. (H. D. Sharma's translation).

2458

अमितद्युतिराकरात् प्रसूतिः
परिशुद्धा च महामणेर्विशेषः ।

मकुटे चरणाङ्गुलीयके वा
विनिवेशः पुनरस्य शिल्पितन्त्रम् ॥

(आ) SRHt 31.33 (a. Vallabhadeva).

Aupacchandasika metre.

Unique are the qualities of a great gem, incomparable brilliance and birth in a good mine, and absolute purity (without a flaw); but its being set on a crown or toe-ring is under the control of an artisan [the goldsmith]. (A. A. R.).

2459

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।
कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥

(अ) MBh (MBh [Bh] 5.33.33, MBh [R] 5.32.37, MBh [C] 5.1003). Cf. Nos. 2450, 2461.

(आ) IS 518, SSap 299.

(इ) MBh (Ju) p. 229 ij/kl.

(*b*) द्वेष्टि हिनस्ति च क्रमात् MBh (var.).

(*d*) मूढलक्षणं MBh (var.).

He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul. (P.C. Roy's translation).

2460

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।
शुभं वेत्त्यशुभं पापं भद्रं दैवहतो नरः ॥

(अ) P (PtsK 3.231). Cf. Nos. 2459, 2461.

(आ) IS 519.

A man accursed by fate regards his enemy as his friend; seeks to injure and forsake his friend; regards good as evil and evil as good.

2461

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति चः ।
मित्राणि तस्य नश्यन्ति अमित्रं नष्टमेव च ॥

(अ) P (PP 3.198). Cf. Nos. 2459, 2460.

Cause your friends no bitter woes;/ do not fraternize with foes:/ friends, when lost, are friends no more;/enemies were lost before. (A. W. Ryder's translation).

अमित्रं कुरुते मित्रं वीर्या° see योऽमित्रं कुरुते मित्रं [वीर्या°.

2462

अमित्रं नैव मुञ्चेत ब्रुवन्तं करुणान्यपि ।
दुःखं तत्र न कुर्वीत हन्यात् पूर्वापकारिणम् ॥

(अ) MBh (MBh [Bh] 12.138.52, MBh [R] 12.140.52, MBh [C] 12.5298-9), P(PT 3.75, PTem 3.64). Cf. No. 2470.

(आ) SRHt 165.25 (a. MBh), SSSN 147.25, SR 382.230 (a. MBh), IS 520.

(*a*) न प्रमुंचेत (विमुं°) दायादं MBh (var.); न विमुञ्चेत [नै° मु°] PT, PTem, MBh (var.); न विमुंचीत MBh (var.).

(*b*) ब्रुवाणं PT, PTem; वदंतं[ब्रु°] MBh (var.), SR; करुणामपि or करुणं (°णां) बहु MBh (var.).

(*c*) दुःखतन्त्रं SRHt; कर्तव्यं [कु°] PT, PTem, MBh (var.), SR; हंतव्यं MBh (var.).

(*d*) हत्वा [ह°] MBh (var.).

The king should never allow his foe to escape even if the foe should indulge in piteous lamentations. He should never be moved by these; on the other hand, it is his duty to destroy the person that has done him an injury. (P. C. Roy's translation).

2463

अमित्रमपि चेद्दीनं शरणैषिणमागतम् ।
व्यसने योऽनुगृह्णाति स वै पुरुषसत्तमः ॥

(अ) MBh (MBh [Bh] 13.58.10, MBh [R] 13.59.10, MBh [C] 13.3012).

(आ) SRHt 168.6 (a. R)[1], SSSN 154.6.

(इ) SS (OJ) 173.

(a) यो [ चेद् ] SS (OJ); चेच्चैनं SSSN.

(b) शरणेसिनमगतम् SS (OJ) (var.).

(c) व्यसनेभ्यो MBh (var.); व्यसनेष्वनु° SS (OJ).

(d) उत्तमः [°सत्तमः]MBh (var.); उच्यते [°स°] SS (OJ), SRHt, SSSN.

1. Could not be traced in R (B).

He is verily the foremost of men who shows favour into even an helpless enemy fallen into distress when such enemy presents himself and prays for help. (P.C. Roy's translation).

2464

अमित्रप्रमिता ह्येता गतश्रद्धाः सुदारुणः ।
मूलप्रवादेन विषं प्रयच्छन्ति जिघांसवः ॥

(आ) SRHt 78.3 (a. MBh).

They have been proved to be enemies. faithless and extremely cruel. Desiring to kill (the unwary) they give poison in the guise of herbal roots. (A. A. R.).

2465

अमित्रव्यसनान्मित्रम् उत्थितं यद्विरज्यति ।
अरिव्यसनसिद्ध्या तच् छत्रुणैव प्रसिध्यति ॥

(अ) K (K[K] 7. 18. 42, K [S] 320. 19-20, K [V] 283, K [J] 192.23-4, K [G] 367.3-4, K [P] 7.18.12 [p. 521]). Cf. मित्रव्यसनतो वा.

(b) सद्विरज्यति K (V) (var.); सद्विरज्यति G, T in K (K).

(d) प्रसिद्ध्यति K (S), K (V), K (J), K (P).

That ally who, after rising because of a calamity of the enemy. becomes disaffected, is over-powered through the enemy himself, by overcoming the calamity of the enemy. (R.P. Kangle's translation).

अमित्रस्तु न मोक्तव्यं see No. 2470.

2466

अमित्राणां वधे युक्तो मित्राणां संग्रहे रतः ।
त्रिवर्गफलभोक्ता तु राजा धर्मेण युज्यते ॥

(अ) R (R [Bar] 4.37.22, R [B] 4.38.21, R [G] 4.38.46).

(b) तथा [रतः] R (var.).

(c) च [तु] R (var.).

That king is verily virtuous that, engaged in uprooting foes and advancing friends. attends to all the three ends[1] (M.N. Dutt's translation).

1. *dharma*, *artha* and *kāma*.

अमित्राण्यपि कुर्वीत see No. 2468.

2467

अमित्रादुन्नतिं प्राप्य नोन्नतोऽस्मीति विश्वसेत् ।
तस्मात् प्राप्योन्नतिं नश्येत् प्रावार इव कीटकः ॥

(अ) Harivaṁśapurāṇa, Harivaṁśaparvan 20.136 (*Purāṇa* 3.1; p. 62).

(आ) Uśanas *ad* Hariv. 1117, SR 382.231 (a. Hariv.), IS 521. Cf. No. 704.

He who went up with the help of an enemy should not have confidence that he really went up ; if he went up with his help he will fall down like a louse which falls down from garments ?

2468

अमित्रानपि कुर्वीत मित्राण्युपचयावहान् ।
अहिते वर्तमानानि मित्राण्यपि परित्यजेत् ॥

(अ) KN (KN [TSS] 8.76, KN [ĀnSS] 8.76, KN [BI] 8.73).

(आ) IS 522.

(a) अमित्राण्यपि KN (BI).

(b) मित्रा° KN (ĀnSS).

(The *vijigiṣu* [one who desires to win])[1] should make friends even with his foes, if they become instrumental in his own aggrandisement. He should forsake even his allies, if they are intent in doing evil to him. (M.N. Dutt's translation).

1. See KN 8.6.

2469

अमित्रे विश्वासः श्वपचकरके सौमिकरसः
कपाले गङ्गाम्भः खलपरिषदङ्के सुजनता ।
परिक्षीणाचारे श्रुतमनुपनीते च निगमः
स्वतःसिद्धां शुद्धिं त्यजति विपरीतं च फलति ॥

(आ) SNi 5.11.

Śikhariṇī metre.

Trust in enemy, the holy *soma*-juice in outcaste's vessel, the Gaṅgā water in a skull, gentleness in the midst of the wicked, scriptural learning in one devoid of its practices, and Vedic learning imparted to one not initiated—these lose their natural purity and bear adverse fruit. (A. A. R.).

अमित्रो न च मुच्येत see. No. 2470.

2470

अमित्रो न विमोक्तव्यः कृपणं बह्वपि ब्रुवन् ।
कृपा तस्मिन् न कर्तव्या हन्यादेवापकारिणम् ॥

(अ) MBh (MBh[Bh] Ādiparvan, Appendix I. 81, lines 45-6, MBh [R], 1.142.22, MBh [C] 1.5564). Cf. No. 2462.

(आ) SR 382.233 (a. MBh), IS 523.

(*a*) अमित्रस्तु न यो° MBh (var.); न च मुच्येत or नास्य मुच्येत MBh (var.).

(*c*) दुःखं तस्य न कर्तव्यं or दुःखमस्मिन्न कर्तव्यं or दुखमस्मिन्न कर्तव्यं MBh (var.); त° न tr. MBh (var.), SR.

An enemy should never be freed (by the king), even if he would lament; (the king) should not have pity with him and should kill the injurious one.

अमित्रो मास्य मुच्येत see. No. 2470.

2471

अमित्रो मित्रतां याति मित्रं चापि प्रदुष्यति ।
सामर्थ्ययोगात् कार्याणां तद्गत्या हि सदा गतिः ॥

(अ) MBh (MBh [Bh] 12.136.13, MBh [R] 12. 138. 13, MBh [C] 12. 4925). Cf. न कश्चित् कस्यचिन् मित्रम् and नास्ति जात्या रिपुर्नाम.

(आ) SR 382.234 (a. MBh), IS 524, Pr 363.

(*a*) मित्रतो [मि°] MBh (var.); यान्ति MBh (var.).

(*b*) वापि or चैव or चाति°[चा°] MBh (var.); प्रदूष्यति MBh (var.).

(*c*) समर्थयोगात् MBh (var.); (अर्थयुक्ति IS [Zus]).

(*d*) अनित्य वै (°त्या हि) [त° हि] MBh (var.), SR; सतां [स°] MBh (var.).

A foe becomes a friend and a friend also becomes a foe. The course of human actions, through the combination of circumstances, becomes very uncertain. (P.C. Roy's translation).

2472*

अमी कारागारे निविडनलिनीनालनिगडैर्
निबध्यन्तां हंसाः प्रथमविसकन्दाङ्कुरभिदः ।
नवे वासन्तीनामुदयिनि वने गर्भकलिका-
च्छिदो निर्धार्यन्तां परभृतयुवानो मदकलाः ॥

(आ) Skm (Skm [B] 1000, Skm [POS] 2. 105.5), AB 549.

(*a*) °निवहैः [°निगडैर्] Skm (var.).

Śikhariṇī metre.

Let these swans which break the first shoots of lotus-stalks be thrown into

prison and bound with fetters of lotus-stalks. And let the young cuckoos, sweet songsters in wine, be taken care of, as they peck at the tender buds of the jasmine plants in the new flourishing garden. (A. A R.).

2473*

अमी तटसमीपनिर्झरतरङ्गरिङ्गत्पयो-
जडीकृतपटीरभूरुहकुटीरसंचारिण: ।
मनो विधुरयन्ति मे मलयमेखलामेदुरा:
दुरासदवनप्रियप्रियतमारुता मारुता: ॥

(आ) SR 326.22, SSB 188.22.

Pṛthvī metre.

These zephyrs affect my mind powerfully—these that waft over the clusters of sandal trees rendered very cool by the waters of the streams on the slopes of the Malaya mountain and which convey the sweet notes of the cuckoo's beloveds that sport in the inaccessible sides of the mountain. (A. A. R.).

2474*

अमी तिला: तैलिक नूनमेतां
स्नेहादवस्थां भवतोपनीता: ।
द्वेषोऽभविष्यद्यदमीषु नूनं
तदा न जाने किमिवाकरिष्य: ॥

(आ) JS 125. 30 (a. Bhojadeva), ŚP 1189, SSg 197, SR 246.42 (a. ŚP), SSB 653.1, Any 148.57, Sūktiratnāvalī (MS India Office 1203*b*) 724, Kav p. 63, SuMuñ 256.2-3.

(*a*) तिलास् ŚP, SSg, SR, SSB, Any, SuMuñ; नूनमद्य SSg.

(*c*) द्वेष्यो SR, SSB; नित्यं [नूनं] SSg; तीव्रम् [नूनं] Any.

(*d*) तदाह्यवस्थां किमु वा क° SSg.

Upajāti metre (Upendravajrā and Indravajrā).

These sesame seeds, O oil-monger, you have brought to this condition [of oil] surely because of *sneha* [affection or: oily state]; if *dveṣa* [hatred or: non-co-operation] were to be manifested, I know not what you could have done [to bring at the result]. (A. A. R.).

2475*

अमी पानकरम्भाभा: सप्तापि जलराशय: ।
त्वद्यशोराजहंसस्य पञ्जरं भुवनत्रयम् ॥

(आ) VS 2456 (a. Amṛtadatta).

For the royal swan of your fame these seven oceans are but the drink made of *karambha*-flour mixed with curds; and the three worlds serve but as a cage! (A. A. R.).

2476*

अमी पुरस्था: सकला: सुनिद्रिता
न नूपुरं मुञ्च सुखेन यास्यसि ।
व्रजत्यपि श्रीपतिरङ्घ्रिमाश्रितं
हरे तवाख्यातिरियं भविष्यति ॥

(आ) Vidy 471.

Vaṁśastha metre.

All those in the city (in front of you) are fast asleep; do not release the anklet and you can pass safely. Though the lord of Śrī moves on, it clung to his feet. O lord Hari, she will bring a a bad name to you. (A. A. R.).

2477*

अमी पृथुस्तम्बभृत: पिशङ्गतां
गता विपाकेन फलस्य शालय: ।
विकासि वप्राम्भसि गन्धसूचितं
नमन्ति निघ्रातुमिवास्यतोत्पलम् ॥

(अ) Kir 4.26.

(आ) SR 344.22, SSB 220.29 (a. Bhāravi), SuMuñ 159.3-6 (a. Bhāravi), SSSN 219.16 (a. Bhāravi).

(*d*) निध्यातुमिव Kir (var.); निघ्रा° SSSN.

Vaṁśastha metre.

The thick-stalked *śālī*-plants there, now brown due to maturity of paddy-stalks were inclined on waters in the fields ; (the poet says)—as if they were inclined on field-waters to take the smell of blooming fragrant red-lotuses known to others by their fragrance. (K. Roy's translation).

2478*

अमीभि: संसिक्तैस्तव किमु फलं वारिदघटे
यदेतेऽपेक्षन्ते सलिलमवटेभ्योऽपि तरव: ।
अयं युक्तो व्यक्तं ननु सुखयितुं चातकशिशुर्
यदेष ग्रीष्मेऽपि स्पृहयति न पाथस्त्वदपरान् ॥

(आ) Any 21.171.

Śikhariṇī metre.

O clouds, what use is it that you water well all these trees, in as much as they seek water even from wells ? It is clearly meet that the young *cataka*-bird is rendered happy by you, for he expects water from no other but you, even in the height of summer. (A. A. R.).

2479*

अमीभिराकण्ठमभोजि तद्गृहे
तुषारधारामृदितेव शर्करा ।
हयद्विषद्वष्कयणीपय: सुतं
सुधाह्रदात् पङ्कमिवोद्धृतं दधि ॥

(अ) Naiṣ 16.93.

(आ) JS 401.128 (a. Harṣapaṇḍita).

(*c*) वाह° [हय°] Naiṣ (var.); पयस्सुतं JS.

Vaṁśastha metre.

In king Bhīma's mansion, the guests, to their heart's content, ate sugar that seemed to be blended with a stream of snow, and curds prepared from the milk of buffaloes with full-grown calves, as if it were the ooze extracted from a lake of nectar. (K. K. Handiqui's translation).

2480*

अमी व्यर्थारम्भा दुरधिगमभूभृत्परिसरे
विषक्ता लक्ष्यन्ते वयमिव हताशा जलधरा: ।
ममेवान्तश्चेष्टाविफलविपुलाकारविभवा:
स्वभूमौ यान्तीमा: परिणतिमसंख्याश्च सरित: ॥

(आ) VS 1705 (a. Jayavardhana).

Śikhariṇī metre.

These clouds are seen like ourselves with efforts wasted by resorting to the region of the *bhūbhṛt*[mountain or: king], which is difficult of access. As in my case this great wealth of water [intelligence] is wasted. It only in one's own element [native place or : the sky] the efforts will bear fruit in all their glory as the innumerable rivers will be filled with water. (A. A R.).

2481*

अमी शिरीषप्रसवावतंसा:
प्रभ्रंशिनो वारिविहारिणीनाम् ।
पारिप्लवा: स्रोतसि निम्नगाया:
शैवाललोलांश्छलयन्ति मीनान् ॥

(अ) Ragh 16.61, (cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 259).

(आ) SR 337.62, SSB 207.4 (a. Kālidāsa).

(*a*) शैरिष° Ragh (var.).

(*b*) शैवाव° Ragh (var.); °लालाश् Ragh (var.); श्रनयन्ति[छ°] Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

These ear ornaments of *śirīṣa*-flowers of the damsels sporting in water, having fallen into the river and drifting in the current deceive the fish which are fond of (eating) moss. (A. A. R.).

2482

अमीषां जन्तूनां कतिपयनिमेषस्थितिजुषां
वियोगे धीराणां क इह परितापस्य विषयः ।
क्षणादुत्पद्यन्ते विलयमपि यान्ति क्षणममी
न केऽपि स्थातारः सुरगिरिपयोधिप्रभृतयः ॥

(अ) Śānt (Śānt [Sch] 2.10, Śānt [KSH] 2.9).

(आ) Śatakāvalī 27.38, SR 373.179 (a Śānt), SSB 270.65, IS 525.

(*a*) °तियुषां (°यषां) Śānt (var.).

(*b*) वियोगो Śānt (var.); किमिह or क्व इह [क °इ°] Śānt (var.).

(*c*) उत्पत्स्यन्ते [उत्प°] Śānt (var.); विनयमपि or निधनमपि [वि°] Śānt (var.).

(*d*) स्वर° [सुर°] Śānt (var.); सुरगुरुप° Śānt (var.).

Śikhariṇī metre.

Is it a matter of great sorrow to the wise that they undergo separation from these beings who have remained with them for a few moments ? In a moment are they born and in another disappear. No one is absolutely permanent—not even the gods, the mountains, the seas and such things. (A. A. R.).

2483

अमीषां प्राणानां तुलितबिसिनीपत्रपयसां
कृते किं नास्माभिर्विगलितविवेकैर्व्यवसितम् ।
यदाढ्यानामग्रे द्रविणमदनिःसंज्ञमनसां
कृतं वीतव्रीडैर्निजगुणकथापातकमपि ॥

(अ) BhŚ 168, Śānt (Śānt [Sch] 1.18, Śānt [KSH] 1.19).

(आ) Śatakāvalī 24.18 SR 77.45 (a. BhŚ), SSB 349.48, SkV 1467, Skm (Skm [B] 2213, Skm [POS] 5.43.3) (a. Dharmakīrti), SRK 67.10 (a. BhŚ). IS 526, Kav p. 49.

(*a*) °बिशिनी° (or °वि° °श° or °स° or °ष° or °सि°) Śānt (var.); °बिषिणी° (°नी° or °षी°) Śānt (var.).

(*b*) कृतं BhŚ (var.); कृतिः Śānt (var.); किं om. Śānt (var.); वास्माभिर् or विशेषैर् [विषे°] BhŚ (var.); °व्यवसिता or °व्यवसिखितं Śānt (var.).

(*c*) यदीशनम् [यदा°] BhŚ (var.); Śānt, SkV, Skm; यदंधानाम् or यदाज्ञानाम् or मदाढ्यानाम् or °धनाढ्यानाम् [यद°] BhŚ (var.); द्रविणकण° Śānt (var.), SkV (but S as above), Skm; °मोहांधमनसां BhŚ (var.), Śānt, SkV; °निःसंग° or °निःसीमा° BhŚ (var.); निःशङ्क° Śānt (var.); °मनसा BhŚ (var.).

(*d*) कृत BhŚ, (var.); मुक्त° or मान° or म्लान° or मानं [वीत°] BhŚ (var.); °व्रीडं or व्रीळैर् BhS (var.); वातं व्रीडैर् or म्लानव्रीडैर् Śānt (var.); मानव्रीडैर् BhŚ (var.); °कथाख्यानमपि or °कथापातकमिति BhŚ (var.).

Śikhariṇī metre.

To cultivate these lives ephemeral,/ like droplets on a lotus-leaf,/ what have we not stooped to/ in the drought of our discernment ?/ In the presence of rich men whose minds/are insensate from wines of wealth/we have stood shamelessly boasting/our own virtues aloud. (B.S. Miller's translation).

2484*

अमीषां मञ्जुश्रीरुचिरवदनश्रीकृतरुचां
श्रुतं नो नामापि क्व नु खलु हिमांशुप्रकृतयः ।
ममाभ्यर्णे धाष्टर्याच्चरति पुनरिन्दीवरमिति
क्रुधेवेदं प्रान्तारुणमवतु वो लोचनयुगम् ॥

(आ) SkV 29 (a. Santākaragupta).

Śikhariṇī metre.

"Of yonder [day or : lotuses] whose colour has been imparted to them by the *śrī* [glory or : lotus] of the shining face of Mañjuśrī is heard even our name. What are they whose nature is of the moon? And yet this blue water-lily is bold enough to come into my presence." May the two eyes (of Mañjuśrī) which are red at the corners in anger at this thought, aid you. (D.H.H. Ingalls's translation).[1]

1. Cf. SkV (HOS 44) p. 469-70.

2485*

अमीषां मण्डलाभोग: स्तनानामेव शोभते ।
येषामुपेत्य सोत्कम्पा राजानोऽपि करप्रदा: ।।

(आ) SkV 463, Kav 211, Prasanna 119*b*.

(*c*) येषामुत्पाद्य: Prasanna.

The swelling curves [or : provinces and districts] of these breasts are most glorious, on which even kings with trembling lay their hands [or: pay taxes]. (D. D. H. Ingalls's translation).

2486*

अमीषां मोहाद्वा, धरणिधरचूडाञ्चलभुवाम्
अभाग्याद्वा कैश्चिन्मरकतमणिश्चेन्न गणित: ।
तथासौ रथ्यायामपि निपतित: किं न कुरुते
समुन्मीलन्नीलद्युतिलहरिलिप्ता इव दिश: ।।

(आ) JS 99.10 (a. Jayadeva).

Śikhariṇī metre.

If, due to the absence of sensibility in some, or the ill-luck of the region of crowns of kings an emerald is not properly honoured by a few, then though it may remain cast on the road, does it not make the quarters resplendent with the green waves of brilliance coming from it? (A. A. R.).

2487*

अमीषामामोदप्रणयसुभगं संगतमभूत्
प्रसूनैरुन्निद्रै: सह बहुभिरेव प्रतिवनम् ।
उदन्या न क्वापि व्यरमदरविन्दे परममी
पिबन्ति स्वच्छन्दं रसमुदरपूरं मधुलिह: ।।

(आ) Skm (Skm [B] 1789, Skm [POS] 4. 30.4) (a. Śāṭoka or Sāṭoka).

(*a*) श्रामोदं Skm (var.).

(*c*) लब्धापि [न क्व°] Skm (var.).

Śikhariṇī metre.

These bees were in the company of many blooming flowers in various gardens enjoying the love of sweet fragrance, but their thirst was nowhere quenched among them. But in the homely lotus they drink honey freely to their heart's content and the belly gets filled. (A. A. R.).

2488*

अमीषामारूढप्रसवविवराणां मधुलिहां
ध्वनि: पान्थस्त्रीणां प्रसरति वियोगज्वर इव ।
द्रुमालीनां यूनोर्मन इव सरागं किसलयं
पराग: पुष्पाणां पतति मदनस्येव विशिख: ।।

(आ) Skm (Skm [B] 1233, Skm [POS] 2. 152.3) (a. Vasantadeva).

(*b*) वियोगे Skm (POS).

(*d*) मनसिजस्येव [मद°] Skm (var.).

Śikhariṇī metre.

The hum of the bees that sport in the interior of fully blown flowers spreads a fever of separation in women whose lovers are away. Here the tender leaves of the rows of trees are *sarāga* [rosy in colur or : full of passion] like the minds of young men; the pollen of flowers falls as if it were the arrow of the god of love. (A. A. R.),

2489*

अमीषामुष्णांशो: किरणनिकराणां परिचयात्
सरस्तीक्ष्णं माभूत्तव किल निसर्ग: शिशिरिमा ।
दुरात्मानो ह्येते कतिपयपयोबिन्दुरसिकान्
निरस्यन्त: पान्थांस्त्वयि किमपि शोषं विदधति ।।

(आ) Skm (Skm [B] 1744, Skm [POS] 4. 21.4) (a. Umāpatidhara).

Śikhariṇī metre.

O lake, may you not have your waters rendered hot by the influence of the mass of rays of the sun; for coolness is indeed natural to you. Wicked are they who dry up your waters denying the travellers to enjoy with delight a few drops of water from you. (A. A. R.).

2490*

अमी समुद्धूतसरोजरेणुना
हृता हृतासारकणेन वायुना ।
उपागमे दुश्चरिता इवापदां
गतिं न निश्चेतुमलं शिलीमुखाः ॥

(अ) Kir 4.35.

(आ) SR 344.27, SSB 220.34 (a. Bhāravi).

Vaṁśastha metre.

Being attracted by sweet lotus-pollens scattered by breezes there and being attracted by (cool) breezes laden with water-sprays, the bees could not determine their course and flew about, like thieves running hither and thither at the sight of causes of fear. (K. Ray's translation).

2491

अमी हि वस्त्रान्तनिरुद्धवक्त्राः
प्रयान्ति मे दूरतरं वयस्याः ।
परोऽपि बन्धुः सुखसंस्थितस्य
मित्रं न कश्चिद् विषमस्थितस्य ॥

(अ) Mṛcch 10.16.

Upajāti metre (Upendravajrā and Indravajrā.).

Their faces with their garments' hem now hiding,/they stand after, whom once I counted friends : /even foes have smiles for men with fortune biding ;/ but friends prove faithless when good fortune ends. (A. W. Ryder's translation).

2492*

अमी हि वृक्षाः फलपुष्पशोभिताः
कठोरनिष्पन्दलतोपवेष्टिताः ।
नृपाज्ञया रक्षिजनेन पालिता
नराः सदारा इव यान्ति निर्वृतिम् ॥

(अ) Mṛcch 8.7.

Vaṁśastha metre.

See yonder trees, adorned with fruit and flowers,/o'er which the clinging creepers interlace ;/the watchman guard them with the royal powers;/ they seem like men whom loving wives embrace. (A. W. Ryder's translation).

2493*

अमी हेलोन्मेषव्यसनिषु पलाशेषु परितः
पिबन्ति स्वच्छन्दं मधु मधुलिहो माद्यति जनः ।
अयं च प्रत्यग्रं दशति सहकारं परभृतो
यदीदं मर्मान्तर्विदलति क एष व्यतिकरः ॥

(आ) JS 212.36 (a. Kaṭukāditya).

Śikhariṇī metre.

When the *palāśa*-trees desire sportive hilarity, round the mango tree, do the bees drink honey to their hearts' content and the people dance with joy, and the cuckoo tastes fresh buds ; and if this becomes painful (to the *palāśa*) what does it all mean ? (A. A. R.).

अमुं कनकवर्णाभं see No. 6063.

2494*

अमुं कालक्षेपं त्यज जलद गम्भीरमधुरैः
किमेभिर्निर्घोषैः सृज झटिति झात्कारि सलिलम् ।
अये पश्यावस्थामकरुणसमीरव्यतिकर-
स्फुरद्दावज्वालावलिजटिलमूर्तेर्विटपिनः ॥

(आ) ŚP 784 (a. Acala), AP 4, ZDMG 27. 626), SkV 1029, Skm (Skm [B] 1940, Skm [POS] 4.60.5) *cd/ab* (a. Acalasiṁha), JS 70. 13 (a. Acala), SSM 1138 (a. Acala), SK 3.51, SR 213. 53 (a. ŚP), SSB 592.59 (a. Acala), SRK 173. 12 (a. ŚP), Any 23. 189. Cf. Kav p. 18 and 19.

(*b*) झगिति ŚP (but AP as above), JS, Any; झांकारि AP, SR, SSB, SRK; झूत्कारि JS.

(*c*) ऽवस्छाम° SRK.

(*d*) ज्वलद् [स्फु°] ŚP, AP, JS, SR, SSB, SRK, Any; °वलि° om. AP.

Śikhariṇī metre.

Leave this delay, oh cloud./ What use these sweet deep rumblings ;/ send us at once the whistling rain !/ Behold the poor tree's state./ its body covered with flames of forest-fire/ urged by the unpitying wind. (D.H.H. Ingalls's translation).

2495*

अमुं पुरः पश्यसि देवदारुं
पुत्रीकृतोऽसौ वृषभध्वजेन ।
यो हेमकुम्भस्तननिःसृतानां
स्कन्दस्य मातुः पयसां रसज्ञः ॥

(अ) Ragh 2.36. (Cf. A. Scharpé's Kālidāsa-Lexicon 1.4; p. 37).

(आ) Kāvyān 31.15.6, Cits 130.5 (*a* only).

(*b*) ऽयं [ऽसौ] Ragh (var.).

(*c*) °निसृ° Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Once upon a time, a wild elephant scratched his tempers, against this [tree] and destroyed its bark ; where upon the daughter of the mountain[1] grieved for it, as if it were the general of the divine forces[2] himself, wounded by the missiles of the demons. (M. R. Kale's translation).

1. Pārvatī.
2. Skanda.

2496*

अमुं सहासप्रहितेक्षणानि
व्याजार्धसंदर्शितमेखलानि ।
नालं विकर्तुं जनितेन्द्रशङ्कं
सुराङ्गनाविभ्रमचेष्टितानि ॥

(अ) Ragh 13. 42. (Cf. A. Scharpé's Kālidāsa-Lexicon I.4; p. 208).

Upajāti metre (Upendravajrā and Indravajrā).

The graceful [or : sportive] gestures of the celestial nymhhs, with the glances cast with smiles, with the girdles half displayed to view under some pretexts, (were) not potent to distract this one causing apprehension (in the mind) of Indra (R. D. Karmarkar's translation).

2497*

अमुक्तां भूषयन्तु स्वां तनुं संसारसिन्धुगैः ।
मणिकर्णी ताम्रपर्णी मुक्तिमुक्ताफलैर्जनाः ॥

(आ) Pad 8.44 (a. Lakṣmaṇa), RJ 1402.

Let the Maṇikarṇī at Banaras adorn the unliberated bodies, O people, by enabling them to cross the ocean of worldly existence ; and let the Tāmraparṇī adorn the bodies (unliberated and without pearls) by bestowing on them both pearls and liberation. (A. A. R.).

अमुत्र लोकादूर्ध्वममुष्य see No. 3925.

2498*

अमुद्रकुमुदत्विषः स्फुरितफेनलक्ष्मीस्पृशो
मरालकुलविभ्रमाः शफरफाललीलाभृतः ।
जयन्ति गिरिजापतेस्तरलमौलिमन्दाकिनी-
तरङ्गचयचुम्बिनस्तुहिनदीधितेरंशवः ॥

(आ) Skm (Skm [B] 54, Skm [POS] 1. 11.4) (a. Umāpatidhara).

(*a*) स्फुटित° Skm (POS).

Pṛthvī metre.

Victorious are the rays of the moon which possess the lustre of full blown lilies, the beauty of dancing foam, the charm of a flock of swans and the sportive lustre of the sides of darting *śapharī*-fish and kissing the waves of the divine Gaṅgā on Śiva's head. (A. A. R ).

2499*

अमुद्रोऽपि वरं कूप: समुद्रेणापि तेन किम् ।
सुस्वादु सलिलं यत्र पीयते पथिकै: पथि ॥

(आ) Any 104.90.

A well as certainly to be preferred though without *mudra*, the stamp of recognition. Of what use is the ocean though it is *samudra* [ that is well known ]: for in the well there is water sweet which is drunk by travellers on their way. (A. A. R.).

2500

अमुना मरुकूपेन के के नाम न वञ्चिता: ।
रुदत्पथिकनेत्राम्बु- पिच्छिलप्रान्तभूमिना ॥

(आ) Ava 114, SR 220.3, SSB 606.3.

Oh, how many people indeed have not been deceived by this well in the desert (but completely dry) with grounds all around it rendered slippery by the tears of the travellers (with frustrated hopes)? (A. A. R.).

2501*

अमुना यमुनाजलकेलिकृता
सहसा तरसा परिरभ्य भृता ।
हरिणा हरिणी मृगनेत्रवती
नवयौवनयौवनभारवती ॥

(आ) Vidy 685.

Toṭaka metre.

This *hariṇī* [ the excellent damsel ] has been brought up with impetuous embraces by Kṛṣṇa sporting in the waters of the Yamunā. She has (no doubt) the eyes of a deer and bends under the weight of freshness of youth. (A. A. R.).

2502*

अमुनैव कषायितस्तनी
सुभगेन प्रियगात्रभस्मना ।
नवपल्लवसंस्तरे यथा
रचयिष्यामि तनुं विभावसौ ॥

(अ) Kum 4.34. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 60).

(*d*) त° वि° tr. Kum (var.).

Viyoginī metre.

When (my) breasts besmeared with these very charming ashes of the body of (my) beloved, I shall place (my) body on the fire, as on a bed of fresh sprouts. (R. D. Karmarkar's translation).

2503*

अमुनैव पथागतागतं
कृतवानद्य मनोहरो हरि: ।
सखि दुर्जनभीतया मया
हतया हन्त चिरं न वीक्षित: ॥

(आ) Vidy 469.

Viyoginī metre.

By this path alone did the charming Kṛṣṇa move to and fro to-day; friend, due to fear of wagging tongues of the wicked, my unfortunate self, alas! could not gaze at him for long. (A. A. R.).

2504*

अमुष्मिन्नारामे तरुभिरभिरामे विटपिन:
स्फुटं नृत्यद्भृङ्गी विविधनवसंगीतकलनात् ।
परानन्दै: पूर्णा: क इव तव वर्णावलिपद-
क्रमश्रोता वेत्ता द्विजवर शुक श्राम्यसि कुत: ॥

(आ) Pad 98.38 (a. Lakṣmaṇa), Ava 99, Vidy 154, SR 227.193 (a. Naiṣ)[1], SSB 618.13.

(*d*) क्रमं श्रोता Vidy; भाम्यसि [श्रा°] Vidy.

1. Could not be traced.

Śikhariṇī metre.

In the garden, which is charming with fine trees, a novel music concert is going on by the bees who hum and dance ; and the trees are evidently filled with immeasurable joy ; O best of *dvija-s* [ the learned Brāhmaṇa or : the parrot] who is here to listen to or appreciate your scientific rendering of musical cadences ? Why do you tire yourself ? (A. A. R.).

2505*

अमुष्मिन्नुद्यानद्रुमकुहरनीरन्ध्रभरिते
तमःखण्डे पिण्डीकृतबहलकालायसघने ।
यतामद्यास्माकं कथमपि पुरोन्यस्तचरणं
निमेषेऽप्युन्मेषे नहि नहि विशेषो नयनयोः ॥

(आ) SR 297.29, SSB 141.32.

Śikhariṇī metre.

In this dense darkness, intensified by trees of the garden and deep hollows, and thick like closely piled numerous iron sheets, we somehow made a step forward groping ; for no difference was there whether the eyes were open or shut. (A. A. R.).

2506

अमुष्मिन्नुद्याने विहगखल एष प्रतिकलं
विलोलः काकोलः क्वणति खलु यावत् कटुतरम् ।
सखे तावत् कीर द्रढय हृदि वाचं च सकलां
न मौनेन न्यूनो भवति गुणभाजां गुणगणः ॥

(आ) ŚP 879, SR 227.191 (a. ŚP), SSB 618.11, SRK 192.5 (a. ŚP), JS 126.40, Sama 2 न 33, Any 60.72, IS 7669, RJ 417.

(*a*) विहखग Sama; प्रतिफलं Any.

(*b*) किल [खु°] ŚP, Any; कटु [ख°] JS.

(*c*) वाचंयमकलां ŚP, SR, SSB, JS, Any.

(*d*) न्यूनीभवति ŚP, JS, Any.

Śikhariṇī metre.

As long as this rogue among birds, the unsteady raven, goes on shrieking painfully and incessantly in the garden, friend parrot, suppresses in your heart all your fine words ; for the merits of the meritorious are never belittled by maintaining silence (on such occasions). (A. A. R.).

2507*

अमुष्मिन् पञ्चेषोस्त्रिभुवनजिगीषोः सहचरे
मुखं रात्रेरत्रेस्तनुभुवि रहश्चुम्बति सति ।
ज्वलन्तीर्ष्यारोषोदयमयतयेवौषधिलताः
पतद्भृङ्गीभङ्ग्या दधति कुमुदिन्यः कलुषताम् ॥

(आ) JS 261.7 (a. Madana).

(*a*) °गीषोस्सह° JS.

(*b*) °स्तनुरुहि JS (var.).

Śikhariṇī metre.

When the son of Atri [the moon], the friend of Cupid, who desires to conquer the three worlds, kisses the face of the night secretly, the medicinal herbs glow as it filled with jealous anger ; and the lilies, too, become dark (with anger) in the guise of the swarming bees. (A. A. R.).

अमुष्मिन् लावण्या° see No. 2510.

2508*

अमुष्मिन् संनद्धे जलमुचि समभ्यस्य कतिचित्
ककारान् पर्यन्तद्विगुणमतरेफप्रसविनः ।
स माद्यन्दात्यूहश्चलविपुलकण्ठः प्रसरति
क्रमोदञ्चत्तारः क्रमवशनमन्मन्दमधुरः ॥

(आ) SkV 265.

Śikhariṇī metre.

Now that the clouds have formed, the moorhen/ practices a few gutterals concluding in a double trill ;/ then more intoxicated, with pulsing, swelling throat, / he comes forth......(D. H. H. Ingalls's translation)[1].

1. Cf. SkV (HOS 44) ; p. 489.

2509

अमुष्मिन् संसारे परिकलितसारेतरतया
तदा विद्योत्कर्षः परिणतिमुपैति श्रुतिविदाम् ।
यदा मन्दाकिन्या मधुरवमरालीकलकल-
प्रणालीवाचाले परिसरतटे यान्ति दिवसाः ॥

(आ) JS 370.8, SH 246.

(*d*) प° तरे tr. SH.

Śikhariṇī metre.

In this worldly life which is devoid of true substance, the abundance of learning of those who have studied the scriptures will bear fruit [ripen] only when they spend their days on the banks of the Gaṅgā resounding with the melodious cries of she-swans. (A. A. R.).

2510*

अमुष्मिँल्लावण्यामृतसरसि नूनं मृगदृशः
स्मरः शर्वप्लुष्टः पृथुजघनभागे निपतितः ।
यदङ्गाङ्गाराणां प्रथमपिशुना नाभिकुहरे
शिखा धूमस्येयं परिणमति रोमावलिवपुः ॥

(आ) VS 1558 (a. Rāma), JS 287.69 (a. Rāma), SH 1726(a. Rāmacandra), ŚP 3349, SR 268.362 (a. VS), SSB 89. 24 (a. Rāma), Kpr 10.432, KāP 333.9-13, AR 66.10-3, ARJ 66.1-4, Amd 258.720.

(*a*) अमुष्मिन् ला° Amd, JS, SH; भूतं [नू°] SH.

(*b*) स्मरश्शर्व° JS; पृथुजघनभारे VS (var.); पृथुज° SH.

(*c*) प्रशमपिशुना Amd (but व in Amd, as above), ŚP, JS, SR, SSB, SH; कुहरा SH.

(*d*) छिखा SH; रोमावलिमिषात् ŚP, SR, SSB.

Śikhariṇī metre.

Verily Cupid burnt by Śiva has fallen on the plump thighs of the fawn-eyed one,—a very tank of the nectar of loveliness ! for from the hole of her navel proceeds a line of smoke,—in the form of hair over the navel—showing the extinguishing of the fire of his body. (G. Jhā's translation).

2511*

अमुष्मै चौराय प्रतिनिहतमृत्युप्रतिभिये
प्रभुः प्रीतः प्रादादुपरितनपादद्वयकृते ।
सुवर्णानां कोटीर्दश दशनकोटिक्षतगिरीन्
गजेन्द्रानप्यष्टौ मदमुदितकूजन्मधुलिहः ॥

(अ) BhPr 237, PrC 2.52, PuPra 345, Rasarṇava 2 (p. 196), (cf. VCbr 1.1; cf. Weber; p. 211, v. 60).

(आ) VS 1979 (a. Śrīharṣadeva and Caura), Skm (Skm [B] 2144, Skm [POS] 5. 29.4) (a. Amaru). Cf. Kav. p. 23 and 118.

(*a*) तदस्मै चोराय BhPr ; प्रतिनिहित° PrC, PuPra; °प्रतिभये PrC (var.); प्रतिनियत° VS; स्वरसहत° Skm.

(*b*) °दुपहृतवसाद° Skm; नवपाद° [तन°] VS.

(*d*) करीन्द्रा° PrC, PuPra, VS, Skm; °गुञ्जन् [°कू°] PrC, PuPra, VS, Skm.

Śikhariṇī metre.

So to the thief, (his) fear of death dispelled, the king, pleased because of the preceding distich, gave ten ten-millions of gold (pieces) and eight lordly elephants with mountains destoryed by the tips of (their) tusks, (and) with buzzling bees delighted by (their) ichor.[1] (L.H. Gray's translation).

1. Inscription by the comptroller of the treasury in the religious account book.

2512*

अमुष्य दोर्भ्यामरिदुर्गलुण्ठने
ध्रुवं गृहीतार्गलदीर्घपीनता ।
उरःश्रिया तत्र च गोपुरस्फुरत्-
कपाटदुर्धर्षतिरःप्रसारिता ॥

(अ) Naiṣ 1.22.

(आ) SR 252.3 (a. Naiṣ.).

(*d*) कवाट° Naiṣ (Mallinatha).

Vaṁśastha metre.

Verily his arms received the length and stoutness of a bar, while storming the forts of his enemies; and in the same activity the splendour of his chest assumed the breadth and unassailable strength of the shining panel of a fortified door. (K.K. Handiqui's translation).

2513*

अमुष्य धीरस्य जयाय साहसी
तदा खलु ज्यां विशिखैः सनाथयन् ।
निमज्जयामास यशांसि संशये
स्मरस्त्रिलोकीविजयार्जितान्यपि ॥

(अ) Naiṣ 1.45.

(आ) Alm 43.

(*d*) °विजयोर्जि° Naiṣ (var.).

Vaṁśastha metre.

Then Cupid, connecting his bow-strings with arrows, daring in his attempt to conquer that strong-minded-man, verily staked the fame which he had earned by his conquest of the worlds. (K.K. Handiqui's translation).

2514*

अमुष्य मुषिता लक्ष्मीश् चक्षुषेति न नूतनम् ।
न वेद्मि कथयत्यस्याः कर्णे लग्नं किमुत्पलम् ॥

(आ) SR 259.65, SSB 71.6.

That the face's beauty is robbed by the eyes is nothing new; I know not what the lily clinging to her ear may have to say [jealous of the eyes]. (A. A. R.).

2515*

अमुष्य विद्या रसनाग्रनर्तकी
त्रयीव नीताङ्गगुणेन विस्तरम् ।
अगाहताष्टादशतां जिगीषया
नवद्वयद्वीपपृथग्जयश्रियाम् ॥

(अ) Naiṣ 1.5.

(आ) SR 105.121 (a. Naiṣ.), SSB 396.131 (a. Naiṣ.).

Vaṁśastha metre.

Learning, a dancer on the tip of his tongue, became eighteen-fold, like the three Vedas multiplied by the (six) Vedāṅga-s, as if out of a desire to conquer the sovereignty of each of the eighteen islands.[1] (K. K. Handiqui's translation).

1. Eighteen sciences with which the king should be conversant.

2616*

अमुष्यां संक्रान्तौ तव तरुणि तारुण्यतरणे
स्मरो दाता देवस्त्रिवलितटिनीतीरनिकटे ।
अमू ते वक्षोजौ सखि सुघटितौ हाटकघटौ
महादानं कस्मै वद भवतु सारङ्गनयने ॥

(आ) Vidy 532 (a. Lakṣmīnatha), SH 1926.

(*a*) तरुणी SH; °तरणिः SH.

(*c*) वक्षौजौ SH.

(*d*) भवति सुघटितौ हाटकघटौ SH.

Śikhariṇī metre.

When you have crossed over to the the state of youthfulness the god of love, young lady, will be the giver (of the girl in marriage) remaining in the vicinity of the banks of the river in the form of the three folds of the skin; and these two breasts, friend, are the two well-built pots of gold [the auspicious jars filled with water]; deer-eyed one, tell me to whom is this great gift to be made. (A. A. R.).

2517*

अमुष्या लावण्यं मृदुलमृदुलान्यवयवान्
मनोलौल्यं धातुः करकठिनतां मे विमृशति ।
पदं चित्ते धत्ते मतिरिति पुरा पङ्कजभुवा
ध्रुवं कल्याणीयं कलितसुकृतैरेव रचिता ॥

(आ) SR 254.30, SSB 62.46.

Śikhariṇī metre.

When I ponder over this young lady's loveliness and the extremely soft and delicate limbs of hers and the fickleness of mind of the creator and roughness of his hands, this idea forces in my mind that the lotus-born Brahmā fashioned this lovely girl by the result of accumulated merits of hers. (A. A. R.).

2518*

अमुष्योर्वीभर्तुः प्रसृमरचमूसिन्धुरभवैर्
अवैमि प्रारब्धे वमथुभिरवश्यायसमये ।
न कम्पन्तामन्तः प्रतिनृपभटा म्लायतु न तद्
वधूवक्त्राम्भोजं भवतु न स तेषां कुदिवसः ॥

(अ) Naiṣ 12.82.

(आ) SR 106.164 (a. Naiṣ.), SSB 398.178.

(*a*) °भरैर् [°भरैर्] Naiṣ (var.).

(*c*) प्रतिभटनृपा Naiṣ (Mallinātha).

Śikhariṇī metre.

The sprays of water from the trunks of the advancing war elephants of this king having brought about, I ween, the season of mist, should not the soldiers of hostile kings shudder in their carts? Should not the lotus faces of their wives fade away? Should it not be a gloomy day for them all? (K.K. Handiqui's translation).

2519*

अमूनि गच्छन्ति युगानि न क्षणः
कियत् सहिष्ये न हि मृत्युरस्ति मे ।
स मां न कान्तः स्फुटमन्तरुज्झिता
न तं मनस्तच्च न कायवायवः ॥

(अ) Naiṣ 9.94.

Vaṁśastha metre.

The ages run on, but this moment halts; how much shall I bear? Nor will death come to me; for clear it is, never will my beloved forsake my inner being, my mind will not forsake him, and the life-breaths will not forsake the mind. (K.K. Handiqui's translation).

2520

अमूर्खो यो मनुष्याणां मन्युसंतप्तचेतसाम् ।
परस्परोपकारेण पुंसां भवति विग्रहः ॥

(अ) Cr 78 (CS 2.29).

(*a*) अमूर्खा (°मुर्खो; °मर्षो) CS (var.); ये CS (var.).

(*b*) मयुसंतप्तचतसा CS (var.); मन्ये° CS (var.); मनु° CS (var.); °चेतसा CS (var.).

(*c*) परास्परो° CS (var.); परापकारान CS (var.); परोपकार° CS (var.).

(*d*) पुंसा or पुसं CS (var.); विग्रहम् (°हाम् ; °हे) CS (var.).

Amongst people heated by mental indignation the one who is not a fool (but is wise) by resorting to mutual benefits [by pursuing a policy of mutual give and take] becomes very respectable[1] to all men. (S. Bhaskaran Nair's translation).

1. विग्रहः (वि 'very' + ग्रहः 'respectable one') 'one who is very respectable'.

Considering the readings as अमर्षो instead of अमूर्खो in *pāda a* and परस्परापकारेण instead of परस्परोपकारेण in *pāda c*, and taking the word विग्रहः in the sense of 'open warfare', B. C. Dutt translates as: The anger of men excited by inward resentment, lends to mutual injuries and then breaks itself into open warfare.

2521*

अमूंहि भित्वा जलदान्तराणि
पङ्कान्तराणीव मृणालसूच्यः ।
पतन्ति चन्द्रव्यसनाद्विमुक्ता
दिवोऽश्रुधारा इव वारिधाराः ॥

(अ) Mṛcch 5.44.

Upajāti metre (Upendravajrā and Indravajrā).

The falling waters pierces the cloud,/ as lotus-shoots the soil;/and tears the face of heaven shroud,/who weeps the moon's vain toil. (A.W. Ryder's translation).

2522*

अमूल्यस्य मम स्वर्ण- तुलाकोटिद्वयं कियत् ।
इति कोपादिवाताम्रं पादयुग्मं मृगीदृशः ॥

(अ) Vikram 8.3.

(आ) ŚP 3360 (a. Bilhaṇa), JS 189.84 (a. Bilhaṇa), Pad 38.64 (a. Bihlaṇa), VS 1570, SR 269.403 (a. VS), SSB 91.1 (a. Bihlaṇa), RJ 738, SH 1770.

(*a*) स्वर्णं SH.

(*b*) हि किं [कि°] SH.

(*c*) रोषादि° JS.

The pair of the feet of the fawn-eyed girl is reddish out of anger as it were at the thought, "Of what value is this pair/of golden anklets to me invaluable as I am ?" (S.C. Banerji's translation).

2523

अमृतं किरति हिमांशुर्
विषमेव फणी समुद्गिरति ।
गुणमेव वक्ति साधुर्
दोषमसाधुः प्रकाशयति ॥

(आ) PV 744 (a. Kṛṣṇapaṇḍita), SR 48. 117, SSB 305.119, SRS 2.2.60.

Āryā-upagīti metre (defective in *b*).

The moon [the cool-rayed one] sheds nectar and the cobra spits out only poison. A good man speaks only wholesome words, while the wicked brings to light his defects alone. (A. A. R.).

अमृतं गुणवद्भार्या see No. 2529.

2524

अमृतं चैव मृत्युश्च द्वयं देहे प्रतिष्ठितम् ।
मृत्युमापद्यते मोहात् सत्येनापद्यतेऽमृतम् ॥

(अ) MBh (MBh [Bh] 12.169.28, MBh [R] 12.276.29, MBh [C] 12. 6552 and 9956-7).

(आ) SR 382.136, IS 530.

(इ) SS (OJ) 134.

(*a*) अनृतं or असृतं or नमृतं [अ°] MBh (var.).

(*b*) यद्देहे प्रतितिष्ठतः MBh (var.); सदा or यस्मिन् [द्व°] MBh (var.); देहि MBh (var.).

(*c*) मृत्युर् [मृत्युम्] MBh (var.), SR, SS (OJ); तस्मात् [मो°] MBh (var.).

(*d*) सत्येनामृतमर्छति (°मृच्छति) MBh (var.).

In the body are lodged both mortality and immortality. It is out of ignorance that death takes hold. From truth follows deathlessness. (Raghu Vira's translation in SS [OJ]).

2525*

अमृतं तदधरबिम्बे
वचनेष्वमृतं विलोकनेऽप्यमृतम् ।
अमृतभृतौ कुचकुम्भौ
सत्यं सा सृष्टिरपरैव ॥

(आ) SR 253.11, SSB 61.21.

Āryā metre.

There is nectar in her *bimba*-fruit-like lip, nectar again in her words and glances. Filled with ambrosia is her bosom, truly she is of a different order of creation. (A. A. R.).

2526

अमृतं दुर्लभं नृणां देवानामुदकं तथा ।
पितृणां दुर्लभः पुत्रस् तक्रं शक्रस्य दुर्लभम् ॥

(आ) SR 156.125, SSB 484.127, SRK 224. 26 (a. Sphuṭaśloka), IS 7670, Sama 2. त 2.

(*c*) पुत्र: Sama.

Nectar is difficult to be secured by man, as water (given with suitable *mantras*) by gods. Difficult to get is a good descendant by the manes, as butter-milk by Indra (who is offered only curds). (A. A. R.).

2527*

अमृतं नाम यत् सन्तो मन्त्रजिह्वेषु जुह्वति ।
शोभैव मन्दरक्षुब्ध- क्षुभिताम्भोधिवर्णना ॥

(अ) Śiś 2.107.

(आ) Alm 44.

That (offering) alone, which those, who are conversant with rites, cast in the sacrificial fires, is really the nectar. The description of the churning of the ocean with mount Mandara, as the churning-rod, is only a poetic beauty. (M.S. Bhandare's translation).

2528*

अमृतं भुज्यते विद्ये भवतीमाश्रितैः परम् ।
अन्ये तु बत दूयन्ते संसरन्त इतस्ततः ॥

(आ) SSB 48.3 (a. Saṁgrahītṛ).

Immortality is enjoyed, O supreme learning, by those who resort to thee. Others alas ! are unhappy tossed hither and thither (in the pursuit of worldly goods). (A. A. R.).

अमृतं वदनेषु (°ने हि) योषितां (केवलं) see मधु [ तिष्ठति वाचि योषिताम्.

2529

अमृतं शिशिरे वह्निर् अमृतं क्षीरभोजनम् ।
अमृतं गुणवद्भार्या अमृतं बालभाषितम् ॥

(अ) Cr 79 (CS 2.65, CNW 26, CNL 92, CnT II 18. 4, CnT III 7*b* 25). Cf. 2530-33.

(आ) IS 528.

(इ) Cf. PrŚ (C) 47.

(*a*) शिशिरं CS (var.) ; वह्नि CS (var.).

(*b*) पण्डित: सुत: [क्षी°] CNW ; क्षिर° CS (var.); भाषितम् CNL.

(*c*) गुणवती (°ति) CS (var.).

Nectar is fire in winter ; nectar is enjoyment of milk as food ; nectar is a virtuous wife ; nectar is a chattering of a child.

2530

अमृतं शिशिरे वह्निर् अमृतं प्रियदर्शनम् ।
अमृतं राजसंमानम् अमृतं क्षीरभोजनम् ॥

(अ) P (PP 1.58, Pts 1. 128, PtsK 1.144). Cf. Nos. 2929, 2931-33.

(आ) IS 529, Subh 234, *ad*/*bc*, IS 527, SR 164.508 (a. P), SSB 496.508 and 370. 16 *ad*/*cb*, Sama 1. अ 8, Sama 2. अ 9, VP 9.47 (or any other variant of this verse).

(इ) Cf. PrŚ (C) 47.

(*a*) वह्नि: Subh.

(*b*) प्रियसङ्गम: SSB 370.

(*c*) राजसन्मानं Subh.

(*d*) सङ्गित: सतां [क्षी°] PtsK.

Nectar is fire in winter ; nectar is the sight of a dear friend ; nectar is the honour of the king ; nectar is enjoyment of milk as food.[1]

1. or in PtsK : nectar is the contact with a virtuous man.

2531

अमृतं शिशिरे वह्निर् अमृतं बालभाषणम् ।
अमृतं स्वप्रिया भार्या ह्यमृतं स्वामिगौरवम् ॥

(आ) Sama 1. अ 7, Sama 2. अ 10. Cf. Nos. 2929-2930, 2932-33.

(इ) Cf. PrŚ (C) 47.

Nectar is fire in winter ; nectar is the chattering of a child ; nectar is a pleasing wife ; indeed, nectar is a respected master.

2532

अमृतं शिशिरे वह्निर् अमृतं स्वामिगौरम् ।
भार्यामृतं गुणवती धारोष्णममृतं पयः ॥

(अ) Śto 320,12-3. Cf. Nos. 2929-31, 2933.

Nectar is fire in winter; nectar is dignity of the king; nectar is a virtuous wife; nectar is a cow-warm milk.

2533

अमृतं सद्गुणा भार्या अमृतं बालभाषितम् ।
अमृतं राजसंमानम् अमृतं मानभोजनम् ॥

(आ) NT 94, IS 527 Zus. Cf. Nos. 2929-32.

(*c*) राजसन्मानम् NT.

Nectar is a wife with good qualities; nectar is the chattering of a child; nectar is the honour of the king; nectar is the enjoyment of respect.

2534

अमृतजलधेः पायं पायं पयांसि पयोधरः
किरति करकास्ताराकारा यदि स्फटिकावनौ ।
तदिह तुलनामानीयन्ते क्षणं कठिनाः पुनः
सततममृतस्यन्दोद्गारा गिरः प्रतिभावताम् ॥

(अ) Prasannarāghava 1.21.

(आ) SH 408 (a. Śrī-Jayadevakavi), SR 31.36, SSB 50.35.

Hariṇī metre.

If the cloud taking in water again and again from the nectarian ocean and showers hailstones resembling stars on the pure earth, then they may have resemblance; but they are hard and hence the comparison ends, for the words of the gifted poets ever shower nectar alone. (A. A. R.).

2535*

अमृतद्रवमाधुरीधुरीणां
गिरमाकर्ण्य कुरङ्गलोचनायाः ।
मुहुरभ्यसनं कषायकण्ठी
कलकण्ठी कुरुते कुहूरुतेन ॥

(आ) SR 263.218, SSB 81.1.

Aupacchandasika metre.

Having listened to the words of the deer-eyed damsel foremost among things of nectarian sweetness, the sweet throated cuckoo practises it for long in the form of its sweet notes, *kuhū, kuhū*. (A. A. R.).

2536*

अमृतद्रवैर्विदधदब्जदृशाम्
अपमार्गमोषधिपतिः स्म करैः ।
परितो विसर्पि परितापि भृशं
वपुषोऽवतारयति मानविषम् ॥

(अ) Śiś 9.36.

(आ) SR 300.61, SSB 146.63 (a. Māgha).

(*a*) अपृत° Śiś (printing error).

(*b*) °पति SR.

Pramitākṣarā metre.

The moon-physician, the lord of herbs, applying with his hands of rays the decoction of the *amṛta*-plant [the nectarian moon-beams] on the person of the lotus-eyed damsels, dislodged the poison of jealous anger which was pervading all over their persons and which was giving a burning sensation. (A. A. R.).

2537*

अमृतनिधानं रुचिरं
संतापनिवर्तने सदा निरतम् ।
चन्द्रमुखं तव सुन्दरि
सुस्मितभासा विकासते परितः ॥

(आ) SSB 77.24 (a. Saṃgrahītṛ).

Āryā-giti metre.

Your face of the moon, charming lady, which is a repository of nectar and ever sweet, ever addicted to the removal of torments, is blossoming and radiating all around the brilliance of your pleasing smile. (A. A. R.).

2538*

अमृतमधुरैः काञ्चीनादैः कृताभयडिण्डिमे
त्रिवलिलहरीलावण्याम्भःकणोत्करकर्बुरे ।
विषमनयनज्वालाजालावलीढपराक्रमो
लुठति मदनस्तन्वङ्गीनां नितम्बशिलातले ॥

(आ) JS 187.75 (a. Bhaṭṭasomeśvara), SH 1751 (a. Someśvarabhaṭṭa).

(*b*) कंभर्णक° SH.

(*d*) दुठतो SH ; नितंब° JS.

Hariṇī metre.

The god of love having had his valour swallowed up by the effulgence emanating from Lord Śiva, now takes rest on the slab of the broad hips of charming young women, which [hips] are variegated with drops of loveliness from the waves in the form of the three-folds of the skin and which offered protection to him by beat of drums in the form of the jingles of their girdle-belts, sweet like nectar. (A. A. R.).

2539*

अमृतममृतं कः संदेहो मधून्यपि नान्यथा
मधुरमधिकं चूतस्यापि प्रसन्नरसं फलम् ।
सकृदपि पुनर्मध्यस्थः सन् रसान्तरविज्जनो
वदतु यदिहान्यत्स्वादु स्यात् प्रियादशनच्छदात् ॥

(आ) SkV 529, Kav 265, Skm (Skm[B]1101, Skm [PCS] 2.126. 1), JS 180. 21, SH 1792, ŚP 3312, VS 1511, SR 252. 50 (a.KāVa), SSB 59.57 (a. Rājānaka-Vijayapāla), KāVa *ad* 3.2.11 (p. 35), Kpr 10.215, KāP 209. 3.6, Sar 1.110 (p. 79), KH 177.11-14, Amd 565 (a. KāVa), ŚbB 2.220, IS 532, Pr 363.

(*a*) रसवदमृतं KāVa, Sar, SkV, Kav, Skm, VS, ŚP, JS; सरसममृतं KāVa (var.); मधूनी (°नि) मधुन्ययो [म° ना°] JS.

(*b*) मधुरमथ किं Amd, KH, VS, Su°Hār°; मधुरमपि किं SkV[1] (but S in SkV as above), Kav ; द्राक्षायाश्च प्रसन्नतरं [ चू° प्र°] ŚP.

(*c*) स एवांतर° [रस°] SkV (var.).

(*d*) यदिहान्यत्स्वादु प्रि° VS; °वदन° or °रदन° SkV (var.).

Hariṇī metre.

There is no doubt that nectar is really nectar-like ; nor is honey otherwise ; the fruit of the mango too is a pleasing and exceptionally sweet-taste. Yet, let any distinguished judge, capable of discriminating tastes, asserts if anything in this world is sweeter than the lips of a beloved wife ! (G. Jhā's translation).[1]

1. Quoted in KāVa as an example of sweetness and in Kpr. as an example of false caesura in *d*.

2540*

अमृतममृतं चन्द्रं चन्द्रं रतिं च रतिं तथा
प्रथितमतयः कामं ब्रूयुर्मधूनि मधून्यपि ।
यदि न सुभगास्पर्शामोदं विना प्रमुदे ततः
सकलमकलं तेषां व्यूहं ब्रवीमि पुनः प्रिये ॥

(आ) SSB 99.19.

Hariṇī metre,

Nectar is nectar, the moon is nothing else, pleasure is pleasure and honey is honey, so say the authorities celebrated for their intelligence. If, oh, sweet-heart, these were to give delight without the pleasure of the company of girls who are delightful, all this logic, I ween, to be the figment of imagination. (A. A. R.).

2541*

अमृतममृतं चन्द्रश्चन्द्रस्तथाम्बुजमम्बुजं
रतिरपि रतिः कामः कामो मधूनि मधून्यपि ।
इति न भजते वस्तु प्रायः परस्परसंकरं
तदियमबला धत्ते लक्ष्मीं कथं सकलात्मिकाम् ॥

(आ) VS 1466 (a. Rājaputra-Vijayapāla), JS 168.15 ( a. Rājaputravijayapāla ),

SH 1792(a. Rājaputro Vijayap(y)āla), ŚP 3519, SRHt 245.7 (a. Sar), SSSN 221.4(a. VS), SR 273.18 (a. ŚP), SSB 99.18, Sar 2.229 (p. 254), Amd 214. 565.

(*d*) तदीय°SH; घ°ल° tr. JS, VS, SSSN: कुतस् [कथं] JS, SH, SSSN; कान्ति धत्ते कुतः [घ° ल° क°] Sar; लक्ष्मीं om. SSB; कुतः [कथं] ŚP, VS, SR.

Hariṇi metre.

Nectar is life-giving ambrosia and the moon a delightful orb, the lotus a water-born flower, and pleasure is pleasure, and honey is honey ! Thus, are these objects of delight separately situated (and not found in the same place). But how is it that this damsel possesses that a charm which is a happy combination of all the above ? (A. A. R.).

2542*

अमृतमयमनङ्गक्ष्मारुहस्यालवालं
मृतदिवसकपालं कालकापालिकस्य ।
जयति मकरकेतोः शाणचक्रं शराणाम्
अमरपुरपुरन्ध्रीदर्पणः श्वेतभानुः ॥

(आ) Skm (Skm[B] 424, Skm [POS] 1.85. 4) (a. Tripurāri).

Mālinī metre.

Victorious is the moon [the white rayed one] which is the basin, round the tree of Cupid, filled with nectar ; the annihilator of the *kāpālika* [the dreaded ascetic devoted to Śiva], of *kala*, the time of boredom, and the whetting stone for the arrows of Cupid, the fish bannered god and the mirror to the damsels of the city of the gods. (A. A. R.).

2543

अमृतरसविसरवितरण-
मरणोत्तारितसुरे सति पयोधौ ।
कस्य स्फुरन्ति हृदये
ग्रीष्मतडाका भुवि वराकाः ॥

(आ) VS 858.

(*c*) यस्य [कस्य] VS (var.).

Āryā metre.

When there is present the ocean, which rescued the gods from death by giving liberally the immortal nectar, who on earth remembers in his heart the pitiable summer tanks ? (A. A. R.).

2544*

अमृतरससारभूतः
सकलकलो मकरकेतुसर्वस्वम् ।
अखिलजननयनसुखकृत्
कथमिन्दुर्वासरेऽभ्युदितः ॥

(आ) VS 1458 (a. Śaśivardhana).

Āryā metre.

How has the moon [the damsel's face] which is the very essence of nectar, full with all digits [proficient in arts] and all-in-all of Cupid, the fish bannered god, and giving delight to the eyes of all risen (delightfully) at the time of day ? (A. A. R.).

2545*

अमृतवचनलीलाविभ्रमैरन्नपानं
रचय चतुर कीर भ्रान्तचित्तेषु तेषु ।
अकलितपरसेवातापपापः पिकोऽसौ
भजतु विपिनवाटीमेष पीयूषकण्ठः ॥

(आ) JS 72.8, SR 227.190, SSB 618.10, RJ 378.

(*a*) °विभ्रमैः कर्णपानं JS (var.).

Mālinī metre.

You may, oh, parrot, secure food and drink by your sportive activities and nectar-shedding words among those people with wandering minds. Let the cuckoo of sweet voice, who has never

experienced the misery of servitude, remain freely in the trees of the garden. (A. A. R.).

2546*

अमृतसिक्तमिवाङ्गमिदं यदि
भवति तन्वि तवाद्भुतवीक्षितैः ।
अधरमिन्दुकरादपि शुभ्रयन्त्य्
अरुणयन्त्यरुणादपि किं दृशम् ॥

(आ) SkV 487, Kav 235.

(*a*) °मेवा° Kav (MS).

(*a*) शुभ्रयन्त्य् (missing) Kav.

(*d*) ...शुभयन्त्य रु° Kav.

Drutavilambita metre.

When my body is washed in nectar,/ fair maid, by your wonderous glances,/ why do they more whiten my lip than moonlight,/ more redden my eye than the dawn? (D. H. H. Ingalls's translation).

अमृतस्य तु कुण्डानि see No. 2550.

2547

अमृतस्यन्दिकिरणश् चन्द्रमा नामतो मतः ।
अन्य एवायमर्थात्मा विषनिष्यन्दिदीधितिः ॥

(अ) KāD 2.307.

(*b*) नाम नामतः or नाम नो मतः KāD (var.).

The moon's name is considered by some as having the sense of shedding rays of nectar; really, the import of the name is different; it has rays which shed *viṣa* [poison or : watery mist]. (A. A. R.).

2548

अमृतस्यन्दिनं कश्चित् कृष्णमेघं द्विजः स्मरन् ।
उदन्यया न वेशन्तम् उदन्वन्तं च वीक्षते ॥

(आ) SNi 7.10.

A certain *dvija* [*cātaka*-bird or : a Brāhmaṇa] remembering the *kṛṣṇa-megha* [dark cloud or : Kṛṣṇa] that grants *amṛta* [water or : immortality] cares not to look at the tank and the sea [imprisoning home and ocean of worldly ilfe] when afflicted with thirst [of worldly life]. (A. A. R.).

2549

अमृतस्य प्रवाहैः किं कायक्षालनसंभवैः ।
चिरान्मित्रपरिष्वङ्गो योऽसौ मूल्यविवर्जितः ॥

(अ) P (Pts 2.57, PtsK 2.61).

(आ) IS 534.

(*b*) °नसङ्गतैः PtsK.

What use do I have of streams of nectar in which I could wash my (whole) body? The embrace of a friend whom I have not seen for a long time, is priceless for me.

2550

अमृतस्येव कुण्डानि सुखानामिव राशयः ।
रतेरिव निधानानि योषितः केन निर्मिताः ॥

(अ) Vet 14.8(Hu[2] 14.6), Śts 172.6-7, MK (MK [GOS] 204, MK [S] 165, MK [P] 128, MK [G] 120, MK [K] 611), Ambaḍacaritra 33.

(आ) ŚP 3088, VS 1450, SR 251.5 (a. VS), SSB 57.7, RJ 629, SRK 270.3 (a. ŚP), IS 535, Subh 225.

(*a*) °स्यैं व or °स्येवै or °स्य तु Vet (var.), Ambaḍa.

(*b*) मुधैवामरिकाणि हि Ambaḍa ; रत्नानामिव [सु°] ŚP, SR, SSB, SRK.; एव प्रघनेयं Ambaḍa.; सागरः[रा°] Vet (var.); खानयः [रा°] Śts (but P in Śts as above); स्थानयः [रा°] Śts (var.).

(*c*) संसारे च [र°] Vet (var.); निधनानि or निवद्धानि or निधानि Vet (var.) [last two *contra metrum*]; विधानानि Śts (var.).

(*d*) प्रमदा [ यो° ] Ambaḍa. ; निर्मिताः केन जोषितः Vet (var.), ŚP, SR, SSB; योषिता

Śts (var.) ; तेन [ के° ] Vet (var.) ; निमिता Vet Hu² ; निर्न्निता Śts (var.); निर्मित: IS ; निर्मिता Ambaḍa.

Who has created women: those jars of nectar; those mountains of happiness; those treasures of enjoyment ?

2551

अमृतस्येव तृप्येत अपमानस्य योगवित् ।
विषवच्च जुगुप्सेत संमानस्य सदा द्विज: ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19.341.

(आ) PAn 37.15, PWW 873.

(*a*) अमृतेनैव PdP (var.).

(*b*) अपमानेन PdP (var.).

(*c*) जुगुप्स्येत PAn.

(*d*) संमानाद्धि PdP (var.); समानस्य PWW.

A twice-born [Brāhmaṇa] knowing *yoga* should welcome insult from others as if it were nectar; he should always shun rewards as if it were poison. (A. A. R.).

2552

अमृतस्येव संतृप्येद् अवमानस्य वै द्विज: ।
सुखं ह्यवमत: शेते योऽवमन्ता स नश्यति ॥

(अ) MBh (MBh [Bh] 12. 288. 26, MBh [R] 12.299.26, MBh [C] 12.11017). (Cf. संमानाद्ब्राह्मण:).

(आ) IS 536.

(*a*) अमृतस्यैव MBh (var.) ; संपश्येद् [सं°] MBh (var.).

(*ab*) अमृ° अव° tr. MBh (var.).

(*b*) वै बुध: or पण्डित: [वै द्वि°] MBh (var.).

(*c*) अमवत: or अवमित: MBh (var.).

(*d*) योवसंता MBh (var.).

The Brāhmaṇa should always welcome [be pleased with] insult, as he would welcome nectar; the person insulted sleeps happily (his conscience being clear); he who insults comes to grief.

2553*

अमृतांशो: किरणेभ्यो-
ऽजायत वृद्धिर्महोदधेरुदरे ।
कथयन्ति हारमणयो
हृदि तापमुष: स्पृशन्तोऽपि ॥

(आ) JS 98.3 (a. Vallabhadeva).

Āryā metre.

The pearls of the necklace when merely touched remove the heat [the torment] of the heart—they say that the bloating of the belly [the agitation of the waves] of the ocean came about by the nectar-rayed one [the moon]. (A. A. R.).

2554*

अमृतात्मनि पद्मानां द्वेष्टरि स्निग्धतारके ।
मुखेन्दौ तव सत्यस्मिन् अपरेण किमिन्दुना ॥

(अ) KāD 2.159.

What need is there for the other moon when there is the moon of your face, which contains nectar, rivals the lotus, and is also *snigdha-tāraka* [friendly to stars or: with charming pupils] ? (A. A. R.).

2555*

अमृतादमृतं न तावकाद्
अपरं यत् त्रिपुरारिरादरात् ।
अवलम्ब्य शिर:स्थलेन तद्
धृतहालाहाल एष जीवति ॥

(आ) PdT 38.

(*c*) शिरस्थलेन PdT

Viyoginī metre.

Lord Śiva though bearing the *halāhala* poison lives by holding on affectionately to the *amṛta* [the Gaṅgā water] on his head; and not because of the nectar of yours, [O moon]! (A. A. R.).

2556*

अमृताध्मातजीमूत- स्निग्धसंहननस्य ते ।
परिष्वङ्गाय वात्सल्याद् अयमुत्कण्ठते जनः ॥

(अ) Uttara 6.21 (Cf. Mahāvīra 2.46).

(*b*) °संहत° Uttara (var.).

(*c*) परिष्वङ्गस्य Uttara (var.).

Through affection, I am eagerly longing to embrace your body[1], which is smooth and sleek like a cloud filled with water. (C.N. Joshi's translation).

1. of the boy.

अमृतापायिनां नृणां see No. 2557.

2557

अमृताप्यायिनां नृणां संतोषो नैव जायते ।
गावस्तृणमिवारण्ये प्रार्थयन्ति नवं नवम् ॥

(अ) Śiva-purāṇa in *Verzeichniss der Oxforder Handschriften* by Th. Aufrecht 75*b*, 7.8. Cf. न स्त्रीणामप्रियः कश्चित्.

(आ) IS 537, Pr 363.

(*a*) अमृतापायिनां Aufrecht's correction.

Men who sip nectar [or : listen to beautiful oration] are never satisfied ; similarly as cows in the forest are seeking new grass, so they always long for new nectar.

2558

अमृतायतामिति वदेत्
पीते भुक्ते क्षुते च शतं जीव ।
छोटिकया सह जृम्भा-
समये स्यातां चिरायुरानन्दौ ॥

(आ) SMH 6.29.

(*b*) च om. SMH (var.) (*contra metrum*).

Āryā-gīti metre.

One should say after taking food or drink, "may this become nectar," and say after a sneeze "may you live a hundred years." Long life and happiness are assured when one snaps the thumb and fore-finger at the time of a yawn. (A. A. R.).

2559

अमृता विगतप्राणा सान्तः शल्याकृतव्रणा ।
अबद्धा निश्चलेवास्ते कूटसंस्थे मृगे मृगी ॥

(आ) VS 647.

When her mate is caught in a trap, the doe is deprived of life though not dead, with a dart in her heart though not wounded, and remains quiet though not bound with ropes. (A. A. R.).

अमृतेनैव तृप्येत see No. 2551.

2560*

अमृतोत्प्रेक्षणे चारुर् अशेषजनसज्जनः ।
कविर्गरुडवन्मान्य इन्द्रवज्रादिवृत्तकृत् ॥

(आ) ŚP 170 (a. Śārṅgadhara), SR 32.10, SSB 52.10 (a. Śārṅgadhara).

(*a*) रागं [चा°] SR, SSB.

(*b*) कुर्वन्त्युरगवज्जनाः SR, SSB.

(*c*) °मान्यम् SR, SSB.

A poet, like Garuḍa [the king of birds], should be honoured, as he is efficient in the vision of *amṛta* [immortality or : nactar], good to all people (except the snakes the followers of Śeṣa, the king of snakes) and who composes fine poems in metres like Indravajrā (whose exploits are like those of Indra's mighty weapon). (A. A. R.).

2561*

अमृतोन्मथितैः सुवर्णचूर्णैर्
मृदमुत्पाद्य निधाय नाभिचक्रे ।
अकरोन्नवरोमराजियष्ट्या
कुचकुम्भौ कुसुमेषुकुम्भकारः ॥

(आ) PV 212.

Aupacchandasika metre.

The potter of Cupid [the flower-arrowed god] has fashioned the two pots of damsel's bosom, having produced clay with the golden dust churned out of nectar and placing the same in the wheel of her navel and with the aid of potter's stick in the form of the line of hair. (A. A. R.).

2562*

अमेध्यपूर्णे कृमिजालसंकुले
स्वभावदुर्गन्धिनि शौचवर्जिते ।
कलेवरे मूत्रपुरीषभाजने
रमन्ति मूढा विरमन्ति पण्डिताः ॥

(अ) Vet 17.6 (Hu[1] 17.6), BhŚ 375 (doubtful).

(*a*) अमेध्यपूर्ण...°कुलं Hu[1]; अमेध्यपूर्णं क्रिमिजन्तुसकुलं BhŚ; °जन्तुलंकुल Vet (var.).

(*b*) दुर्गन्वमशौचमध्रुवं Hu[1]; दुर्गन्धमशौचमार्दवं (°न्धि°; °मार्दवे or पुंस्कले or संमते; °गन्धि प्रयेपिवाध्रुवे) Vet (var.); दुर्गन्धमशौचमध्रुवम् BhŚ.

(*c*) कलवरं...°भाजनं Hu[1]; मुत्र° or तत्र° [मू°] Vet (var.).

(*d*) रमन्ते or विचलन्ति [वि°] BhŚ (var.); रमेत BhŚ; मूढो न रमेत BhŚ.

Vaṁśastha metre.

In the human body filled with feces, crowded with worms of naturally unpleasant odour, devoid of cleanliness and the receptacle of urine and all kinds of dirt, the fools revel and the wise abstain (attaching no value). (A. A. R.).

2563

अमेयो मितलोकस्त्वम् अनर्थी प्रार्थनावहः ।
अजितो जिष्णुरत्यन्तम् अव्यक्तो व्यक्तकारणम् ॥

(अ) Ragh 10.18. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 154).

Thyself immeasurable, yet Thou measurest the worlds ; desireless, yet Thou grantest all desires ; unconquered, yet Thou art victorious (over all) ; and imperceptible, yet Thou art the cause of the manifested world. (M.R. Kale's translation).

2564

अमोघक्रोधहर्षस्य स्वयं कृत्यान्ववेक्षिणः ।
आत्मप्रत्ययकोशस्य वसुधेयं वसुंधरा ॥

(अ) MBh (MBh [Bh] 5. 38. 23, MBh [R] 5.37.26, MBh [C] 5. 1423). Cf. हर्षक्रोधौ यतौ यस्य.

(आ) IS 538.

(*a*) अपेत° [अमोघ°] MBh (var.).

(*b*) कृत्वान्ववेक्षिणः (कृत्या°; °क्षतः) or कृत्वान्यवेक्षितः (°क्षतः or °क्षिणः) or कृत्यानुवेक्षिणः MBh (var.).

(*d*) स्वाधीनेयं [वसुधेयं] MBh (var.); वसुदैव ; MBh (var.).

He[1] whose anger and joy are productive of consequences, he[1] who looketh over personally what should be done, he[1] who hath his treasury under his own control, bringeth the whole earth under subjection to himself. (P.C. Roy's translation).

1. The king.

2565

अमोघा वासरे विद्युद् अमोघं निशि गर्जितम् ।
अमोघा मुनीनां वाणी अमोघं देवदर्शनम् ॥

(अ) VCvarV V *ad* 0,25 (p. 345), MK(K) 533.

(आ) SPR 1391.29.

(*c*) अमोघं VCvarV (var.) ; सजनाः [मु°] VCvarV (var.), SPR.

Never in vain is lightning during the day and so is thunder during the night ;

infallible are the words of sages and fruitful ever is the sight of gods. (A.A.R.).

2566

अमौक्तिकमसौवर्णं ब्राह्मणानां विभूषणम् ।
देवतानां पितॄणां च भागो येन प्रदीयते ॥

(अ) Mṛcch 10.18.

(आ) IS 539.

The precious cord that Brāhmaṇa-s hold/is unadorned with pearls and gold; /yet, girt therewith, they sacrifice/to gods above and fathers old. (A.W. Ryder's translation).

2567*

अम्बरं विनयतः प्रियपाणेर्
योषितश्च करयोः कलहस्य ।
वारणामिव विधातुमभीक्ष्णं
कक्ष्यया च वलयैश्च शिशिञ्जे ॥

(अ) Śiś 10.62.

(आ) Skm (Skm [B] 1123, Skm [POS] 2.130.3) (a. Māgha), VS 2094 (a. Māgha), SR 317. 23(a. Śiś.), SSB 173. 23 (a. Māgha).

(*b*) योषितश्चकोरयोः Skm.

(*d*) कक्षया Skm.

Svāgatā metre.

When an attempt was made to move the sweetheart's dress, there was a clash between the lover's hand and hers, to prevent which there arose the shout of intervention of neutrals in the form of continuous jingles of her bracelets and girdle. (A. A. R.).

2568*

अम्बरं स्तिमितमम्बुधारया
व्यक्त एष परितः पयोधरः ।
प्रावृषा किमपि लज्जमानया
मीलिते रविविधूविलोचने ॥

(आ) PV 627 (a. Viśvanātha), SuSS 352[1].

1. as quoted in PV.

Rathoddhatā metre.

The garment of the sky was wetted by streams of rain, hence the clouds of her bosom were clearly seen. By this the damsel of the rainy season, somewhat bashful closed her eyes in the form of the sun and the moon. (A. A. R.).

2569*

अम्बरमनूरुलङ्घ्यं
वसुंधरा सापि वामनैकपदा ।
अब्धिरपि पोतलङ्घ्यः
सतां मनः केन तुल्यं स्यात् ॥

(आ) SR 48.150, SSB 306.154, SRK 21.98 (a. Sphuṭaśloka), IS 7671.

Āryā metre.

The vast sky is crossed by the thighless Aruna, [the charioteer of the sun without legs]; the broad earth was measured by a single step of the dwarf Vāmana, the incarnation of Viṣṇu; the boundless sea too is crossed by ships. How then are we to find a comparison for the greatness of the mind of the good people? (as the great objects of comparison are inadequate). (A. A. R.).

2570*

अम्बरमपनय मुग्धे
व्रजतु विकाशं दिगम्बरता ।
हारावलिसुरतटिनी
नखशशिमण्डलस्य कुचशम्भोः ॥

(आ) Vidy 488.

Āryā-upagīti metre (irregular in *d*; last syllable considered as short).

Shy one, remove the upper garment of the sky, so that the state of *digambara* [the disrobed state or : the state of Lord Śiva clad by directions] may be clear, having only the pearl necklace of the

divine Gaṅgā, and the nail-marks in the form of the crescent moon in your bosom in the form of the Lord Śiva. (A. A. R.).

2571*

अम्बरमम्बुनि पन्नमरातिः
पीतमहीनगणस्य ददाह ।
यस्य वधूस्तनयं गृहमब्जा
पातु स वो हरलोचनवह्निः ॥

(आ) ŚP 528, SuM Appendix III 8, SR 189.58 (a. ŚP), SSB 539 69.

Dodhaka metre.

May that Kṛṣṇa protect you all, whose cloth is yellow and abode in the waters and whose vehicle is Garuḍa, the enemy of the lord of serpents, who has the ocean-born Lakṣmī for his wife and whose son [Cupid] was burnt by the fire, emanating from the eye of Lord Śiva. (A. A. R.).

2572*

अम्बरमेव रमण्यै
यामिन्यै वासरः प्रेयान् ।
अधिकं ददौ निजाङ्काद्
अथ संकुचितः स्वयं तस्थौ ॥

(आ) PV 650 (a. Bhānukara), Sabhyālaṁkaraṇa by Govindajit (MS No. 417, Bhandarkar Report 1184-87) 601, Subhaṣitasārasamuccaya (MS No. 105666-13c 7 of the Royal Asiatic Society of Bengal) 424[1], Pad 79.12 (a. Bhānukara), SR 345.9, SSB 222.12.

(*c*) दधौ PV (MS); निजाङ्गाद् Pad, SR, SSB.

(*d*) सङ्कुचितः PV.

1. both as quoted in PV.

Ārya-upagīti metre.

(In winter) the lover, in the form of the day gave up more of his cloth of the sky to his beloved, the night, and consequently, himself remained with body contracted (shivering with cold). (A. A. R ).

2573*

अम्बरविपिनमिदानीं
तिमिरवराहोऽवगाहते जलधेः ।
रोमसु यदस्य लग्नास्
तारकजलबिन्दवो भान्ति ॥

(आ) Pad 69. 6 (a. Gaṇapati), SR 297. 5, SSB 140.7, RJ 1065, RJ 1065 (a. Gaṇapati), SG 35.5 (a. Gaṇa), SuSS 186.

Āryā metre.

The boar of darkness now plunges into the forest of the sky over the sea and consequently the bubbles of water clinging in profusion to his bristles shine in the form of the (twinkling) stars. (A. A. R.).

2574*

अम्बरान्तमवलम्बितुकामम्
अन्ध्यया समभिवीक्ष्य तु कामम् ।
अन्धकारमथ गम्य तनूनं
लज्जयेव निरगम्यत नूनम् ॥

(आ) PV 561 (a. Dāmodra), SuSS 149[1], cf. Kav. p. 43.

(*ab*) °मं । मन्ध्य°, suggested reading °मम् । अन्ध्य°

1. As quoted in PV.

Svāgatā metre.

Observing that the lover darkness was desiring to hold [lift] her dress in the form of the sky, the damsel-twilight getting contracted surely went away as if out of shame ! (A. A. R.).

2575*

अम्बरेऽम्बुभरलम्बिपयोदे
मत्तबर्हिरुचिरेऽद्रिनितम्बे ।
पुष्पधामनि कदम्बकदम्बे
का गतिः पथिक कालविलम्बे ॥

(अ) Suvṛ *ad* 2.15.

Svāgatā metre.

O traveller ! What a pitiful condition (of yours) must be as you have to wait at this time, when the sky (is overcast) with clouds heavy with the weight of water (in them), when the slopes of mountains are beautiful with intoxicated peacocks, and when the groves of *kadamba*-trees become the store-house of flowers.[1] (Dr. Sūryakānta's translation).

1. Quoted as an example of an imperfect *svāgata*-verse.

2576*

अम्ब श्राम्यसि तिष्ठ गोरसमहं मथ्नामि मन्थानकं
प्रालम्ब्य स्थितमीश्वरं सरभसं दीनाननो वासुकिः ।
सासूयं कमलालया सुरगणः सानन्दमुद्यद्भयं
राहुः प्रैक्षत यं स वोऽस्तु शिवदो गोपालबालो हरिः ॥

(आ) SR 24.165, SSB 40.82.

Śārdūlavikrīḍita metre.

"Mother, you are tired, take rest, I shall churn the curds"! So said the boy Kṛṣṇa, holding the churning rod. This scene was seen by Vāsuki with his face pale ; jealous was the goddess Lakṣmī ; full of joy were the gods. Rāhu, the demon, saw this with rising fear. May this lord Viṣṇu grant protection to you all. (A. A. R.).

अम्ब श्वश्रु यदि त्वया see मातर्गेहिनि यद्ययं.

2577*

अम्बा कुप्यति तात मूर्ध्नि विधृता गङ्गेयमुत्सृज्यतां
विद्वन् षण्मुख का गतिर्मम चिरं मूर्ध्नि स्थिताया वद ।
कोपावेशवशादशेषवदनैः प्रत्युत्तरं दत्तवान्
अम्भोधिर्जलधिः पयोधिरुदधिर्वारां निधिर्वारिधिः ॥

(अ) KR 6.142.4.

(आ) SR 183.63, SSB 527.3, SRK 146.15 (a. Sphuṭaśloka), IS 7672, Sama 1 अ 55.

(*a*) निहिता [°वि] KR, Sama,

(*b*) गतिस्त्वह भवेत्तस्याः स्थिराया श्चिरम् Sama ; गतिवद चिरदस्या स्थितायाः इह KR.

(*c*) कोपारोपकरालशेष° Sama; रोषोत्कर्षव° KR.

(*d*) पाथोधि° SR, SSB.

Śārdūlavikrīḍita metre.

"Father, mother is angry, let the lady Gaṅgā, held on your head be given up." "Wise boy, six-faced Kumāra, what am I to do ? Who will be her refuge, having stayed so long on my head ?" Under the influence of anger Kumāra gave the reply with all his six mouths—the sea, the reservoir of waters, the *jaladhi, payodhi, udadhi, vārāṁ nidhi, vāridhi*. (A. A. R.).

अम्बा कुप्यति न मया see No. 2578.

2578*

अम्बा तुष्यति न मया
न स्नुषया सापि नाम्बया न मया ।
अहमपि न तया न तया
वद राजन् कस्य दोषोऽयम् ॥

(अ) BhPr 309(the poet, i.e., Kālidāsa said), PrC 103, Purātana-Prabandha-Saṁgraha (SJS 2) 371, KR 6.137.2.

(आ) Sar 4.194, ŚP 411, VS 3185 (a. Bhaṭṭakapardina), Skm (Skm[B] 2231, Skm [POS]5.47.1), SRHt 229.16(a. Śṛṅgāraprakāśa), SSSN 172.13, SH 888; 84*, SuM 7.19, SSS 24, SRK 57.18 (a. ŚP), SR 66.34 (a. VS), SSB 333.35 (a. Bhaṭṭakapardin), IS 540, Subh 74.

(*a*) अंबा Purā.; कुप्यति BhPr, SRHt, SSSN.

(*b*) श्नुषया [स्नु°] Subh; सापि न मया न तया VS (var.) ; साम्बया [ना°] SuM, SSSN ; पिताम्बया [सा° ना°] Subh; मत SSS (MS).

(*d*) दोषोस्ति VS.

Ārya metre.

(My) mother is not pleased with me nor with (her) daughter-in-law ; and she[1] neither with (my) mother, nor with me, and I neither with one, nor with other. Say, O King, whose fault (is) this ?[2] (L.H. Gray's translation).

1. i. e. the daughter-in-law.
2. fault of poverty.

2579*

अम्बामथार्घजलपात्रभृतं निरीक्ष्य
दूरादपासरदसौ जनता विहस्ता ।
पूर्णादिवान्धतमसानि तुषारकान्तेर्
आर्यात् पृथग्जनशतानि हि संभ्रमन्ति ।।

(आ) ŚIS 18.613.

(b) अयासरद् ŚIS (var.).

(c) तुसार° ŚIS (var.).

(d) आर्यान्पृथक् ŚIS (var.); °सतानि ŚIS (var.).

Vasantatilakā metre.

Observing from far off the mother holding the vessel containing water for worship, the crowd melted away in bewilderment ; as blinding darkness does at the sight of the full moon. Indeed, when a noble person is in the field, hundreds of others get confused. (A. A. R.).

2580*

अम्बायाश्च पितुश्च सद्गुणगणो यस्मिन्नभिव्यज्यते
तस्मिन् स्वप्रतिबिम्बितेव निखिला सैवाकृतिः सा द्युतिः ।
सा वाणि विनयः स एव सहजः पुण्यानुभावः स च
श्लाघायाः सदनं सुखस्य वसतिस्तेनैव पुत्री पिता ।।

(आ) JS 425.8.

(c) विनयस्स JS; पुण्यानुभावस्स JS.

Śārdūlavikrīḍita metre.

Only then is a father proudly possessed of a son, when the numerous good qualities of both the parents are clearly reflected in him and in whom the father's appearance and lustre are clearly imaged (as in a mirror) and has the same kind of speech, good behaviour and inborn pleasing dignity and who is the abode of praise and the residence of his happiness. (A. A R.).

2581*

अम्बा येन सरस्वती सुतवती तस्यार्पयन्ती रसान्
नानाचाटुमुखी स दुर्लडितवान् खेलाभिरुच्छृङ्खलः ।
जिह्वादुर्व्यसनैरुपद्रवरुजः कुर्वन्ति ये दुःसुताम्
तान् दृष्ट्वार्थमितस्ततो निखनति स्वं निःस्वमातन्वती ।।

(आ) SkV 1717 (a. Vallaṇa).

(b) सदर्ल° [स दुर्ल°] SkV (var.).

(d) दृष्ट्वाध्वमित°.

Śārdūlavikrīḍita metre.

He through whom the goddess of speech became a mother and to whom with all sorts of flattering words in her mouth, she gave the sentiments [became] spoiled and undisciplined in his frolics. Observing the pains of penury which bad sons bring about by the vices of their tongues, she (*viz.* speech) now buries her wealth [or : meaning] from him in this and that (hiding place), leaving him destitute. (D.H.H. Ingalls's translation).

2582*

अम्बा शेतेऽत्र वृद्धा परिणतवयसामग्रणीरत्र तातो
निःशेषागारकर्मश्रमशिथिलतनुः कुम्भदासी तथेह ।
अस्मिन् पापाहमेका कतिपयदिवसप्रोषितप्राणनाथा
पान्थायेत्थं युवत्या कथितमभिमतं व्याहृतिव्याजपूर्वम् ।।

(आ) SkV 812, Kav 505, Prasanna 150*a*, VS 2247 (a. Rudraṭa), JS 302.12 (a. Rudra ), Skm ( Skm [B] 548, Skm [POS] 2. 15. 3 ( a. Bhaṭṭa ), AB 539, Dhv *ad* 2.46(p. 183), Rasagaṅgā. 349. 2-5, Cits 161. 4-8, Jaina-subhāṣita (MS BORI 1495 of 1887-91) 227.1. (Cf. Hāla 7.67).

(a) °णीरेष JS (var.).

(*b*) °तनुर् गर्भदासी तथाऽत्र Skm ; तथाहम् [तथेह] VS; कथाऽत्र [त°] JS, Dhv, Rasagaṅgā., Cits.

(*c*) निकेते[°हमेका]VS(but C in VS as above).

(*d*) तरुण्या[युवत्या]VS, JS, Dhv, Rasagaṅgā., Cits; °वसथव्या° [°मथि°] VS; °वसरव्या° °मथि°VS (var.), JS, Dhv, Rasagaṅgā; व्याकृति AB.

Sragdharā metre.

"That's where my aged mother sleeps, and there/sleeps daddy, the oldest man you've ever met./ Here sleeps the slave-girl worn out from her chores,/and here sleep I, who must be guilty/to deserve these few days/absence of my lord." By ruse of statements such as these the youthful wife/informed the traveller of her intent. (D.H.H. Ingalls's translation).

2583*

अम्बुजमम्बुनि जातं
नहि दृष्टं जातमम्बुजादम्बु ।
अधुना तद्विपरीतं
चरणसरोजाद्विनिर्गता गङ्गा ॥

(आ) SR 363.8, SSB 252.9, SRK 106.1 (a. Sphuṭaśloka).

Āryā-gīti metre.

A lotus springs from water (it is well known), but nowhere is seen water springing from a lotus. Now indeed the very opposite is seen for the Gaṅgā has sprung from the foot-lotus of Viṣṇu. (A. A. R.).

2584*

अम्बुजमम्बुनि मग्नं
त्रासादाकाशमाश्रितश्चन्द्रः ।
सम्प्रति कः परिपन्थी
यं प्रति कोपारुणं वदनम् ॥

(आ) SR 262.171, SSB 77.12.

Āryā metre.

(Ashamed) the lotus has disappeared under water, the moon has sought refuge, out of fear, in the sky. Who (my dear), is your rival now (in beauty) that your face is all red with anger? (A. A. R.).

2585*

अम्बुदः कृतपदो नभस्तले
तोयपूरपरिपूरितोदधिः ।
गोष्पदस्य भरणेऽप्यशक्तिमान्
इत्यसत्यमभिधीयते कथम् ॥

(आ) VS 833 (a. Maharṣi).

Rathoddhatā metre.

The cloud is situated (far away) in the sky and yet the ocean is completely filled with water. How then is this untrue statement made that it is not capable of filling this place (small) like the impression of a cow's hoof? (A. A. R.).

2586*

अम्बुधेरुदगमद्विधुभङ्ग्या
नूनमौर्वशिखिभास्मनपिण्डः ।
यत्किलास्य घटते नहि तृप्तिः
खण्डिताजनदृगम्बुसरिद्भिः ॥

(अ) Maṅkhaka's Śrīkaṇṭhacarita (KM 3) 11.58.

(आ) JS 1124 (a. Maṅkha).

Svāgatā metre.

Surely, a ball of ashes of the submarine fire rose from the ocean (and settled in the sky) under the guise of the moon. Hence it is but meet that he is never satisfied with the streams of tears shed by the women disappointed in their lovers. (A. A. R.).

2587*

अम्बेयं नेयमम्बा नहि खरकपिशं श्मश्रु तस्या मुखार्धे
तातोऽयं नैष तातः स्तनमुरसि पितुर्दृष्टवान्नाहमत्र ।
केयं कोऽयं किमेतद्युवतिरथ पुमान् वस्तु किं स्यात् तृतीयं
शंभोः संवीक्ष्य रूपादपसरति गुहः शङ्कितः पातु युष्मान् ॥

(आ) SkV 90, Prasanna 23*b* (a. Rājaśekhara) *ba*/*cd*, SK. 6.1.

(*b*) पितुर्नैव दृष्टं कदाचित् [पितु°] Prasanna.

(*c*) केयं [कोऽयं] Prasanna; किं वा Prasanna.

(*d*) रूपं संवीक्ष्य पित्रोर् Prasanna.

Sragdharā metre.

"This is Ma. But no, it can't be Ma ; /she never had a rough red beard on half her face./ This is Da. But no, it can't be Da;/I never saw a breast on Father's chest./Who is this, then ; who this ? What is it : a man or woman ?/Or can it be still something else ?" /With such doubts Guha, having seen the form of Śambhu,/starts back, and may he so protect you. (D. H. H. Ingalls's translation).

2588*

अम्भ: कर्दमतामुपैति सहसा पङ्कद्रव: पांशुतां
पांशुर्वारणकर्णतालपवनैर् दिक्प्रान्तनीहारताम् ।
निम्नत्वं गिरय: समं विषमतां शून्यं जनस्थानकं
निर्याते त्वयि राज्यपाल भवति त्यक्तस्वभावं जगत् ॥

(आ) SkV 1428 (a. Mahodadhi), Skm (Skm [B] 1530, Skm [POS] 3. 32. 5) (a. Mahodadhi), SR 121.160, SSB 422.47, Kav. p. 68.

(*a*) पङ्क: पुन: पांसुतां SR, SSB.

(*b*) रेणुर्वा° SR, SSB; °युगलैर्दि° SR, SSB.

(*c*) जनस्थानतां Skm; जनाकीर्णतां SR, SSB.

(*d*) रामचन्द्रनृपते [रा° भ°] SR, SSB; त्यक्त-स्वरूपं SR, SSB.

Śārdūlavikrīḍita metre.

Water turns to mud and mud turns to dust,/the dust, whipped up by flapping of the ears of elephants,/becomes a mist on the horizon. Mountains bow down low/and plains are turned to hills ; cities grow deserted./ Oh Rājyapāla, protector of the kingdom,/when you march forth earth turns again her nature. (D.H.H. Ingalls's translation).

2589**

अम्भ: कुम्भाम्भोरुह-
चामरभृङ्गारहेमरूप्याणि ।
फलताम्बूलवराम्बर-
मदिरामीनाज्यभोज्यानि ॥

(आ) ŚP 2564.

Āryā metre.

Jars filled with water, lotuses, chowries, flower-vases, gold, silver, fruit, betel leaves, good clothes, wine, fish, ghee, and such things as are edible (if these are seen at the time of starting on a journey denote good luck). (A. A. R.).

2590*

अम्भ:संभृतिमन्थराम्बुदरवै: शालूरगर्जाभर-
प्रारब्धप्रियविप्रयुक्तयुवतीजीवग्रहे भीषणा: ।
विद्युद्दन्तुरितान्धकारपटला गाम्भीर्यबद्धारव-
स्थैर्योन्मूलनशक्तय: कथममी निर्यान्ति वर्षानिशा: ॥

(आ) Skm (Skm [B] 1304, Skm [POS] 2. 166.4) (a. Mādhava).

(*a*) संवृत° [संभृति°] Skm (var.).

(*d*) निर्यान्तु Skm (var.).

Śārdūlavikrīḍita metre.

How will these rainy nights pass away, nights capable of undermining the courage of even the bravest, with the thunder of clouds that move slowly in the sky due to the fullness of water, and rendered frightful by the deafening croaking of frogs, capable of depriving young ladies, separated from their lovers, of their lives, and in which the blinding mass of darkness is pierced now and then by streaks of lightning ? (A. A. R.).

2591

अम्भस: परिमाणेन उन्नतं कमलं भवेत् ।
स्वस्वामिना बलवता भृत्यो भवति गर्वित: ॥

(अ) GP 1.115.70 (Cr 1179).

(आ) PWW 971.

According to the social status of the master the servant is honoured ; according to the level of the water in the water-pool in which the lotus grows, its flower shines.

2592**

अम्भसः प्रसृतीरष्टौ रवावनुदिते पिबेत् ।
वातपित्तकफान् हत्वा जीवेद्वर्षशतं सुखी ॥

(आ) ŚP 3047.

If a person drinks eight handfuls of water before sun-rise, he will be free of complaints resulting from the excess of wind (rhematism), bile (biliousness) and phlegm (respiratory disorders), and live for a full span of a hundred years. (A. A. R.).

2593

अम्भसा भिद्यते सेतुस् तथा मन्त्रोऽप्यरक्षितः ।
पैशुन्याद् भिद्यते स्नेहो वाग्भिर्भिद्येत कातरः ॥

(अ) P (PT 1.50, PTem 1.43, PS 1.44, PN 2.32, PP 1.76, Pts 1.102, PtsK 1.115, PRE 1.51), H (HJ 2.88, HS *ad* 2.84, HH 54.1-2), (cf. KSS 10.60.54). Cf. Ru 34 and ZDMG 61.305. Cf. जलेन भज्यते सेतुः (Vol. VIII).

(आ) SRHt 105.5 (a. P), SSSN 115.5, SR 164.502 (a. P), SSB 496.502, IS 541, VP 9.9.

(इ) Old Arabic 1.36.

(*a*) अभेद्यो [अ°] PS (var.); शैलस् [से°] IS.

(*b*) मन्त्रोस्य° PTem (var.); मंत्रोपरक्षितः PN; ऽह्य° PS (var.).

(*c*) सिहो [स्ने°] PS (var.).

(*d*) वाचा भि° Pts, SR, SSB; भिद्यत PN; भिद्यते PtsK; भेद्यो हि [भि°] H; वाङ्मात्रेणापि IS.

Water undermines the dikes ;/ love dissolves when malice strikes ; / secrets melt when babblings start ; / simple words melt dastard hearts. (A. W. Ryder's translation).

2594

अम्भसा शममायाति मुष्टिमेयशिखः शिखी ।
प्रवृद्धोऽधःस्थितैः पश्चात् संतप्तैरेव दृश्यते ॥

(अ) Bhar (Bhār [KM], 1169, Bhar [Bh] 1181).

(*c*) प्रवृद्धैधाः Bhar (Bh) (but ग as above).

A fire whose flames can be measured with the fist can be easily extinguished with water ; but when it blazes forth, those who have neglected to extinguish it, see it [ realize its presence ] only when they are scorched by its heat. (M. S. Bhandare's translation).

2595*

अम्भसि तरणिसुतायाः
स्तम्भिततरणिः स देवकीसूनुः ।
आतरविरहितगोप्याः
कातरमुखमीक्षते स्मेरः ॥

(आ) PG 272 (a. Sūryadāsa).

(*c*) आतुरविरहितगोपी PG (var.).

Āryā metre.

The son of Devakī [Kṛṣṇa] fixing the anchor of the boat in midstream of the Yamunā [the daughter of the sun-god], gazes smilingly at the face of the cowherdess, distressed by the want of boat fare. (A. A. R.).

2596**

अम्भस्तत्त्वं भूमितत्त्वं च वायोस्
तत्त्वं तेजस्तत्त्वमाकाशतत्त्वम् ।
पञ्चैतानि प्राणवायुं मिलित्वा
नाडीयुग्मे प्राणिनां संचरन्ति ॥

(आ) ŚP 2802.

Śālinī metre.

The essential element of the five things : water, earth, air, fire and ether [*ākāśa*], combining with the life-breath, courses through the two principal arteries of human beings. (A. A. R.).

2597

अम्भांसि जलजन्तूनां दुर्गं दुर्गनिवासिनाम् ।
स्वभूमिः श्वापदादीनां राज्ञां सैन्यं परं बलम् ॥

(अ) H (HJ 1.207, HS 1.187, HM 1.191, HK 1.193, HP 1.153, HN 1.154, HH 34.10-11, HC 45.19-20 *v.l.*).

(आ) SR 163. 465, SSB 495. 465, IS 542, Sama 1 अ 42.

(*a*) अंभांसि HM; जलजन्तुनां HH.

(*c*) स्वभूमिश्च (°तिश्च) प° HS, HP (var.), HH; स्वभूपश्च प° HP.

(*d*) राज्ञायुक्तं [रा° सै°] HP; मन्त्री [सै°] HM, HH, Sama; मौन [सै°] HP (var.); बलं [परं] HP.

The chief strength of aquatic animals (are) the waters, of those dwelling in strongholds, a fortress; of beasts of prey and the like, their own ground; of kings, an army. (F. Johnson's translation).

अम्भाधि स्थलतां see No. 2605.

2598*

अम्भोजगर्भसुकुमारतनुस्तदासौ
कण्ठग्रहे प्रथमरागघने विलीय ।
सद्यः पतन्मदनमार्गणरन्ध्रमार्गैर्
मन्ये मम प्रियतमा हृदयं प्रविष्टा ॥

(अ) Ratnāvalī 4.2.

(आ) VS 1281 (a. Śrīharṣa).

(*b*) °ग्रहप्रसृमरा° VS; निलीय VS.

(*d*) नूनं [मन्ये] VS; हृदये VS.

Vasantatilakā metre.

My dearest one whose form is so tender as the interior of the lotus, melting away at that time when I embraced her neck closely on account of the first passion of love, entered into my heart through the paths of holes made by the falling arrows of Cupid I believe. (B.K. Bae's translation).

2599

अम्भोजपत्रायतलोचनानाम्
अम्भोधिदीर्घास्विह दीर्घिकासु ।
समागतानां कुटिलैरपाङ्गैर्
अनङ्गबाणैः प्रहता युवानः ॥

(अ) BhPr 278 (a. Kālidāsa).

Upajāti (Indravajrā and Upendravajrā).

Youths (are) smitten by the arrows of the Bodiless One[1] (which are) the glances aslant of (damsels with) eyes long (as) lotus-leaves here assembled in pools ocean long. (L.H. Gray's translation).

1. God of Love.

2600*

अम्भोजप्रकरोऽथ केतककुलं कुन्दोत्करः कैरव-
व्रातो मल्लिगणोऽथ चम्पकचयो जातीगणो वाथवा ।
नो चेदादरमातनोति पिक तत्खेदं वृथा मा कृथा
यस्मात् क्वापि कदापि कोऽपि भविता यस्त्वद्गुणं ज्ञास्यति ॥

(आ) Vidy 102, Ava 133, SR 225.145, SSB 615.36.

(*b*) जातीसमूहोऽथवा Ava, SR, SSB.

(*c*) ते [तत्] Vidy (var.), Ava, SR, SSB.

(*d*) °गुणान् SR; °गुणाञ् SSB.

Śārdūlavikrīḍita metre.

If clusters of lotuses, bunches of *ketaka*-flowers, heaps of *kunda*-

flowers, groups of lilies, mass of jasmine flowers, bunches of *campaka-s*, or *jātī*-flowers do not show appreciation of your merits, O cuckoo, do not become dispirited in vain; for somewhere, sometime, or someone will be found who will show due recognition of your merits. (A. A. R.).

2601*

अम्भोजाक्ष्याः पुरवनलताधाम्नि संकेतभाजश्
चेतोनाथे चिरयति भृशं मोहनिद्रां गतायाः।
स्वच्छं नाभिह्रदवलयितं कान्तरत्नांशुजालं
तोयभ्रान्त्या पिबति हरिणी विस्मयं च प्रयाति ।।

(आ) JS 259.13, ŚP 3615, SR 156.24, SSB 240.3, RJ 729.

(*b*) रमयति [चि°] JS (var.).

(*c*) नाभीह्र° ŚP, SR, SSB.

Mandākrāntā metre.

By the delay of the arrival of the beloved lover at the rendezvous in an arbour in the city-park, the lotus-faced damsel had fallen into a stupor of disappointment when a doe, mistaking the pure brilliance of her five gems to be water round the well of her navel attempts to drink and is also dismayed (in the absence of water). (A. A. R.).

2602

अम्भोजानि घनाघनव्यवहितोऽप्युल्लाघयत्यंशुमान्
दूरस्थोऽपि पयोधरोऽतिशिशिरस्पर्शं करोत्यातपम्।
शक्तिः काप्यपरिक्षतास्ति महतां स्वैरं दविष्ठान्यहो
यन्माहात्म्यवशेन यान्ति घटनां कार्याणि निर्यन्त्रणाम् ।।

(अ) RT (all editions) 4.365.

(आ) IS 543.

(*c*) °रीक्षितास्ति or °रीक्षतास्ति or °रिक्षितास्ति RT (var.).

(*d*) निर्यन्त्रणम् (°न्त्राणाम्) RT (var.).

Śārdūlavikrīḍita metre.

The sun, though hidden by dense clouds, comforts the lotus-flowers. The cloud, though far away, gives a loud of coolness to the sunshine. There is, certainly, some unimpaired power of the great by the force of which even the remotest tasks are freely carried out without hindrance. (M. A. Stein's translation).

2603

अम्भोजिनीवनविलासनिवासमेव
हंसस्य हन्ति नितरां कुपितो विधाता।
न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां
वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ।।

(अ) BhŚ 38.

(आ) ŚP 797(a. BhŚ), JS 74.2, SSSN 194.72, SR 221.15 (a. BhŚ), SSB 608.24 (a. BhŚ), SRK 183.2 (a. BhŚ), RJ 390, IS 544, Vidy 22, Any 54.26, SLPr 41.1-4.

(*a*) अंभोजनी° BhŚ (var.); नीवनाचदासविलस° SSSN; °ननिवासविवासमेव SLPr; °विलासविनोदमेव (°ससौख्यं) BhŚ (var.); °निवासविलासमेव BhŚ (var.); ŚP, JS, SSB, Vidy, Any, SSSN; °विलासनमेव हंत SR, BhŚ (var.); °विहारविलासमेव or °विलासविहासमेव (°लासिनिवस°) BhŚ (var.), IS (*Zweiter Nachtrag*).

(*b*) हन्त्यतितरां Any; हंतस्य [हं°] BhŚ (var.); हंतु BhŚ (var.), SR, SSSN; हन्त (°न्ति) BhŚ (var.); हन्तुमपरामपि तां वि° BhŚ (var.); सुतरां [नि°] BhŚ (var.); बलवान् कवितो [कु°] BhŚ (var.); (ऽ)पि धाता [वि°] BhŚ (var.).

(*c*) नैवास्य or नैतस्य or नन्वस्य or नान्यस्य or नो तस्य or नालस्य [न त्व°] BhŚ (var.); मिन्त्वस्य [न त्व°] Vidy; °भेदविधि (°द्धि) BhŚ (var.), SR, SSB, Any; °भेदविध° BhŚ (var.); प्रगल्भां or प्रसिद्धं or प्रदिग्धां or प्रशास्तां BhŚ(var.); समार्थ[प्र°] Vidy.

(*d*) वैदग्ध° or वैदोष्य° वैगंध्य° BhŚ (var.); अपहातुम् or अपहृंतुम् BhŚ (var.).

Vasantatilakā metre.

The capricious disposer of fate may destroy/the *haṁsa's* joy in lolling among lotus beds, / but never can he rob it of the fame of its skill / in effecting the separation of water from milk. (B.S. Miller's translation).

2604*

अम्भोदस्तनितं निशम्य करिणां बृंहेति रंहोयुतस्
सद्यस्त्यक्तमहीध्रकन्दरगृहः कौतूहली निर्गतः ।
एतस्मिन् क्षण एव चण्डमशनेराकर्ण्य शब्दं क्रुधा
तं प्रत्युत्पतति स्वगर्जितजितं धीरो मृगाणां पतिः ॥

(अ) JS 222.24.

Śārdūlavikrīḍita metre.

The lion (the king of beasts) hearing the thunder of clouds came out of his mountain cave in all eagerness thinking it was the trumpeting of elephants; just at that moment he heard a loud crash of thunder and furious at it the brave lion jumped high at it conquering it by his roar. (A. A. R).

2605*

अम्भोधिः स्थलतां स्थलं जलधितां धूलीलवः शैलतां
मेरुर्मृत्कणतां तृणं कुलिशतां वज्रं तृणक्लीबताम् ।
वह्निः शीतलतां हिमं दहनतामायाति यस्येच्छया
लीलादुर्ललिताद्भुतव्यसनिने दैवाय तस्मै नमः ॥

(अ) Cr 80 ( CR 8. 131, CPS 336. 14 ), BhPr 31.

(आ) ŚP 445, VS 3152 (a. Kṣemendra), PG 6, SR 94.118 (a. VS), JS 413.1 (a. Kṣemendra), SSB 379. 127 (a. Kṣemendra), SRK 72.25 (a. ŚP), IS 545.

(*a*) अम्भाधि IS; स्थलस्थलं CR (var.); स्थल SR, SSB; स्थलल [स्थलं] IS; धूलीचयं IS; भूलिलवः PG; शैलता CR (var.).

(*b*) मरु [मे°] CR (var.); शैलो [मे°] PG; मृत्कणता CR (var.); °कुणतां BhPr; तृणप्रयताम् [तृण°] CR (var.), SR, SSB, VS (var.), IS (*Zweiter Nachtrag*); तृणक्रीबताम् CR (var.); तृणक्षीणताम् PG; तृणप्रायताम् BhPr.

(*c*) वह्नि IS.

(*d*) लालादुल्ललीभूतव्यसनित दैवाय IS; हेलादुर्ललिताद्भुतव्यसनिने (°स्वेच्छदुर्लं° VS); तस्मै नमः कर्मणे [दै° त° न°] JS; देवाय CR (var.), CPS; कृष्णाय तस्मै (तुभ्यं) [दै° त°] PG.

Śārdūlavikrīḍita metre.

Honour to that god [Fate], addicted to wayward marvels in (his) sport, by whose will the ocean becometh dry land, dry land an ocean, a bit of dust a mountain, Meru an atom of earth, a blade of grass a thunderbolt, a thunderbolt a blade of grass, fire coldness, (and) winter fieriness. (L.H. Gray's translation of BhPr).

2606*

अम्भोधिक्षिप्तमुक्तारुचिहरिचरणोद्गीर्णगङ्गाम्बुतुल्यं
कालिन्दीफेनकान्तिस्फुरितफणधरोन्मुक्तनिर्मोकरोचिः ।
कर्णाटीकुन्तलान्तर्विगलितसुमनोदामरम्यं समन्ताच्
छ्रीखण्डालेपलक्ष्मीमुपनयति यशो यस्य खड्गप्रसूतम् ॥

(आ) Skm (Skm [B] 1612, Skm [POS] 3. 49.2) (a. Jalacandra).

Sragdharā metre.

His fame born of (the might of) his sword was akin to the water of the Gaṅgā springing from the feet of Lord Viṣṇu, possessing the hue of pearls fresh from the sea; it possessed the shine of the sloughs of serpents bright like the foam of the Yamunā; it was charming all round like the garland of flowers dropped from the tresses of the damsels of the *Karṇāṭaka* country; (having conquered all these regions) it now bears the beauty of the

paste of sandal-wood (by conquering the Kerala region). (A. A. R.).

2607*

अम्भोधीनां तमालप्रभवकिसलयश्यामवेलावनानाम्
आ पारेभ्यश्चतुर्णां चटुलतिमिकुलक्षोभितान्तर्जलानाम् ।
मालेवाम्लानपुष्पा तव नृपतिशतैरुह्यते या शिरोभिः
सा मय्येव स्खलन्ती कथयति विनयालंकृतं ते प्रभुत्वम् ।।

(अ) Mudr 3.24.

(*b*) °बहुलमिति [चटु°] Mudr (var.).

(*c*) °वाज्ञा सपु [°वाम्ला°] Mudr (var.); नव [तव] Mudr (var.).

(*d*) प्रथयन्ति कथमिति [कथ°] Mudr (var.).

Sragdharā metre.

Your command, which is borne on the head like a wreath of fresh flowers by hundreds of kings up to the shores of the four oceans, the groves on whose beach are dark with the leaves of *tamala* and whose waters are seething with the shoals of wallowing sea-monsters, faltering solely in my case, proclaims that your sovereignty is adorned with humility. (R.S. Walimbe's translation).

2608*

अम्भोधेरेव जाता: कति जगति न ते हन्त सन्तीह शङ्खा
यान् संगृह्य भ्रमन्ति प्रतिभवनममी भिक्षवो जीवनाय ।
एक: श्रीपाञ्चजन्यो हरिहरकमलक्रोडहंसायमानो
यस्याध्वानैरमानैरसुरवरवधूवर्गगर्भा गलन्ति ।।

(आ) Any 77.17.

Sragdharā metre.

How many conch-shells, alas ! are there not in this world born of the ocean, holding which these beggars wander from house to house for their livelihood ? But there is only one Pāñcajanya conch, which resembles a swan on the lotus bosom of Lord Viṣṇu, blowing incomparably on which results in the abortion of the foetus of the charming wives of the (dangerous) demons. (A. A. R.).

2609*

अम्भोधेर्जलयन्त्रमन्दिरपरिस्पन्देऽपि निद्राणयो:
श्रीनारायणयोर्घनं विघटयत्यूष्मा समालिङ्गनम् ।
किं चोत्तप्तवियत्कपालफलके कङ्कालशेषश्रियं
चन्द्रं मर्मरयन्ति पर्पटमिव क्रूरा रवेरंशव: ।।

(आ) SkV 214 (a. Nārāyaṇalacchi), Kav 104 (a. Nārāyaṇalacchi), Skm (Skm [B] 1259, Skm [POS] 2. 157. 4), Kav p. 57.

(*a*) अम्भोधि: Skm (var.); °मन्दर° Kav.

(*d*) पर्पटमिति (पर्य°) Kav ; पर्पटकर (°वर) Skm; रवेरङ्श Kav (MS).

Śārdūlavikrīḍita metre.

The summer breaks the tight embrace/of God Nārāyaṇa and Goddess Śrī/already sleepy from the ocean's rocking/of their water-dripping palace./ And now the sun's fierce rays/do fry the moon, deprived of all its splendour, /as if it were a pancake/on the heated potsherd of the sky. (D.H.H. Ingalls's translation).

2610*

अम्भोधेर्वडवामुखानलझलाज्वालोपगूढान्तरा
व्यामोहादपिबन्नप: स्फुटममी तर्षेण पर्याविला: ।
उद्देशस्फुरदिन्द्रचापवलयज्वालापदेशादहो
दह्यन्ते कथमन्यथार्धमलिनाङ्गारद्युतस्तोयदा: ।।

(आ) SkV 232.

(*d*) पर्याविना [पर्या°] SkV (var.).

Śārdūlavikrīḍita metre.

These clouds were surely sullied by desire/and drank in folly from the sea/ water that hid within itself/the glittering flame of underwater fire. / How else would they now burn,/although they feign the flame of rainbows stretching high, /with such appearance as one sees/ in coals half black, half fire ? (D.H.H. Ingalls's translation).

2611*

अम्भोधौ विहरन्तमन्तरहितैः कीर्तिं वहन्तं गुणैस्
तं मैनाकमवज्रगर्वविषयौ पक्षौ दधानं नुमः ।
आसन्ने सुरलोकमानुषजगत्पातालपारात्यये
यः पाथोनिधिलङ्घिनः पथि मरुत्सूनोर्व्यनैषीत् क्लमम् ।।

(अा) JS 365.23 (a. Rājaśekhara), Kav p. 86.

Śārdūlavikrīḍita metre.

We love in reverance to that Maināka mountain, who happily sports in the depths of the ocean, possessing fame due to endless virtues and who possesses wings which set at naught the pride of Vajra, the mighty weapon of Indra, and who, at the time of the great calamity which threatened the world of the mortals and the immortals (by the demon Rāvaṇa) gave succour to Hanūman, the son of the wind-god on his way to Laṅkā leaping over the sea. (A. A. R.).

2612*

अम्भोनिधेरनवगीतगुणैकराशेर्
उच्चैःश्रवप्रभृतिषु प्रसभं हृतेषु ।
आश्वासनं यदवकृष्टमभून्महर्षे
तोयं त्वया तदपि निष्करुणेन पीतम् ।।

(अा) SkV 1109 (a. Vanāroha), SGo 32*a*.

Vasantatilakā metre.

When from the ocean, treasury of precious things, /the gods had robbed its horse and all the rest, /the water which it kept was consolation. / Oh mighty sage, you lack all pity/to have drunk up even that. (D.H.H. Ingalls's translation).

2613

अम्भोऽपि प्रवहत्स्वभावमशनैराश्यानमश्मायते
ग्रावाम्भः स्रवति द्रवत्वमुदितोद्रेकेषु चावेयुषः ।
कालस्यास्खलितप्रभावरभसं भाति प्रभुत्वेऽद्भुते
कस्यामुत्र विधातृशक्तिघटिते मार्गे निसर्गः स्थिरः ।।

(अ) RT (RT [S] 8.3406, RT [VVRI] 8. 3406, RT [C] 8.3486).

(*b*) ग्रावोम्भः RT (var.).

Śārdūlavikrīḍita metre.

Even the water which is liquid by nature, freezes and turns in time hard as stone, (while) the stone may dissolve in water. Under that wonderful dominion of Time, which has witnessed, even in beings of exceptional greatness, the rapid change of unlimited might, whose nature can remain unchanged on the road laid out by the power of fate ? (M.A. Stein's translation).

2614*

अम्भोबिन्दुग्रहणरभसांश्चातकान् वीक्षमाणाः
श्रेणीभूताः परिगणनया निर्दिशन्तो बलाकाः ।
त्वामासाद्य स्तनितसमये मानयिष्यन्ति सिद्धाः
सोत्कम्पानि प्रियसहचरीसंभ्रमालिङ्गितानि ।।

(अ) Megh (H.H. Wilson's ed.) 23, Megh (D *2 [doubtful]).

(*a*) °चतुरां° [°रभसां°] Megh (D).

(*d*) सोत्कण्ठानि [सो°] Megh (D) (var.).

Mandākrāntā metre.

Respectful Demi gods shall curious count/the chattering storks, in lengthening order mount; / shall mark the *cātaka-s*, who, in thy train, / expect impatiently the dropping rain. / And, when thy muttering thunders speak/thee near, /shall clasp their brides, half ecstasy, half fear. (H. H. Wilson's translation).

2615*

अम्भो भजस्व चिरमस्य यथाभिलाषम्
एतन्न ताण्डवय सैरिभ काननं च ।
दुश्चेष्टितेन यदनेन भृशं तवैष
ध्वस्ताशयो भवति निष्कलुषस्तडागः ।।

(अा) Skm (Skm [B] 1876, Skm [POS] 4. 48.1) (a. Vaidya-Gadādhara).

Vasantatilakā metre.

You may plunge into the waters of the lake, O buffalo, as long as you please and to your heart's content; but pray do not trample (dance violently) in this lake as well as the grounds around it; for by this thoughtless action on your part, this lake of limpid waters is greatly frustrated (in giving pure water to the thirsty travellers). (A. A. R.).

2616*

अम्भोभिस्तनकुम्भयोस्तव घनश्लेषात् समुत्कीर्णतां
यातायां शुकवक्रिमप्रणयिनी सेयं न लुप्ता लिपिः ।
किं चैतां कुसुमेषु कुञ्जरशिरोनक्षत्रमालां तिरो-
धित्सुर्निष्फलमेव मज्जसि नभः स्वच्छे सरोवारिणि ॥

(आ) Skm (Skm [B] 1012, Skm [POS] 2. 108.2) (a. Dharmāśokadatta).

(b) शुकरक्तिम° Skm(POS); °णयिणी (probably printer's error) Skm (B).

Śārdūlavikrīḍita metre.

The nail marks, curved in shape like the beaks of parrots, on your high bosom are prominently seen [slightly swollen] by being wetted with the water of the lake; and moreover, (young lady) your attempts to conceal in the midst of lotus flowers the teeth-bites, resembling the necklace round an elephant's neck are also in vain as the water of this lake is clear as crystal. (A. A. R.).

2617*

अम्भोमुचां सलिलमुद्गिरतां निशीथे
ताडीवनेषु निभृतस्थितकर्णतालाः ।
आकर्णयन्ति करिणोऽर्धनिमीलिताक्षा
धारारवं दशनकोटिनिषण्णहस्ताः ॥

(आ) ŚP 593, VS 2413, SkV 1161 (a. Hastipāka), SR 207.6 (a. VS), SSB 572.1.

(a) °लमुद्वमतां ŚP, VS, SR, SSB.

(b) तालीवनेषु ŚP, VS, SR, SSB; निभृतं SR, SSB.

(d) धारावान् ŚP, VS, SR, SSB.

Vasantatilakā metre.

At night in the toddy-palm groves the elephants, their ear-fronds motionless, listen to the downpour/of the raining clouds with half-closed eyes/and trunks that rest upon their tusk-tips. (D.H.H. Ingalls's translation).

2618*

अम्भोराशिरिवासि सत्त्वनिलयो नो मन्दरक्षो भवान्
कल्याणप्रकृतिः सुमेरुरिव किं देवः सुरापाश्रयः ।
सच्छायो न तु रूढदुस्तरलतस्त्वं कल्पवृक्षो यथा
तैः कुर्वन्ति तुलां तथापि भवतो मूढाः कवीनां धियः ॥

(आ) VS 2575.

Śārdūlavikrīḍita metre.

"You are like the ocean in stability", flatter the court-poets, but your majesty are not like it, as it is the abode of cruel aquatic monsters and is agitated by mount Mandara; "you are of auspicious nature like the Sumeru mountain", they say, but is my lord *surāpāśraya* [addicted to wine or: the resort of heavenly Gaṅgā]? You are, no doubt, *sacchāya* [full of brilliance or: giving shelter] like the *kalpaka* [wish-granting tree], but not overgrown with abstructing creepers like that tree. Still the imagination of foolish poets makes such comparisons. (A. A. R.).

2619*

अम्भोरुहं वदनमम्बकमिन्दुकान्तः
पाथोनिधिः कुसुमचापभृतो विकारः ।
प्रादुर्बभूव सुभग त्वयि दूरसंस्थे
चण्डालचन्द्रधवलासु निशासु तस्याः ॥

(आ) SkV 538, (a. Dharmakīrti), Kav 274 (a. Dharmakīrti), Prasanna 127*b* (a. Dharmakīrti), Skm (Skm[B] 652, Skm [POS] 2.36.2) (a. Caṇḍālacandra).

(a) वदनमक्षो° Kav (MS); वदनमीदृश° Prasanna.

(*c*) आविर्बभूव [प्रा°] Prasanna.

(*d*) चाण्डाल° SkV (var.).

Vasantatilakā metre.

When you were absent, handsome one, / on nights illuminated by the outcaste moon, / the agitation sent by love became a sea/in which her face was a lotus and her eye a moonstone. (D.H.H. Ingalls's translation).

2620*

अम्भोरुहमये स्नात्वा वापीपयसि कामिनी ।
ददाति भक्तिसंपन्ना पुष्पसौभाग्यकाम्यया ॥

(अ) Dharmadāsa's Vidagdhamukhamaṇḍana 4.40 (KSH 307).

(आ) JS 349.10 (a. Dharmadāsa), SR 194. 31, SSB 547.1, SRK 159.23 (Vidagdha°), IS 7674.

(*d*) पुत्रसौ° SSB, SR; पुष्प° Vidag°, JS; °कामया Vidag°; °वर्धनम् JS.

The young lady, full of love, takes her bath in the waters of a lake, full of lotuses, and devotedly worships with the flowers that she may have conjugal happiness for long. (A. A. R.).

2621*

अम्भोरुहाक्षि शंभोश्
चरणावाराधितौ केन ।
यस्मै विचलितवदना
मदनाकूतं विभावयसि ॥

(आ) Pad 48.16 (a. Gaṇapati), SR 359.97, SSB 245.1, RJ 824.

(*c*) विवलित [विच°] SSB.

Āryā-upagīti metre.

"Lotus-eyed one, by whom are the feet of the auspicious lord Śiva worshipped?" "To whom you convey your feeling of love significantly with your face thus shaken." (A. A. R.).

2622*

अम्भोवाहमुरद्विषो निवसनं ध्वान्ताद्रिदिव्यौषधी
कन्दर्पस्य विलासचम्पकधनुर्वर्षालतामञ्जरी ।
लेखा व्योमकषोपले विरचिता चामीकरस्य स्फुरद्
धाम्नः पान्थविलासिनीजनमनः कम्पाय शम्पाभवत् ॥

(आ) SR 343.108, SSB 218.12.

Śārdūlavikrīḍita metre.

The lightning flashed acting as a garment (yellow coloured) to the Kṛṣṇa of a cloud, as a divine herb to the mountain of darkness, like the bow of Cupid made of the sportive *campaka*, as a cluster of flowers to the creeper of rainy season, like a golden lustrous streak in the touch-stone of the sky and agitated the minds of the wives of travellers. (A. A. R.).

2623*

अम्लानपङ्कजा माला कण्ठे रामस्य सीतया ।
मुधा बुधा भ्रमन्त्यत्र प्रत्यक्षेऽपि क्रियापदे ॥

(आ) SR 193.11, SSB 546.11, SRK 158.10 (a. Sphuṭaśloka), IS 7675, SuM App. III.4.

(*b*) सीतया रामकन्धरे SuM.

(*c*) बुधा अपि [मु° बु°] SuM.

A garland of fresh lotuses was thrown by Sītā round Rāma's neck. Though the verb is clearly seen [*pratyakṣepi*, from √*kṣip* to throw] learned people are puzzled by it. (A. A. R.).

2624

अम्लानमाल्याभरणाम्बरस्य
वराङ्गनानन्दनमन्दिरस्य ।
नित्यप्रकाशोत्सवसेवितस्य
स्वर्गस्य वित्तस्य च को विशेषः ॥

(अ) Sam 4.91.

Upajāti metre (Indravajrā and Upendravajrā).

What is the difference between heaven and riches? They both exhibit everlasting garlands, ornaments and garments; they both (are) the abode of joy for the prostitutes [or: women like pearls] and constantly (enjoy) the light festival (*dīpāvalī*).

2625*

अम्लानस्तबकन्ति कुन्तलभरे सीमन्तसीमास्विमाः
सिन्दूरन्ति कपोलभित्तिषु मिलन्मैरेयरागन्ति च ।
प्रौढेर्ष्याद्युतिविभ्रमन्ति नयनोपान्ते कुरङ्गीदृशः
बिम्बोष्ठे क्षितिपाल बालतरणेर्लाक्षारसन्ति त्विषः ॥

(आ) Skm (Skm[B] 1534, Skm [POS] 3.33. 4) (a. Sāñcādhara).

(*c*) °दृशां Skm (POS).

Śārdūlāvikrīḍita metre.

The rays of the early morning sun, your majesty, act like a bunch of fresh flowers on the tresses of the gazelle-eyed damsel, show themselves to be the red *sindūra*-powder at the edge of the line parting her hair, give the rosy hue born of taking intoxicating wine to her broad cheeks, produce the illusion of the redness of jealous anger at the corners of her eyes and act as the lipstick to her lips resembling *bimba*-fruit. (A. A. R.).

2626*

अम्लानिरामोदभरश्च दिव्यः
पुष्पेषु भूयाद्भवदङ्गसङ्गात् ।
दृष्टं प्रसूनोपमया मयान्यन्
न धर्मशर्माभयकर्मठं यत् ॥

(आ) Naiṣ 14.15.

Upajāti metre (Indravajrā and Upendravajrā).

In contact with thy limbs, let there be freshness and a divine exuberance of fragrance of flowers. Nothing have I seen like flowers that produces both religious merit and bliss. (K. K. Handiqui's translation).

2627

अम्लानो बलवाञ्शूरश् छायेवानुगतः सदा ।
सत्यवादी मृदुर्दान्तः स राजवसतिं वसेत् ॥

(आ) Sama 2 स 56. (Cf. Nos. 1782, 2875 and नास्यानिष्टानि सेवेत; यो वै गृहेभ्यः प्रवसन् and लाभेन हर्षयेद्यस्तु न).

He should live in the kings palace who is ever cheerful, strong and brave, with a bodyguard ever present like a shadow, truthful, gentle and self-controlled. (A. A. R).

2628*

अयं कनकनिर्मितः सकलभूधरादुन्नतः
सहस्रनयनाश्रयः सपदि लब्धभाग्योदयः ।
कुचोपरि परिस्फुरत्तरुणिचारुचेलाञ्चलं
मनागपि निवारय त्यजतु गर्वमुर्वीधरः ॥

(आ) Vidy 518 (a. Paraśurāmamiśra).

(*b*) °कामोदयः [°भा°] Vidy (var.).

Pṛthvī metre.

This Meru mountain is, no doubt, made of gold, higher than other mountains and the resort of Sahasranayana [Indra or: the cynosure of thousand eyes] and having the good luck of the rise (of sun or: of youth); young lady, just set aside a little the edge of your charming and resplendent garment over your bosom and let the mountain give up his pride. (A. A. R.).

2629

अयं काणः शुक्रो विषमचरणः सूर्यतनयः
क्षताङ्गोऽयं राहुर्विकलमहिमा शीतकिरणः ।
अजानानस्तेषामपि नियतकर्मस्वकफलं
ग्रहग्रामग्रस्ता वयमिति जनोऽयं प्रलपति ॥

(आ) SkV 1671.

Śikhariṇī metre.

Poor Śukra is half-blind. The sun has a crippled child. / Rāhu has lost his limbs and the moon is ever waning./ But here are men, not knowing that these too/but suffer the results of their own deeds, / who blame their own misfortunes on the planets. (D H.H. Ingalls's translation).

2630*

अयं कामो निजामो वा त्वया किमवधारितम् ।
इति दृष्टिरिव प्रष्टुं श्रुतिं श्रयति सुभ्रुवाम् ॥

(आ) Pad 17.6 (a. Bhānukara).

"Is he the god of love, or the Nizam (of Hyderabad), were you able to know clearly [distinguish] ?"—to make this query, as it were, the eyes of the damsels reached up to the ears. (A. A. R.).

2631*

अयं खलु मृणालिनीनवविलासवैहासिकस्
त्विषां वितपते पतिः सपदि दृश्यमाना निजाः ।
स्तनौ पुलकयन्ति चोत्पलदृशां प्रियोरःस्थले
विपर्यसितवृत्तयो घुसृणपङ्कपत्राङ्कुराः ॥

(आ) SR 327.19; SR 324.43, SSB 191.19 and 85.43.

(*a*) अयं मृदुमृण° SR 324.43, SSB 185.43.

Pṛthvī metre.

The sun who sportively prompts the fresh blossoming of the lotuses now shines brightly ; these, the beloved lotuses are seen by the lover (the sun) having their bud-like breasts bristling with pleasure as though they were the flowery decorations of saffron of the lily-eyed damsels imprinted on the chests of their lovers. (A. A. R.).

2632

अयं च सुरतज्वालः कामाग्निः प्रणयेन्धनः ।
नराणां यत्र हूयन्ते यौवनानि धनानि च ॥



(अ) Mṛcch 4.11. Cf. No. 6216 and वेश्यासौ मदनज्वाला.

(आ) SR 355.2 (a. Mṛcch.), SSB 238.2.

(*a*) अस्याश्च सुरतं ज्वाला SSB; ज्वाला° SR.

(*b*) कामोऽग्निः प्रणयः समित् SSB.

Love is fire, whose flame is lust, / whose fuel is gallantry, / wherein our youth and riches must/thus sacrificed be[1]. (A.W. Ryder's translation).

1. Śarvilaka's words referring to courtesans.

अयं जनः परो वेऽति see No. 2644.

2633*

अयं ज्योत्स्नाजानिस्तव वदनहूनोऽम्बरगुहां
प्रविष्टस्तत्रापि प्रसृतमिदमेनं दृढतमः ।
इति त्रासोद्रेकक्रमगलितसत्त्वः क्षयगदी
विधिर्दग्धो दीनं व्यथयति निदानं हि मृदुता ॥

(आ) SSB 80.81 (a. Saṁgrahītṛ).

Śikhariṇī metre.

This moon [the lord of moonlight] affected by the beauty of your face hid himself in the cave of the sky, but even there the dense darkness [the black spot] has spread all over him. Thus the moon, with the disease of *kṣaya* [waning or : consumption] has his courage undermined gradually by excessive fear. Wretched fate gives pain to the lowly : the prime cause is softness. (A. A. R.).

अयं तया रथक्षोभाद् see No. 2634.

2634

अयं तस्या रथक्षोभाद् अंसेनांसो निपीडितः ।
एकः कृती शरीरेऽस्मिञ् शेषमङ्गं भुवो भरः ॥

(अ) Vik 3.11. (Cf. A. Scharpé's Kālidāsa-Lexicon I, 2; p. 90).

(आ) Kuv *ad* 69.135 (p. 153), Sar 4.170.

(*a*) यदयं रथसंक्षोभाद् Kuv; इदं [अ°] Vik (var.); तया Vik (var.), Sar.

(*b*) अङ्गेनाङ्गं Vik (var.); निपीडितम् Vik (var.); विघट्टितः Vik (var.).

(*c*) एकं Vik (var.); कृति Vik (var.); मदङ्गेषु [श°] Kuv; ऽस्मिन् Vik (var.); मे [ऽस्मिन्] Vik (var.).

This limb, which was pressed by hers, in the shaking of the chariot, alone of all my limbs retains its power to act; the rest of my body is but a dead weight on the earth. (E.B. Cowell's translation).

2635*

अयं तावद् बाष्पस्त्रुटित इव मुक्तामणिसरो
विसर्पन् धाराभिर्लुठति धरणीं जर्जरकणः ।
निरुद्धोऽप्यावेगः स्फुरदधरनासापुटतया
परेषामुन्नेयो भवति च भराध्मातहृदयः ॥

(अ) Uttara 1.29.

(*a*) अयं ते बष्पौघस्त्रुटित Uttara (var.).

(*d*) चिरमाध्मातहृदयः Uttara (var.).

Śikhariṇī metre.

These thy tears, like a broken necklace of pearls, which, creeping along the ground in shattered drops, roll in streams. Though restrained, the emotion, which by its excess inflames thy heart, can be inferred by others by the throbbing of the lips and the nose. (C.N. Joshi's translation):

अयं ते ब(बा)ष्पौघस्त्रुटित see No. 2635.

2636*

अयं ते विद्रुमच्छायो मरुमार्ग इवाधरः ।
करोति कस्य नो बाले पिपासाकुलितं मनः ॥

(आ) SkV 492 (a. Daṇḍin), Kav. 240 (a. Daṇḍin), Skm (Skm [B] 833, Skm [POS] 2.72.3), AB 550, Sar 5.90 (p. 602) *cd*/*ab*, Kuv *ad* 100. 167 (p. 181), PV 222, AA 41.14-5, SR 387.391, IS 1470, Prasanna 121*a*, ŚbB 1.191 *cd* and 3.18, SSSN 222.11.

(*a*) एष [अयं] Kuv, AA, SR; तवैष [अयं ते] PV; अपास्तविद्रुम° Prasanna.

(*b*) मरुदेश Skm; दारुमार्ग AA (var.); मरुमार्गम् SkV (var.).

(*c*) कस्य नो कुरुते (तरुते SR) मुग्धे (तन्वी Kuv; तन्वि SR) Sar, Kuv, SR, SSSN; मुग्धे [बा°] Skm, AA; वा [नो] AA (var.).

(*d*) पिपासातरलं Skm.

This your coral nether lip/is like a desert path, / for whose heart, fair lass, / does it not make thirsty ? (D.H.H. Ingalls's translation).

2637*

अयं त्रयाणां ग्रामाणां निधानं मधुरध्वनिः ।
रेखात्रयमितीवास्याः सूत्रितं कण्ठकन्दले ॥

(अ) Vikram 8.51.

(आ) JS 183.39 (a. Bilhaṇa), SR 263.214, SSB 81.7.

This (i.e. the throat), with sweet voice, is the receptacle of three gamuts—as if for this reason three lines have been placed on her neck resembling a young shoot. (S.C. Banerjee's translation).

2638*

अयं दरिद्रो भवितेति वैधसीं
लिपिं ललाटेऽर्थिजनस्य जाग्रतीम् ।
मृषा न चक्रेऽल्पितकल्पपादपः
प्रणीय दारिद्र्यदरिद्रतां नलः ॥

(अ) Naiṣ 1.15.

(आ) Pras 13.4, SR 105.128 (a. Naiṣ), SSB 396.138 (a. Naiṣ), IS 549, Alm 46.

(*a*) भवतीति Pras; भवतेति SR.

(*b*) जागृताम् Pras.

(*c*) मृषां Naiṣ, SR, SSB, Alm; चज्जल्पि° Pras.

(*d*) नृप: [न°] Naiṣ (var.), Pras (var.), SR.

Vaṁśastha metre.

"This man will be poor"—this script of the creator present on the forehead of suppliants was not made false by the King [Nala]; for having surpassed the Wishing Tree (in generosity), he made poverty itself poor. (K.K. Handiqui's translation).

2639

अयं दूतार्थसंक्षेपः प्रत्यर्थनियता गिरः ।
प्रयोजनं क्रियोत्पादि कियच्छक्येत भाषितुम् ॥

(अ) P (PP 3. 78, PRE 3. 42, $PT_2$ 3. 55; cf. PT β *ad* 119. 8, 56 ). Cf. KN 12.2.

(*a*) अयं तावद् PT.

(*b*) प्रत्यन्तनि° PT.

This is the whole duty of a messenger: words that are suited to the object in hand, no more. He should know how to express briefly his purpose, so as to produce the desired effect. (F. Edgerton's translation).

2640*

अयं दूरभ्रान्तः पटुतरपिपासाकुलमनाः
कपोले ते मत्तद्विप निपतितः षट्पदयुवा ।
त्वमप्येतां पीनश्रवणदरदोलाव्यसनितां
विमुञ्च स्वाच्छन्द्यादपनयतु तावत् तृषमिमाम् ॥

(आ) Skm (Skm [B] 1842, Skm [POS] 4.41. 2) (a. Surabhi), Kav p. 115.

(*c*) °दल° [°दर°] Skm (POS); °दोल° [°दोला°] Skm (var.).

Śikhariṇī metre.

This young bee has settled upon your cheek, O lordly elephant (in rut), having wandered afar and is hence afflicted with intense thirst; you too should leave off your intense desire to swing to and fro your big ears to get pleasure. Let him thus quench his thirst undisturbed. (A. A. R.).

2641*

अयं द्वीपी प्रियां लेढि जिह्वाग्रेण पुनः पुनः ।
प्रीतिमायाति च तया लिह्यमानः स्वकान्तया ॥

(अ) Matsya-purāṇa 209.18.

This leopard licks his mate with the tip of his tongue again and again; and he too gets pleasure when licked by her, his sweet-heart. (A. A. R.).

2642*

अयं धारावाहस्तडिदियमियं दग्धकरका
स चायं निर्घोषः स च रववशो भेकनिचयः ।
इतीव प्रत्यङ्गप्रथितमदनाग्नि कृशतनुर्
घनश्वासोत्क्षेपैर्ज्वलयति मुहुर्मृत्युवशिनी ॥

(आ) SkV 708, Kav 421.

(*d*) घनश्वा° Kav (MS); मु···र्मृत्युवसिनी Kav (MS).

Śikhariṇī metre.

"Here comes the downpour, here the lightning and the cursed hail, / the roar of thunder and the croaking frogs."/ Thus speaking with each rapid breath, the slender maid, / already close to death, enflames/ the fire which love has spread throughout her limbs (D.H.H. Ingalls's translation).

2643*

अयं धूर्तो मायाविनयमधुरादस्य चरितात्
सखि प्रत्यूषि त्वं प्रकृतिसरले पश्यसि न किम् ।
कपोले यल्लाक्षारसबहलरागप्रणयिनीम्
इमां धत्ते मुद्रामनतिचिरवृत्तान्तपिशुनाम् ॥

(आ) SkV 685 (a. Sonnoka), Kav 398, Skm (Skm [B] 592, Skm [POS] 2. 24.2) (a. Solhoka), Prasanna 149*a* (a. Kṛṣṇamiśra).

(*a*) °मधुवादस्य Skm (var.); वचसः [चरितात्] Skm.

(*b*) सखे Kav (MS); प्रत्येषि Kav, Skm; प्रत्यैषि Kav (MS); प्रकृतिमरणे Prasanna.

(*c*) यल्लाक्षावहलरसराग° Skm; लाक्ष्या° Skm (var.); °बहलरस° Skm (var.); °हलभाग° Kav; °भागप्रणायिणीम् Prasanna; °णयणीम् Kav.

(*d*) °वृत° Kav; (MS).

Śikhariṇī metre.

The fellow is a knave, and you, my dear, a simpleton to put your trust in false politeness and sweet ways./ Do you not see the mark upon his cheek./ just like a heavy rouge of lac,/ that indicates his recent escapade ? (D.H.H. Ingalls's translation).

2644

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

(अ) P (Pts 5.38, [cf. Pts D in J. Hertel's *Kritsche*...,ZDMG 56.314]), H (HJ 1,72, HS 1.64, HM 1.69, HP 1.53 and 4.131, HN 1.54 and 4.131, HK 1.71 and 4. 133, HH 17. 11-2, HC 23.13 and 159.10-1), BhŚ 376 (doubtfull), VC (VCsr 3.1, VCjr 17.4), Cr 1180 (CNP I 69, CNI I 128, CNT IV 70).

(आ) ŚP 273, VS 498 (a. Bhaṭṭodbhaṭa), SkV 1241, Skm (Skm [B] 2172, Skm [POS] 5. 35, 2) (a. Keśaṭa), Pad 110. 31, SR 70.9 (a. ŚP), SSB 339. 9, SRK 50.1 (a. Sabhātaraṅga), VP 1.4, SRHt 209.6 (a. Udātta), SSSN 158-1, Sa 16.13, ST 5.5, SSM 1484, SGo 15*b*, SSV 443, Vidy 356 (a. Keśaṭa), SSD 2f 106*b*, SSV 443, IS 550, RJ 1433, GSL 21, SRRU 76, cf. Kav p. 30, Sama 2 उ 4, Sama 1 अ 30.

(*a*) जनः [नि°] CNI I; बन्धुः [नि°] VS, SRHt, SSSN; परश्चे VCsr (var.); बन्धुरयं नेति RJ.

(*b*) कल्पो बहुचेतसां IS; विकल्पो [ग°] VCsr; भ्रान्त° [लघु°] VCsr (var.); बहु° VCsr (var.); लब्ध° CNI I; °तसः CNP I.

(*c*) पूनस्तूदारचित्तानां VCsr (var.); पुसामुदारचित्रानां VS; च [तु] Pts.

(*d*) तथा नास्ति महात्यनाम् VCsr (var.); वसुधेव IS; कुतु° HH; कुटुम्बकः (°लंम् CNI; °म्बिनी) VCsr (var.), B in HP *ad* 1. 53, CNI I; कुटुम्बिकम् SkV (var.).

"Is he one of us, or is he an outsider"—/ so ask small-minded men. / Those of noble mind/ take the whole world for family. (D. H. H. Ingalls's translation).

अयं नीलस्निग्धो see No. 2674.

2645*

अयं नेत्रादत्रेरजनि रजनीवल्लभ इति
भ्रमः कोऽयं प्रज्ञापरिचयपराधीनमनसाम् ।
सुधानामाधारः स खलु रतिबिम्बाधरसुधा-
रसासेकस्निग्धादजनि नयनात् पुष्पधनुषः ॥

(आ) SR 301.80, SSB 147.83.

Śikhariṇī metre.

"This moon, the lord of night, was born of the sage Atri"—why this delusion of those whose minds are dependent for clear thinking of others ? He is indeed the repository of nectar and came out of the eye of Cupid [the flower-arrowed god] which shone bright by being flooded with the nectar of the *bimba*-lips of Rati [his wife]. (A. A. R.).

2646*

अयं पटः सूत्रदरिद्रतां गतो
ह्ययं पटश्छिद्रशतैरलंकृतः ।

अयं पटः प्रावरितुं न शक्यते
ह्ययं पटः संवृत एव शोभते ॥

(अ) Mṛcch 2. 10.

Vaṁśastha metre.

This cloth is sadly indigent in thread ;/ this lovely cloth lets in a lot of light ;/ this cloth's protecting power is nearly fled ;/ this cloth is pretty when it's rolled up tight. (A.W. Ryder's translation).

2647*

अयं पटो मे पितुरङ्गभूषणं
पितामहाद्यैरुपभुक्तयौवनः ।
अलंकरिष्यत्यथ पुत्रपौत्रकान्
मयाधुना पुष्पवदेव धार्यते ॥

(अ) SR 364.39, SSB 276.57, (a. Sphuṭa-śloka), IS 7676. Sama 2 अ 80.

(*a*) मेऽपि तु° IS ; पितुराद्यभूषणः Sama.

(*b*) °द्यैरपि भु° Sama.

(*c*) मत्पुत्रपौत्रान्समलंकरिष्यत्य् Sama.

(*d*) अतो मया कक्षपुटेन धार्यते Sama.

Vaṁśastha metre.

This cloth adorned the person of my father, its younger days having been enjoyed by grand dad and others too ; it will serve as an ornament to my sons and grandsons : at the present moment it is worn by me as a garland of flowers! (A. A. R.).

2648*

अयं पद्मासनासीनश् चक्रवाको विराजते ।
युगादौ भगवान् वेधा विनिर्मित्सुरिव प्रजाः ॥

(आ) Kpr 10. 586, KāP 397. 10-1, Amd 334. 968, Sar 1. 61 ( *ad* 1. 51 ), Bhāmaha-Kāvyālaṁkāra 2. 55, Any 71.154.

(*c*) ब्रह्मा [वे°] Sar, Bhām°.

This *cakravāka* shines sitting on the lotus seat,—as the revered creator desiring to create the world, in the beginning of the cycle. (G. Jhā's translation).

2649*

अयं पीनस्तनाभोग- सौभाग्यविभवोचितः ।
द्रविणोपार्जनस्यैव कालः कुवलयेक्षणे ॥

(अ) Sam 1.46.

Now is the time to heap up gold, O girl with eyes of the blue lotus ; the gracious curve of your proud breast must win you happiness [1] (E. Powys Mathers's translation).

1. Advice given to a young prostitute.

2650*

अयं पुरः पार्वणशर्वरीशः
किं दर्पणोऽयं रजनीरमण्याः ।
यतस्तदीयं प्रतिबिम्बमस्मिन्
संलक्ष्यते लाञ्छनकैतवेन ॥

(आ) Pad 70.13 (a. Lakṣmaṇa), SSH 2.63, SR 304.147, SSB 152.155, RJ 1081.

Upajāti metre (Upendravajrā and Indravajrā).

Is the full moon [the lord of the night on a full moon day] a mirror to his sweet-heart of the night ? For on him is seen her clear image under the guise of the black spot in him. (A. A. R.).

2651

अयं प्रभुरयं भृत्य इति या जगतः स्थितिः ।
फलं विजयते तत्र श्रीप्रसादाप्रसादयोः ॥

(आ) JS 417.7 (a. Hemasūri).

"This is a master, and the other a servant", this state of affairs in the world is the result, ever triumphant, of the favour and the absence of favour of the goddess of fortune. (A. A. R.).

2652

अयं बन्धुः परश्चायं ममायमयमन्यतः ।
इति ब्रह्मन्न जानामि तेन जीवाम्यनामयः ॥

(आ) Sama 2 त 21.

I know not [make a distinction] that this person is a relative and other a stranger; nor do I know that he is mine and the other another's; hence do I live without worry. (A. A. R.).

अयं बन्धुः परो वेति see No. 2644.

अयं बन्धुरयं नेति see No. 2644.

2653*

अयं मन्दद्युतिर्भास्वान् अस्तं प्रति यियासति ।
उदयः पतनायेति श्रीमतो बोधयन् नरान् ॥

(आ) Bhāmaha-Kāvyālaṁkāra 3.43, Indurāja *ad* Udbhaṭālaṁkāra 5 (a. Bhāmaha) in A. Weber's *Indische Studien* 17. 172, Amd 272.764,

This sun, now shorn of his brightness, desires to go towards the setting mountain; thus instructing [warning] the rich people that rise to prosperity is heading to a fall. (A. A. R.).

2654*

अयं मम दहत्यङ्गम् अम्भोजदलसंस्तरः ।
हुताशनप्रतिनिधिर् दाहात्मा ननु युज्यते ॥

(अ) KāD 2.177.

(आ) JS 557.

This bed of lotus petals burns my limbs. Is it not meet that the representative of fire should be of burning character? (A. A. R.).

2655*

अयं मार्तण्डः किं स खलु तुरगैः सप्तभिरितः
कृशानुः किं सर्वाः प्रसरति दिशो नैष नियतम् ।
कृतान्तः किं साक्षान्महिषवहनोऽसाविति चिरं
समालोक्याजौ त्वां विदधति विकल्पान् प्रतिभटाः ॥

(आ) Sāh *ad* 10.680 (p. 284), Kpr 10.418, KāP 325, 4-7, AR 54.6-9, ARJ 56, 6-9, Amd 247.683, SSS 160, SR 106. 161 (a. Sāh.), SSB 398.175 (a. Kpr.).

(*b*) साक्षात् [सर्वाः]AR; नैव [नै°] Amd (var.).

(*c*) चिरात् (or तिरः) [चिरं] AR; तिरः [चि°] ARJ; पुरः [चि°] SSS; पुनः[चि°]Sāh.

Śikhariṇī metre.

Is this the sun? He is associated with seven horses. Is it fire? It never permanently moves on all sides. Is he the Death-God become visible? He has the buffalo for his conveyance. Thus, (O king!) your foes, seeing you in battle, fall into various doubts. (G. Jhā's translation).

2656

अयं मुखसरोरुहभ्रमरविभ्रमः सुभ्रुवां
कुचस्थलकुरङ्गकः पृथुनितम्बलीलाशिखी ।
न यौवनमदोदयश्चरति चारुकान्तिच्छटा-
कुलत्रिवलिकूलिनीपुलिनराजहंसश्चिरम् ॥

(अ) Sam 4.119.

Pṛthvī metre.

This play of the bee on the lotus of the face, this dance of the deer on the region of the bosom, the sporting peacock of the broad hips, this rise of arrogance of the youthful state, and the royal swan in the river sands of the three-folds of the skin surrounded by lustre, all these of the charming ladies do not last long. (A. A. R.).

2657*

अयं मृगः समायाति मृगात् सिंहः पलायते ।
ततो वेगात् पलायस्व त्वरितैस्त्वरितैः पदैः ॥

(आ) Pad 109.20 (a. [?] Deveśvara), SR 181.7 *ad/cb*, SSB 520.5 *ad/cb*.

(*d*) त्वदि(मि)तस्त्वरितैः Pad.

Here comes the deer and from it the lion runs away; you too therefore run of quick, with highly fast moving legs. (A. A. R.).

अयं मृदुमृणालिनीवन° see No. 2631.

2658*

अयं मेघव्यूहे बलिनि परिपन्थिन्यपसृते
शरज्जन्याः स्वैरं हसितमिव हर्षादविरतम् ।
पयःपूरभ्रंशक्रमजनितसोपानसिकते
नदीतीरे धीरं चरति विशदः खञ्जनगणः ॥

(आ) Skm (Skm [B] 1323, Skm [POS] 2. 170.3) (a. Suvarṇa).

(*d*) धीरश् Skm (POS).

Śikhariṇī metre.

When the mass of clouds, a powerful impediment (to sport) is removed, the friends of the autumn seem to laugh incessantly out of sheer joy. This flock of wagtails is flitting about boldly and happily in the river-sands which look like the steps of a staircase imprinted by the receding floods. (A. A. R.).

2659*

अयं मे वाग्गुम्फो विशदपदवैदग्ध्यमधुरः
स्फुरद्बन्धो वन्ध्यः परहृदि कृतार्थः कविहृदि ।
कटाक्षो वामाक्ष्या दरदलितनेत्रान्तगलितः
कुमारे निःसारः स तु किमपि यूनः सुखयति ॥

(अ) BhPr 96.

(आ) SH 418, SR 33.45, SSB 53.37.

(*a*) विपदपद° SR.

(*b*) वन्ध्यो जडहृदि SH, SR, SSB.

(*d*) किशोरे [कु°] SR, SSB; स्थगयति[सु°]SR, SSB.

Śikhariṇī metre.

This my word-weaving, sweet with the skill of splendid quarter-verses (and) with brilliant combinations, (is) barren in the heart of others (than poets, but) successful in a poet's heart ; the side-long glance of a lovely-eyed (woman), falling from the corner of a slightly-opened eye (is) vain in (the case of) a child, but somewhat delighteth young men. (L.H. Gray's translation).

2660*

अयं रत्नाकरोऽम्भोधिर् इत्यसेवि धनाशया ।
धनं दूरेऽस्तु वदनम् अपूरि क्षारवारिभिः ॥

(आ) Sāh *ad* 10. 720 (p. 325), SR 215. 6 (a. Sāh), SSB 597.6.

This ocean[1] is a store-house of gems ; so I resorted to it in the hope of obtaining treasures, but treasures far from obtaining, my mouth was filled with salt-water. (Translation in *Bibl. Ind.* 9).

1. A woman.

2661*

अयं रसालः सुकृतैकसालः
प्रवालमालोल्लसदालवालः ।
मुदः प्रदाता भविता कथं मे
वराङ्गनेत्यश्रुमुखी शुशोच ॥

(आ) PV 343 (a. Veṇidatta).

(*c*) मुद्प्रदाता PV (MS).

Upendravajrā metre.

How will this excellent mango tree, the one fortunate among trees, spreading all round with a mass of foliage be a giver of joy to me ? Thus did the excellent damsel grieve her face all tear laden. (A. A. R.).

2662*

अयं रेवाकुञ्जः कुसुमशरसेवासमुचितः
समीरोऽयं वेलावनविदलदेलापरिमलः ।
इयं प्रावृड् धन्या नवजलदविन्यासचतुरा
स्मराधीनं चेतः सखि किमपि कर्तुं मृगयते ॥

(आ) Pad 50. 56 (a. Bhānukara), SR 352. 35, SSB 233. 35, SRK 131. 9 (a. Sphuṭaśloka).

(*b*) वेलानववि° SR, SSB, SRK.

(*c*) प्रावृट् Pad, SRK.

(*d*) पराधीनं SR, SSB, SRK.

Śikhariṇī metre.

This bower on the banks of the Narmadā river is eminently suitable for the enjoyment of love ; this breeze is fragrant with the cardamom pods opened in the woods in the vicinity of the sea, the rainy season is blessed and clever in its array of fresh water-laden clouds, my mind, O friend, under the influence of love seeks to do something. (A. A. R.)

2663*

अयं लोलन्मुक्तावलिकिरणमालापरिकर:
स्फुटस्येन्दोर्लक्ष्मीं क्षपयितुमलं मन्मथसुहृत् ।
विशाल: श्यामाया: स्खलितघननीलांशुकवृति:
स्तनाभोग: स्निह्यन्मसृणघुसृणालेपसुभग: ।।

(आ) SkV 472 (a. Manovinoda), Kav 220 (a. Manovinoda), Skm (Skm[B] 853, Skm (POS) 2.76.3) (a. Manovinoda-kṛta).

(*b*) क्षपयेतुमलं Kav (MS); स्थपयतुमलं [क्षप°] SkV (var.); वर्तुलतर: [मन्म°] Skm (var.).

(*c*) स्थगित°[स्ख°] Skm; °घनली° Skm (var); °वृत: Skm.

(*d*) स्विद्यन् [स्नि°] Skm ; मनोविनोदकृत: Skm (var.).

Śikhariṇī metre.

This the dark girl's full-swelling breast, / oily with saffron paste, is a friend of Love/fit to dethrone his other friend, the moon ; / for it too as she drops her cloud-blue dress/is graced with a halo, the surrounding rays/of a tossing string of pearls. (D.H.H. Ingalls's translation).

2664*

अयं वहति धातारं यद्वा देवीं सरस्वतीम् ।
पक्षद्वयमपि स्थाने राजहंसस्य निर्मलम् ।।

(आ) SSB 138.1.

This pair of wings, spotlessly clean, of the royal swan, the vehicle of Brahmā, bears him or the goddess Sarasvatī. This wise king supports the authors, or is himself a master of learning ; both these alternatives are proper and spotless. (A. A. R.).

2665*

अयं वारामेको निलय इति रत्नाकर इति
श्रितोऽस्माभिस्तृष्णातरलितमनोभिर्जलनिधि: ।
क एवं जानीते निजकरपुटीकोटरगतं
क्षणादेनं ताम्यत्तिमिनकरमापास्यति मुनि: ।।

(अ) Bhallaṭaśataka of Bhallaṭa (KM IV) 108.

(आ) Kpr 10. 490, KāP 356. 7-10, ARJ 153.1.4, AR 155. 10. 13, ŚP 1091 (a. Mālavarudra), SkV 1025 (a. Kavinanda), Prasanna 688 (a. Kālidāsa), Skm(Skm[B]1683, Skm [POS] 4.9.3) (a. Vidyāpati), JS 97. 18 (a. Vararuci), Kuv 36.84(p. 108)(a. Bhallaṭa), Vidy 203 (a. Vidyāpati), ASS 12. 5, Any 98. 43, RJ 259, SSSN 191. 42, SK 3. 234, SGo 32*a*, JSub 291. 5, SR 216. 23 (a. Bhallaṭa), SSB 599. 22 (a. Mālavarudra), IS 546, SuMuñ 244,5.9.

(*a*) असौ [अयं] Vidy ; संचित्य सहसा [र° इ°] ASS.

(*b*) श्रीतो° or स्थीतो° [श्रि°] ŚP (MS) °तृष्णाकवलित° KāP; °जलनिधे: SkV (var.).

(*c*) इदं को [क ए°] KāP; °पुटि° ŚP (MS).

(*d*) क्षणदेनं or क्षणादेतं ŚP (MS); ताम्यत्तिमिनिवहमा° JS ; ताम्यत्तिमिनिकरमा° Any, SSSN; ताम्यन्तिमि or ताम्यन्ति ŚP (MS); बटु: [मु°] Any (var.).

Śikhariṇī metre.

"This is the home of all the waters."/ "The mine of jewels." / "We whose hearts were sick with thirst/have found our refuge in the ocean." / Who

would ever think a sage/would put it in the hollow of his hand,/and with its whales, crocodiles and all,/drink it in an instant ? (D. H. H. Ingalls's translation).

2666*

अयं विपाको वद कस्य यूनः
कल्याणि कल्याणपरंपराणाम् ।
यदक्षिकोणस्रवदच्छधारा
हारावतारो गुणमन्तरेण ॥

(आ) SR 285.7, SSB 119.7.

Upajāti metre (Upendravajrā and Indravajrā).

Tell me, good girl, who is the youth whose good luck has borne this fruit that there is a necklace of pearls dripping from the corners of your eyes string together but without thread ? (A. A. R.).

2667*

अयं शून्यो ग्रामः सुरसदनमेतन्नु पतितं
पुरः शुष्का वापी तरुरयमितः शीर्णविटपः ।
वयं चैते पान्थाः परिकुशदशाभाग्यगतयः
समानः संयोगः कटुरपि मनो मे रमयति ॥

(आ) JS 441.6, SH 887, and 83*.

(*a*) शून्ये SH 887 ; °तन्नि° SH.

(*c*) °ग्यवशतः SH 887.

(*d*) भ्रमयति [र°] JS (var.).

Śikhariṇī metre.

This is a deserted village, and here is seen a fine mansion of the gods [temple] fallen to decay ; in front of us is a lake all dried up, and this tree has branches withered. We are but travellers with ill-luck dogging our foot steps ; similarity of situation, however bitter, pleases my mind. (A. A. R.).

2668

अयं स कालः संप्राप्तो धार्त्तराष्ट्रोपजीविनाम् ।
निवेष्टव्यं मया तत्र प्राणानपरिरक्षता ॥

(आ) SRHt 220.1 (a. MBh[1]), SSSN 158.1 (a. MBh).

1. *Pāda a* only appears very often in MBh : MBh (Bh) 1. 48. 24 ; 1. 49. 15 ; 5.70.2 ; 6.55.41 ; 6 75. 3 ; 6. 102. 31 ; 7. 133. 2 ; 9 5.23 ; 13 App. 15. 17.

The time has come which is condusive only to the dependents of the son of Dhṛtarāṣṭra. I have to remain there without safety for life. (A. A. R.).

2669*

अयं स ते तिष्ठति संगमोत्सुको
विशङ्कसे भीरु यतोऽवधीरणाम् ।
लभेत वा प्रार्थयिता न वा श्रियं
श्रियो दुरापः कथमीप्सितो भवेत् ॥

(अ) Śāk 3.13 (in some texts 3. 12). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 39).

(आ) Alm 45.

(*b*) ऽवधीरणम् Śāk (var.).

(*d*) श्रिया Śāk (var.), Alm ; जनः [भ°] Śāk (var.).

Vaṁśastha metre.

Too timid maid, here stands the man from whom/thou fearest a repulse ; supremely blessed/to call thee all his own. Well might he doubt/his title to thy love ; but how could'st thou/believe thy beauty powerless to subdue him ? (Sir Monier Monier-Williams's translation).

2670*

अयं स भुवनत्रयप्रथितसंयमः शंकरो
बिभर्ति वपुषाधुना विरहकातरः कामिनीम् ।

अनेन किल निर्जिता वयमिति प्रियायाः करं
करेण परिताडयन् जयति जातहासः स्मरः ॥

(अ) PrC 96.

(आ) PuPra 367, VS 1038, SkV 323 (a. Nīlapaṭaha or Nīlapaṭa), Skm (Skm [B] 468, Skm [POS] 1. 94. 3) (a. Nīlapaṭṭa), SuM 24.23, ŚbB 2. 376, 3.37, 3. 96, 3. 317, 3. 225, Prasanna 84*a* (a. Vācaspati), KāvR 87. 20-4, KH 71.16.18, Kāvyān 12. 4-6,

(*a*) स एष [ अयं स ] PrC, PuPra, SuM, Kāvyān; संयमी Skm (var.).

(*d*) परिपीडयन् VS ; °लालयन् [°ता°] Skm (var.).

Pṛthvī metre.

"So now this Śaṁkara, whose asceticism is known through all the world, / fearful of absence from his mistress, bears her in his very form. / And they say that we were overcome by him !" Victory to Love, who with these words/presses Prīti's hand and falls to laughter. (D.H.H. Ingalls's translation).

2671*

अयं स रशनोत्कर्षी पीनस्तनविमर्दनः ।
नाभ्यूरुजघनस्पर्शी नीवीविस्रंसनः करः ॥

(अ) MBh (MBh [Bh]11.24.17, MBh[R] 11.24.19, 693).

(आ) SRHt 167. 9 (a. R[1]), SSSN 153.8, Kpr 5.116 and 7. 336, KāP 135. 9-10 and 271. 12-3, Kuv *ad* 101 (p. 184), AA 43. 10. 1, Amd 126.292 and 184. 489.

(*a*) अधर्मे [अयं स] MBh (var.); स रस° or शरस or शरश° or शरासनाकार्षी [°त्क°] MBh (var.); शरासनोत्कर्ष (°त्कार्षी) MBh (var.).

(*b*) °विमर्दकः MBh (var.).

(*c*) ताभ्योरुजपरामर्शी MBh (var.) ; नाभ्योरु° MBh (var.).

(*d*) निवि° MBh (var.); °विश्रंभनः or °ध्वंसकरः or °विश्रंसनः (°स्र°) or °विस्रंस्ककरः or °विस्रंसकरः (last two *hypermetric*) MBh (var.).

1. Could not be traced in R.

This is the very hand ! the puller of the girdle zone, the presser of plump breasts, the toucher of the navel thighs and hips, and the loosener of the cloth-knot ! (G. Jhā's translation in Kpr.).

2672

अयं सर्वाणि शास्त्राणि हृदि ज्ञेषु च वक्ष्यति ।
सामर्थ्यकृदमित्राणां मित्राणां च नृपात्मजः ॥

(आ) Kpr 9.373, KāP 296.3-4, Amd 222. 592.

This son of the king holds all the sciences in his heart, and discourses on them with learned men ; and he is the power-giver of friends, and of enemies the power-killer. (G. Jhā's translation).

2673*

अयं सेनोत्तंसः करकृतकृपाणो रणभुवि
द्विषद्भूमीपालाः किमपसरत प्राणकृपणाः ।
किमभ्यर्थ्यः पृथ्वीधरकुहरवासोऽद्य भवतां
न किं हृद्या विद्याधरनगरनीलोत्पलदृशः ॥

(आ) Skm (Skm [B] 1472, Skm [POS] 3. 21.2).

Śikhariṇī metre.

One is an ornament to the army [is highly thought of ] if one holds the sword in hand in the field of battle. Ye, enemy kings, why run away to save your lives ? Is residence in a mountain-cave to be sought by you ? Are not the lily-eyed damsels of the demi-gods in the city of the Vidyādhara-s covetable [the prize to those who bravely fight and fall] ? (A; A. R.).

2674*

अयं स्निग्धश्यामो य इह विहरत्यम्बुजवने
विनिद्रे व्यागुञ्जन्मधुप इति तं जल्पतु जनः ।
अहं शङ्के पङ्केरुहकुहरवासव्यसनिनीं
श्रियं भृङ्गच्छद्मा मुररिपुरुपेतो रमयितुम् ॥

(आ) ŚP 3960, Any 84. 71, SuMuñ 156. 17-20.

(*a*) नीलस्निग्धो [स्नि°] Any.

(*b*) विलोशो Any ; जल्पति Any.

(*c*) °वासे व्यस° Any.

Śikhariṇī metre.

Let the people prattle that this being, glossy and dark, who hums merrily and sports in the bed of full blown lotuses is only a bee [a drinker of honey]. I suspect that it is the enemy of Mura who has come over here to sport with Lakṣmī ever eager to stay in the interior of lotus-flowers, under the guise of a bee. (A. A. R.).

2675*

अयं स्वभावः स्वत एव यत् पर-
श्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेष स्वयमर्ककर्कश-
प्रभाभितप्तामवति क्षितिं किल ॥

(अ) Śaṅkarācārya's Vivekacūḍāmaṇi 38 (in some texts 40).

(आ) SRRU 746, SR 49. 176, SSB 307. 181.

(*d*) क्षिति SRRU.

Vaṁśastha metre.

It is the very nature of the magnanimous to move of their own accord towards removing other's troubles. Here, for instance, is the moon who, as everybody knows, voluntarily save the earth parched by the flaming rays of the sun. (Swami Madhavananda's translation).

2676

अयं स्वार्थः परार्थोऽयम् इत्येवं वा न कल्पयेत् ।
विबुधा नैव मन्यन्ते स्वं परं वा पृथक् पृथक् ।
नियुञ्जीत परस्यार्थे प्रोत्सहेत स्वकर्मणि ॥

(इ) NM (T) 4.1.

Endeavouring for one's own interest one will not think of the interest of others; but the wise never performs in that manner ; devote yourself in good of others ! (S. Pathak's translation).

2677

अयं हि तीव्रेण जगन्ति तेजसा
प्रताप्य भासां पतिरस्तमागतः ।
प्रतापमात्रोपनता विभूतयश्
चिरं न तिष्ठन्ति परोपतापिनाम् ॥

(आ) VS 1905 (a. Śaṁkaragaṇa).

Vaṁśastha metre.

This lord of effulgence [the sun god] having tortured the worlds with very hot rays has come to the end of his tether [the setting hill where he will be blotted out]. The prosperity, acquired by push, of those who torment others does not last for a length of time. (A. A. R.).

2678

अयं हि देहिनो देहो द्रव्यज्ञानक्रियात्मकः ।
देहिनो विविधक्लेश- संतापकृदुदाहृतः ॥

(अ) BhPn 6.15.25.

It is said that the bodies of corporal beings, which are made up of matter, intellect, and action, are the springs of all their troubles and anxieties. (J.M. Sanyal's translation).

2679

अयं हि प्रथमो रागः समस्तजनरञ्जने ।
यस्य नास्ति द्वितीयोऽपि स कथं पञ्चमो भवेत् ॥

(अ) Nalacampū 6.46.

(आ) JS 393.64 (a. Trivikramabhaṭṭa).

The first *rāga* [love or : melody] is indeed pleasing to all. How can it become the fifth when it has not a second ? [the *pañcama-rāga* being highly thought of]. (A. A. R.).

2680

अयःपिण्ड इवोत्तप्ते खलानां हृदये क्षणात् ।
पतिता अपि नेक्ष्यन्ते गुणास्तोयकणा इव ॥

(आ) ŚP 366, SH 753, SR 54. 17, SSB 315.18, IS 547, SRK 28.69 (a. ŚP).

(*c*) इव [अपि] IS ; एव SRK, Böhtlingk's *Chrestomatie*, IS (*Zweiter Nachtrag*); नश्यन्ति [ने°] SH, SRK, IS (*Zweiter Nachtrag*).

Merits though induced into the heart of the wicked disappear in no time, as water drops on heated iron. (A. A. R.).

अयज्ञाङ्गम् see No. 118.

2681**

अयथाविहितानां यन्
मनोज्ञतासंपादौ न स्तः ।
कथयाम्यतस्तरूणां
रोपविधानं यथोद्दिष्टम् ॥

(आ) ŚP 2138.

Āryā-upagīti metre.

If things are done haphazardly the result will not be pleasing and prosperous. Hence I shall deal with the culture of trees as according to the best authorities. (A. A. R.).

2682**

अयने विषुवे चैव षडशीतिमुखेषु च ।
चन्द्रसूर्योपरागे च दत्तमक्षयमश्नुते ॥

(अ) MBh (MBh [Bh] 3. App. 21 A. l. 260-1, MBh [R] 3.199.125, MBh [C] 3.13476).

(इ) SS (OJ) 189.

(*a*) अयनेषु च यद्दत्तं SS (OJ).

(*b*) शदाक्षितिमुकेषु SS (OJ) (var.).

(*d*) विषुवे च तदक्षयम् SS (OJ).

A gift also that is made while the sun is on the solsticial points, one again that is made on the last day of the sun's path, through[1] Libra, Aries, Gemini, Virgo and Pisces, a gift again during eclipses of the Moon and the Sun, produce merit that is inexhaustible. (P.C. Roy's translation).

1. Four signs, i. e. [should be Sagittarius, Gemini, Virgo and Pisces].

अयनेषु च यद्दत्तं see No. 2682.

अयन्निजः परो वेति see No. 2644.

2683*

अयमक्षुण्णकान्तश्रीर् अधरो हरिणीदृशः ।
प्रवालपद्मरागादेर् उपरि प्रतिगर्जति ॥

(आ) Skm (Skm [B] 831, [POS] 2. 72. 1) (a. Dharmāśokadatta).

These lips of the gazelle-eyed damsel with their radiance never eclipsed, are ever triumphant [roars against] over corals, rubies and such other things. (A. A. R.).

2684*

अयमङ्कुरभाव एव तावत्
कुचयोः कर्षति लोकलोचनानि ।
इतरेतरपीडनीमवस्थां
गतयोः श्रीरनयोः कथं भवित्री ॥

(आ) ŚP 3272, SH 1706, and 1841, SR 255.14 (a. ŚP), SSB 65.16.

(*c*) °पीडनाम° ŚP.

(*d*) श्री° om SH 1706.

Aupacchandasika metre.

Even while in the budding state the breasts draw the eyes of all. If crushing each other they swell how will their beauty be ? (A. A. R.).

2685*

अयमतिजरठाः प्रकामगुर्वीर्
अलघुविलम्बिपयोधरोपरुद्धाः ।
सततमसुमतामगम्यरूपाः
परिणतदिक्करिकास्तटीर्बिभर्ति ॥

(अ) Śiś 4.29.

(आ) Kuv *ad* 26.65 (p. 80). SR 140. 1 (a. Śiś.), SSB 457.32, Alm 47.

(*d*) परिणात °Alm (*contra metrum*).

Puṣpitāgrā metre.

This (mountain) bears [ i.e. has ] slopes that are very hard [or : old] and exceedingly large [ or : exceedingly heavy on account of fatness], that are covered with large and hanging clouds or : who are impeded by large and hanging breasts ], that are always inaccessible to living beings (whose) bodies are always unfit to be approached (for cohabitation), and that have on the elephants of the quarters who give side-blows with their tusks [or : who have the marks of bites and wounds by finger-nails turned into scars ]. (M. S. Bhandare's translation).

2686*

अयमपरलतायाः सादरं हन्त पीत्वा
मधु मम मकरन्दं पातुमायाति भृङ्गः ।
इति मनसि विषादं मल्लिके मा कुरु त्वं
बत वद मधुपानां मानसे को विवेकः ॥

(अ) Janśṛṅg 74.

Mālinī metre.

"This bee, alas ! having tasted the honey of another blossoming creeper with all gusts now comes to me to drink of my honey" – may you not, O Jasmine, take this to heart. Indeed, tell me what discrimination there is in the minds of those addicted to *madhu* [wine or : honey]. (A. A. R.).

2687*

अयमपि खरयोषित्कर्णकाषायमीषद्
विसृमरतिमिरोर्णाजर्जरोपान्तमर्चिः ।
मदकलकलविङ्कीकाकुनान्दीकरेभ्यः
क्षितिरुहशिखरेभ्यो भानुमानुच्चिनोति ॥

(आ) SR 295.55, SSB 136.58.

Mālinī metre.

This (setting) sun gathers up the last rays, ruddy like the ears of a she-ass, with edges slightly touched by gathering darkness, from tops of trees that recite benedictory prayers (of bon voyage) by the chirpings of sparrows that are sweet voiced due to intoxication. (A. A. R.).

2688*

अयमपि पुरुहूतप्रेयसीमूर्ध्नि पूर्णः
कलश इव सुधांशुः साधुरुल्लालसीति ।
मदनविजययात्राकालविज्ञापनाय
स्फुरति जलधिमध्ये ताम्रपात्रीव भानुः ॥

(आ) SR 295.58, SSB 136.61, RJ 1088.

(*a*) भवभूतेः [पु°] RJ.

Mālinī metre.

This moon [the nectar-rayed one] shines bright like a golden vessel of auspiciousness at the top of the eastern quarter [beloved of Indra]. The sun is throbbing in the midst of the sea like a copper plate to give advance news of the time of the victorious march of the god of love. (A. A. R.).

2689*

अयमभिनवमेघश्यामलोत्तुङ्गसानुर्
मदमुखरमयूरीमुक्तसंसक्तकेकः ।
शकुनिशबलनीडानोकहस्निग्धवर्ष्मा
वितरति बृहदश्मा पर्वतः प्रीतिमक्ष्णोः ॥

(अ) Mālatī 9.5.

(आ) Alm 48, SR 140.2 (a. Mālatī), SSB 457.33 (a. Māgha [?]), Sar 5.101 (p. 605).

Mālinī metre.

Here gives delight to the eyes the mountain Bṛhadaśman with (its) high peaks darkened by the fresh clouds, where are (to be heard) mingled notes uttered by the pea-hens noisy through intoxication [or : passion], (and) the region whereof is attractive with the trees possessing variegated nests of birds. (R.D. Karmarkar's translation).

2690*

अयममृतनिधानं नायकोऽप्योषधीनाम्
अमृतमयशरीरः कान्तियुक्तोऽपि चन्द्रः ।
भवति विगतरश्मिर्मण्डलं प्राप्य भानोः
परसदननिविष्टः को लघुत्वं न याति ।।

(अ) Cr 81 (CV 15.14, CPS 330 34), Śts 1-4. (Cf. No. 2691).

(आ) VS 576, SuM 7.9, SR 96.4 (a. VS), SSB 382.4, SRK 75.1 (a. Kalpataru), IS 551 and 1168, Pr 363, SRH 1.94, Sama 1 अ 112 Any 9.73.

(*a*) उडुगणपरिवारो (उडि° or तड्°) नायकोऽप्योषधीनाम् (ऽप्यौष°) Śts, VS, SR, SSB, SuM, SRK, SRH, Any; °निधानश्चग्रमो° CV (var.) ; °निधनो CV (var.), SRH, Sama ; °निधनः Cr (var.) ; ओषधीनाम् (°नम् IS 1168) CV (var.), CPS, Sama (Cf. No. 2691).

(*b*) °शरीरं CV (var.) ; कातियुक्तोऽपि IS.

(*c*) तदपि मलिनयतोमण्डलं Śts (var.) ; विकलमूर्तिर्मण्डलं Śts, SuM, Any ; विकलरश्मिः मण्डलं IS ; विगतरश्मिमण्डनं IS ; विगरतश्यिर्मण्डल CV (var.); भानो SRH.

(*d*) परशदननिविष्टः Śts (var.) ; परसदनमुपेति (°तः) IS; परसदननिविष्ठः CV (var.); को न धत्ते (यातो or याति) लघुत्वं Śts, SuM (but B in SuM as above), Any.

Mālinī metre.

O people, behold, that moon is the abode of nectar and the god of all medicinal virtues. But even he, though immortal like nectar and resplendent in form loses his virtues when he repairs to the home of the sun ; how then will not an ordinary man be disgraced by going to live at the house of another. (K. Raghunathji's translation).

2691

अयममृतनिधानं नायकोऽप्योषधीनां
शतभिषगनुयातः शंभुमूर्धावतंसः ।
विरहयति न चैनं राजयक्ष्मा शशाङ्कं
हतविधिपरिपाकः केन वा लङ्घनीयः ।।

(अ) BhŚ 209 and 419. Cf. No. 2690.

(आ) SR 93.84 (a. (BhŚ), SSB 377.92, SH 1439, IS 1168, Subh 130, SA 31.4, ST 25.6, Vidy 249, SK 3.14, SN 879, SSD 4f 3*a*, and 2f 144*a*, SUM 7.9, Sama 2 प 12.

(*a*) उडुगणपरिवारो (उड्ड°) [अ°] BhŚ 419, SH; स्वयम् [अयम्] BhŚ (var.); औषधीनां BhŚ (var.); यः सुधायाः BhŚ 419, SH.

(*b*) °मूर्ध्नोऽवतंसः BhŚ (var.), SR SSB; अमृतमयशरीरः(°री) कान्तियुक्तोऽपि चन्द्रः BhŚ (var.). (Cf. No. 2690 and Sama).

(*c*) भवति (or त°) विगतरश्मिर्मण्डलं (विकलर°) प्राप्य भानोः BhŚ (var.) ; (cf. No. 2690 and Sama); विहरयति or तदपि च or विसृजति न or म्लपयति च or परिहरति BhŚ (var.); यदेनं or वियुक्ते or हि चैनं or तथैनं BhŚ (var.).

(*d*) परसदननिविष्टः को लघुत्वं न याति BhŚ (var.); (cf. No. 2690 and Sama); परसदनमुपेतः को न यातो लघुत्वम् BhŚ 419 (var.), SH.

Mālinī metre.

Consumption (waning) never leaves the moon, though the abode of nectar and the lord of medicinal berbs, attended by *śatabhiṣak*[1] and the crest-

jewel of Lord Śiva. Who can overcome the dictates of cruel fate ? (A. A. R.).

1. A hundred physicians : the twenty-fourth lunar mansion.

2692*

अयमयमसावाकर्ण्यारात् प्रतिद्विपडिण्डिमं
मदकलुषिते नेत्रे मार्जन्नुदस्तकरार्गलः ।
अगणितसृणिः क्रोधस्तब्धायतश्रुतिपल्लवः
प्रविशति नृपस्यान्तःकक्षां जवादरिमुद्गरः ॥

(आ) Skm (Skm [B] 1489, Skm [POS] 3. 24. 4) (a. Viriñca).

Hariṇī metre.

This elephant, a hammer to destroy the enemies, having heard the distant sound of tabors struck from the back of the enemy's elephant, wiped his eyes covered with rut and freeing himself from the fetters of his legs and unmindful of the goad, with ears steady due to fury, enters the inner courtyard of the palace. (A. A. R.).

2693*

अयमयोगिवधूवधपातकैर्
भ्रमिमवाप्य दिवः खलु पात्यते ।
शितिनिशादृषदि स्फुटदुत्पतत्-
कणगणाधिकतारकिताम्बरः ॥

(अ) Naiṣ 4.49.

Drutavilambita metre.

Verily this moon, on account of the sin of killing women separated from their lovers is, after being whirled round, flung from heaven on the rock of the dark night, while the sparks bursting forth and flying upwards make the sky richer in stars. (K.K. Handiqui's translation).

2694*

अयमरविवरेभ्यश्चातकैर्निष्पतद्भिर्
हरिभिरचिरभासां तेजसा चानुलिप्तैः ।
गतमुपरि घनानां वारिगर्भोदराणां
पिशुनयति रथस्तं शीकरक्लिन्ननेमिः ॥

(अ) Śāk 7.7. (Cf. A Scharpé's Kālidāsa-Lexicon I. 1 ; p. 94).

(आ) JS 357.3 (a. Kālidāsa).

(*a*) अगवि°[अरवि°]Śāk (var.); अरिवि°[अरवि°] Śāk (var.).

(*b*) अचिरमासां Śāk (D) (printing error).

(*d*) रणस् [रथस्] Śāk (var.); ते [तं] Śāk (var.), JS; सीक° Śāk (var.).

Mālinī metre.

The car itself instructs me ; we are moving/o'er pregnant clouds, surcharged with rain ; below us/I see the moisture-loving *cātakas*/in sportive flight dart through the spokes ; the steeds/of Indra glisten with the lightning's flash ;/ and a thick mist bedews the circling wheels. (Sir Monier Monier-William's translation).

2695*

अयमलघुविसारिस्फारिजिह्वाकलापो
ज्वलति यदि न मध्ये वाडवो हव्यवाहः ।
मुहुरुपचितसारो वारिभिर्निम्नगानां
त्रिभुवनमपि किं न प्लावयत्यम्बुराशिः ॥

(आ) Skm (Skm [B] 1700, Skm [POS] 4. 12.5) (a. Dharmapāla).

(*a*) °स्फार° Skm (POS).

Mālinī metre.

If the submarine fire were not there to burn with its tongues of flame spreading all round, will not this ocean inundate all the three worlds with its waters frequently increased by the rivers ? (A. A. R.).

2696*

अयमवसरः सरस्ते
सलिलैरुपकर्तुमर्थिनामनिशम् ।
इदमपि च सुलभमम्भो
भवति पुरा जलधराभ्युदये ॥

(अ) PrC 46.

(आ) Purātana-prabandha-saṁgraha (SJS 2) 339, ŚP 1128 (a Vallabhadeva), JS 103.1 (a. Vallabhadeva), SR 219. 2 (a. VS[1]), SSB 604.3(a. Vallabhadeva), RJ 277, SRK 197.2 (a. ŚP), IS 553, Subh 109, Any 103.84, SuM 5.13.

(*a*) अवसर IS; शरस्ते IS.

(*b*) सळिलै° JS; शत्रिलै° JS; उपभकर्त्तुमथिता-निशा IS.

(*c*) इदमतिसुलभं चाम्भो SR, SSB ; इदमयि IS ; च om. PrC, Purāta° (*contra metrum*); तदिदयति [इ° च] SRK ; सुलभां चाम्भो (°भयम्भो)[च सु°]SuM (*contra metrum*); शुलभ° IS.

(*d*) भविता जलपूर्ण ज° SRK (*contra metrum*); पुनर् [पु°] ŚP ; परा IS; जलाभ्युदये Purāta° (*contra metrum*); जलधरोभ्युदये IS.

1. instead of ŚP,

Āryā metre. (In SRK Āryā-gīti metre).

This is the time, O lake, when you should benefit the needs of thirsty travellers with your waters. Shortly there will come to you plenty of water (to make good the loss) when the clouds arise. (A. A. R.).

2697

अयमवसर उपकृतये
प्रकृतिचला यावदस्ति संपदियम् ।
विपदि सदाभ्युदयिन्यां
पुनरुपकर्तुं कुतोऽवसरः ॥

(अ) RT (all editions) 5.36.

(आ) IS 552.

(*c*) समाभ्यु° RT (var.).

Āryā metre.

This is the time for granting benefits, while fortune, fickle by nature, is present. Why should there be again time for benefits, while misfortune is always imminent ? (M. A. Stein's translation).

2698

अयमविचारितचारुतया
संसारो भाति रमणीयः ।
अत्र पुनः परमार्थदृशां
न किमपि सारमणीयः ॥

(अ) Śānt 2.1.

(आ) Śatakāvalī 26.29, SR 89. 4, SSB 371. 5, IS 554.

(*a*) अयम् om. Śatakāv., Śānt. (var.) (improves metre).

(*c*) °दृशा Śānt (var.), SR, SSB.

(*d*) न om. Śānt(var.); न किं tr. Śānt(var.); सारमनीयः or सामवनीयः or साररमनीयः or सारो रमणीयः Śānt (var.).

Dohā metre (cf. Śānt [Sch]; p. 103, note to II. 1)[1].

1. If अयम्, as suggested by Schönfeld, could be deleted in *d* the metre (Āryā-upagīti) could be partly restored.

Worldly life appears to be glittering and charming to those who are devoid of discriminating thought. To those thinking souls who understand the reality it has not even an iota of worth in it. (A. A. R.).

2699*

अयमसौ गगनाङ्गणदीपकस्
तरलकालभुजंगशिखामणिः ।
क्षणविडम्बितवाडवविग्रहः
पतति वारिनिधौ विधुरो रविः ॥

(आ) SR 294.43, SSB 135.45.

Drutavilambita metre.

The sun, the lamp illuminating the threshold of the sky, the crest-gem of the serpent of fickle time, resembling for a moment the submarine fire, now falls [sets] helpless into the ocean. (A. A. R.).

2700*

अयमसौ भगवानुत पाण्डवः
स्थितमवाङ्मुनिना शशिमौलिना ।
समधिरूढमजेन नु जिष्णुना
स्विदिति वेगवशान्मुमुहे गणैः ॥

(अ) Kir 18.9.

(आ) Amd 247.685, Sar 3.124 (p. 371).

(*c*) °रूढमनेन तु Amd.

(*d*) स्यादिति Amd.

Drutavilambita metre.

Is this the lord Śiva or the Pāṇḍava prince Arjuna ? Who has fallen down, the sage Arjuna or the moon-crested lord ? Who has now come up (scoring a victory), the unborn [Śiva] or the ever victorious Arjuna ? Thus were the *gaṇa-s*, the followers of Śiva confounded by the speed (with which the fight between the two took place). (A. A. R.).

2701*

अयमहो रजनीचरकेसरी
गिरिदरीशयनात् सहसोत्थितः ।
तिमिरवारणकुम्भविदारणोच्-
छ्वलितरक्तभरैरिव लोहितः ॥

(आ) Vidy 456 (a. Lakhimāṭhakkurājñī).

Drutavilambita metre.

The lion of the moon has suddenly risen from his resting place in the cave of the mountain. He is red in colour as if smeared with the blood, by tearing up the fore-head of the elephant in the form of darkness. (A. A. R.).

2702*

अयमात्मा स्वयं साक्षाद् गुणरत्नमहार्णवः ।
सर्वज्ञः सर्वदृक् सार्वः परमेष्ठी निरञ्जनः ॥

(अ) Jñānārṇava Pr 220.

(आ) SSap 346.

He is the god Brahmā come in person, the great ocean of the gems of virtues, the omniscient, the all-seeing, the Sārva, the great spiritual teacher, and free from all stain. (A. A. R.).

2703*

अयमान्दोलितप्रौढ- चन्दनद्रुमपल्लवः ।
उत्पादयति सर्वस्य प्रीतिं मलयमारुतः ॥

(अ) KāD 2.236.

(आ) Sar 3.19 (p. 321), AA *ad* 5.32 (p. 41), IS 555.

(*a*) आन्दोलिताप्रौढ° KāD (var.).

(*c*) लोकस्य [स°] KāD (var.), AA.

(*d*) दक्षिणमारुतः KāD (var.), AA.

This southern Malaya breeze sways the tendrils of well-grown sandal trees and (thus fragrant) produces joy in all. (A. A. R.).

2704*

अयमालोहितच्छायो मदेन मुखचन्द्रमाः ।
संनद्धोदयरागस्य चन्द्रस्य प्रतिगर्जति ॥

(अ) KāD 2.89.

(आ) IS 556.

(*d*) मुखस्य [च°] KāD (var.).

This moon-face with ruddy brilliance due to the influence of wine rivals [roars back against] the moon who is red at the time of rise. [or : red in the face due to wine he roars at the lover who is passionate and prosperous]. (A. A. R.).

2705*

अयमिह मुग्धो मधुपः
परिहृतसहकारमञ्जरीपुञ्जः ।
असरलमरसमसारं
शाखोटकविटपमनुसरति ॥

(आ) Skm (Skm [B] 1793, Skm [POS] 4. 31.3), AB 550.

Āryā metre.

This bee, in all its delusion, abandons the cluster of (honey-laden) mango blossoms, and pursues [flies after] the *śākhoṭaka*-tree which is worthless, tasteless and crooked in shape. (A. A. R.).

2706*

अयमुदयति कोकीशोकशल्यैर्मयूखैः
शतमखपुरनारीनेत्रगण्डूषपेयः ।
उदयगिरिमृगेन्द्रोद्गारभिन्नाङ्करङ्कु-
श्रवणरुधिरधारापाटलः पार्वणेन्दुः ॥

(आ) Skm (Skm [B] 1216, Skm [POS] 2. 149.1) (a. Madhu).

(*b*) शतमुख° Skm (POS).

Mālinī metre.

The moon of the full moon night rises with its rays painful to the female *cakravāka* pleasing like a mouthful of wine to the eyes of the queen of the eastern quarter, and rendered all red, as if with the streams of blood from the ears of the deer wounded by the lion who lurked in the rising hill. (A. A. R.).

2707*

अयमुदयति चन्द्रश्चन्द्रिकाधौतविश्वः
परिणतविमलिम्नि व्योम्नि कर्पूरगौरः ।
ऋजुरजतशलाकास्पर्धिभिर्यस्य पादैर्
जगदमलमृणालीपञ्जरस्थं विभाति ॥

(आ) SR 301.76, SSB 147.79.

Mālinī metre.

Here rises the moon bathing the universe with light white like camphor in the highly pure sky, by whose rays, rivalling pure silver wires, the world appears to be in a cage of pure lotus-stalks. (A. A. R.).

2708*

अयमुदयति चन्द्रो वारिधेरम्बुगर्भाद्
अमृतकणकरालैरंशुभिर्दीप्यमानः ।
भुजगशयनवक्षोहर्म्यदेशे ललन्त्या
वदनमिव यदृच्छोत्तानितं विश्वमातुः ॥

(आ) SR 301.75, SSB 147.78.

(*c*) लसन्त्या SSB.

Mālinī metre.

Here rises the moon from the midst of the sea resplendent with rays dripping drops of nectar ; it looks like the face of the mother of the universe resting comfortably on the broad chest of Viṣṇu (whose bed consisted of the serpent lord Śeṣa) and which face had just looked up, as if by chance. (A. A. R.).

2709*

अयमुदयति मुद्राभञ्जनः पद्मिनीनाम्
उदयगिरिवनालीबालमन्दारपुष्पम् ।
विरहविधुरकोकद्वन्द्वबन्धुर्विभिन्दन्
कुपितकपिकपोलक्रोडताम्रस्तमांसि ॥

(आ) ŚP 3738, SkV 979 (a. Yogeśvara), Skm (Skm [B] 1186, Skm [POS] 2. 143. 1) (a. Yogeśvara), Prasanna 49*a* (a. Vidyā), Vidy 832 (a. Yogeśvara), SR 327. 10(a. ŚP), SSB 190.10, (cf. Kav p. 77), Amd 194.517, Sar 1.100 (p. 74) and 2. 29 (p. 158), Alkeś 22.14.18, Sāh 9 *ad* 629.

(*c*) °धुरचक्रद्व° Alkeś ; °द्वंद्वबध्वं Prasanna.

(*d*) °क्रोध° [°क्रोड°] SkV.

Mālinī metre.

The sun rises, breaking the seal of lotuses,/ a coral-tree flower in the woods of the Eastern Hill ; / friend to the sheldrake and its mate who have pined in separation, / but irate at the darkness which he drives away,/ red as the cheek

of an angry ape. (D.H.H. Ingalls's translation).

2710*

अयमुदयमहीध्रधातुरागैर्
अरुणकरारुणिताम्बराभिरामः ।
वितरसि न दृशौ कृशाङ्गि ताराम्
इव दिवि वन्दितुमिन्दुरभ्युपैति ॥

(आ) Skm ( Skm [B] 405, Skm [POS] 1. 81.5) (a. Haridatta), AB 547.

(*d*) अभ्युदेति [अभ्युपैति] Skm (POS).

Puṣpitāgrā metre.

This moon, charming with the *ambara* [garment or : sky], reddened by the hand like rays which are ruddy by the colour of the minerals in the rising hill, approaches as if to bow to Tārā [his preceptor's wife] in the sky ; but you, slim lady, do not cast your eyes in the sky ( as if to fill it with stars ). (A. A. R.).

2711*

अयमुदयमहीभृन्मूर्ध्नि पाणिं गृहीत्वा
दिवसपतिरहौषीदिन्दुपादान् हवींषि ।
अरुणकिरणवह्नौ कन्यका पौरुहूती
हरिदपि किमकार्षीत् तारकालाजहोमम् ॥

(आ) Pad 61. 12 (a. Bhānukara), SR 323. 31, SSB 184.31, RJ 1162.

Mālinī metre.

The sun [the lord of day] offered the oblation of the rays of the moon with his hand [rays] resting on the top of the rising mountain. Did the bride of the eastern quarter (at the same time) throw handful of parched rice in the form of stars as oblation in the fire of the red rays of the sun ? (A. A. R.).

2712*

अयमुदितो हिमरश्मिर्
वनितावदनस्य कीदृशः सदृशः ।
नीलादिकोपलक्ष्मः
स्फुरति प्रत्यक्षतः कस्य ॥

(आ) SR 196.12, SSB 550.11.

Āryā metre.

The moon [the cool-rayed one] has risen, but how does it resemble the damsel's face ? In whom does the black spot really shine ? [in the moon or the face darkened by anger ?] (A. A. R.).

2713*

अयमुपगतकृष्णः कृष्णसाराक्षिपातैर्
यमकु(विकसि ?)तनवनीलाम्भोजवक्त्रश्चकास्ति ।
जलयुवतिकुचानुप्रासितोत्तुङ्गकुम्भ-
स्थलमदकलगर्जत्तीरनागस्तटाकः ॥

(आ) JS 375.5 (a. Madana).

(*a*) तृष्ण° [कृष्ण°] JS (var.).

Mālinī metre.

This lake is rendered blue in colour by the glances of the spotted deer, and shines with its face of blue lotuses in full bloom ; and it resounds with the trumpets of the water elephants, that are pleasing to the ear with their indistinct sweetness, and they look like the swelling breasts of young ladies enjoying water sports. (A. A. R.).

2714*

अयमुषसि विनिद्रद्राविडीतुङ्गपीन-
स्तनपरिसरसान्द्रस्वेदबिन्दूपमर्दी ।
स्रुतमलयजवृक्षक्षीरसौरभ्यसभ्यो
वहति सखि भुजङ्गीभुक्तशेषः समीरः ॥

(आ) SkV 1144, Skm (Skm [B] 456, Skm [POS] 1.92.1).

(*a*) °विडीपीनतुङ्ग Skm.

(*c*) श्रुतमल° [स्रु°] SkV (var.), Skm (var.); °रम्यो [°सभ्यो] Skm (var.).

Mālinī metre.

This breeze, my friend, has dried the drops of sweat/on full and lofty breasts/of wakeful southern damsels/ and now, as much as serpent maids have left us from their feast, / it blows at dawn most soft and redolent/of milk exuded from the sandalwood. (D.H.H. Ingalls's translation).

2715*

अयमेकपदे तया वियोगः
　प्रियया चोपनतः सुदुःसहो मे ।
नववारिधरोदयादहोभिर्
　भवितव्यं च निरातपत्वरम्यैः ॥

(अ) Vik 4.10. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 99).

(आ) Kpr 10. 511, Dhv (HSS 66) p. 335. 12-3, KāP 365.13-4, AR 201. 3-4, ARJ 185.5-6.

(*b*) दुरुत्सहो Vik (var.); °तो ऽतिदुःसहो Vik (var.), AR.

(*c*) °दयैर् [°दयाद्] Vik (var.).

(*d*) निरातपत्र° or निरातपर्द्धि° Vik (var.).

Aupacchandasika metre.

This, the separation from my beloved, suddenly brought about; and the days are sure to be lovely on account of the absence of heat, owing to the rising of fresh clouds. (G. Jhā's translation in Kpr).

2716*

अयमेकोऽहमेकेति　ज्ञानं तत्संगमे न मे ।
राग एवाधिकस्तत्र　हरिद्राचूर्णयोरिव ॥

(आ) JS 198.13.

Never does the idea arise in me that he is one and I am another, when I am in his company. Love is all supreme, as the golden colour is supreme in turmeric powder (where colour alone is seen, and the powder ignored). (A. A. R.).

2717

अयमेव परो धर्मो　ह्ययमेव परं तपः ।
पतिशुश्रूषणं यत्र　तत् स्त्रीणां स्वर्गहेतुकम् ॥

(अ) Śto Intr. 32(p. 324.18-9). Cf. Mn 5. 155-6.

(*c*) शिश्रूषणं° Śto (var.).

(*d*) स्त्रीणां हि [तत् स्त्री°] Śto (var.).

This is the supreme duty, this the supreme penance, where the wife waits on the husband wholeheartedly, that paves the way to heaven in the case of women. (A. A. R.).

अयमेवरुपम see No. 2057.

2718

अयशः प्राप्यते येन　येन चाधोगतिर्भवेत् ।
स्वार्थाच्च भ्रश्यते येन　तत् कर्म न समाचरेत् ॥

(अ) P (PP 2.95, Pts 2.108, PtsK 2.116, PM 2.34). Cf. No. 1950 and JSAIL 20.42.

(आ) SR 16553.1 (a. P), SSB 497.531, IS 558.

(*b*) चापगतिर् Pts, SR, SSB.

(*c*) स्वर्गाच् Pts, PtsK, SR, SSB.

A deed that brings dishonour, / whereby a man must fall, / that causes disadvantage, / don't do it—that is all. (A.W. Ryder's translation).

2719

अयशस्यम् अनायुष्यं　परदाराभिमर्शनम् ।
अर्थक्षयकरं घोरं　पापस्य च पुनर्भवम् ॥

(अ) R (R [Bar] did not appear yet, R[R] 6.9.15, R [B] 6.9.15).

Adultery with a wedded woman not only shortens one's life and brings on shame and ruin, but also leads one to the committal of fresh crimes. (T.S. Raghavacharya's translation).

2720

अयशोभिदुरालोके कोपधामरणादृते ।
अयशोभिदुरा लोके कोपधा मरणादृते ॥

(अ) Śiś 19.58.

(आ) Amd 218.582.

When the great who are fortunate and unapproachable due to brilliance get angry and seek battle, what other remedy is there to wipe off the infamy (of rebellion against the master) except death ? (A. A. R.).

2721

अयश्चणकचर्वणं फणिफणामणेः कर्षणं
करेण गिरितोलनं जलनिधेः पदा लङ्घनम् ।
प्रसुप्तहरिबोधनं निशितखड्गसंस्पर्शनं
कदाचिदखिलं भवेन्न च शठाद्धनस्यार्जनम् ॥

(आ) SR 72.58, SSB 343.58, SRK 245.35 (a. Sphuṭaśloka), IS 7677.

Pṛthvī metre

One may chew pieces of iron as if they were chick-peas, draw out the jewel from the hood of a serpent, weigh a mountain in the hand, cross the sea on foot, awaken a sleeping lion or touch the sharp edge of a sword—such things may all perchance happen, but money from the wicked—never. (A. A. R.).

2722**

अयस्तु काकतुण्डेन चर्म आरामुखेन हि ।
मृत्पिण्डं च घटं चैव विध्येत् सूचीमुखेन हि ॥

(आ) ŚP 1862.

One should pierce an iron sheet by a *kākatuṇḍa* [a special arrow-head], leather by a shoe-maker's awl, clod of earth and mud-pots by the sharpend of a needle. (A. A. R.).

2723

अयाचतः सीदतश्च सर्वोपायैर्निमन्त्रय ।
आनृशंस्यं परो धर्मो ऽयाचते यत् प्रदीयते ॥

(इ) SS (OJ) 198.

(*b*) सर्व्वो° SS(OJ) ; °नियन्तव्यः SS (OJ); °निमन्तु य or °न्निपन्तुय or °न्निर्मन्तु य SS (OJ) (var.).

(*c*) धर्म्मो SS (OJ).

By all means help the depressed, particularly when they are too sensitive to invite [to give help]. Kindliness and aiding the non-asking ones is the noblest *dharma.* (Raghu Vira's translation).

2724

अयाचितः सुखं दत्ते याचितश्च न यच्छति ।
सर्वस्वं चापि हरते विधिरुच्छृङ्खलो नृणाम् ॥

(अ) Bhāminīvilāsa 1.121 (in Paṇḍitarāja-Kāvyasaṁgraha).

(आ) SR 91.18, SSB 374.18.

The all powerful fate of men (who is ever unfettered) gives wealth freely when unasked and denies the same when requested ; it may even take away his all. (A. A. R.).

2725*

अयाचितारं नहि देवदेवम्
अद्रिः सुतां ग्राहयितुं शशाक ।
अभ्यर्थनाभङ्गभयेन साधुर्
माध्यस्थमिष्टेऽप्यवलम्बतेऽर्थे ॥

(अ) Kum 1.52 (in some texts 1.53). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 25).

(आ) VyVi 53.18-9, Alm 49.

(*a*) देवमद्रिः [दे°] Kum (var.), VyVi.

(*c*) सुतां प्रतिग्रह° Kum (var.), VyVi.

(*d*) माध्यस्थ्यम् Kum (var.), VyVi, Alm.

Upajāti metre (Upendravajrā and Indravajrā).

The mountain[1] dared not make the God of god who did not solicit her[2],

accept daughter [her]; a wise man resorts to indifference even with reference to a desired object, through fear of a refusal of (his) request. (R.D. Karmarkar's translation):

1. Himālaya.
2. Pārvatī.

2726

अयाचितो मया लब्धो मत्प्रेषितः पुनर्गतः ।
यत्रागतस्तत्र गतस् तत्र का परिवेदना ॥

(अ) GP 1. 113. 44, Cr. 1181 (CRCa II 42).

(a) लब्धस् GP (GPy as above); लब्ध CRCa II.

(b) अपेक्षितः Cr; तत्प्रेषितः GPy.

(c) अत्र° CRCa II.

(d) परिदेवता CRCa II; परिदेवना Cr.

If was obtained when not asked for, it disappeared when sent by me; it has gone whence it had come, why then worry about it ?

2727

अयाच्यं चैव याचन्ते ऽभोज्यान् व्याहारयन्ति च ।
उत्कोचैर्वञ्चनाभिश्च कार्याणि घ्नन्ति चास्यति ॥

(अ) MBh (Bh) 12.56. 50*cd*+12.56. 51*cd*.

(आ) SRHt 88.3 (a. MBh), SSSN 73.3.

(d) कार्याण्यनुविहन्ति च MBh; चास्य ते SSSN.

They ask for things when they should not, and eat foods which are forbidden; they ruin and throw away their activities by bribery and fraud. (A. A. R.).

2728

अयाज्ययाजनैश्चैव नास्तिक्येन च कर्मणाम् ।
कुलान्याशु विनश्यन्ति यानि हीनानि मन्त्रतः ॥

(अ) Mn. 3.65 (cf. Mn 3.64). (*cd*=B 1.5. 10, 28*cd*).

(आ) Vīramitrodoya-Saṁskāra 208, Vidhāna-pārijāta 766, Smṛticandrikā, Saṁskāra 208.

(c) सत्कारेषूत्सवेषु च Mn (var.) (Kullūka, Rāghavānanda, Nārāyaṇa [var.], [*vulgata*]); कुलान्यकुलतां यान्ति B, Vidhāna-pārijāta p. 676.

By sacrificing for men unworthy to offer sacrifices and by denying (the future rewards for good) works, families deficient in the (knowledge of the) Vedas, quickly perish. (G. Bühler's translation).

2729*

अयि कठोर यशः किल ते प्रियं
किमयशो ननु घोरमतःपरम् ।
किमभवद्विपिने हरिणीदृशः
कथय नाथ कथं बत मन्यसे ॥

(अ) Uttara 3.27.

(आ) Sama 1 अ 56.

Drutavilambita metre.

Oh, hard-hearted one, fame they say, is dear to thee; but can any infamy be more dreadful than this ? What became of the fawn-eyed one in the forest ? Tell me, Lord, what dost thou suppose ? (C.N. Joshi's translation).

2730*

अयि कान्त पश्य मेघं
नहि नहि पापं तवातिपुण्यायाः ।
नहि नहि पश्य पयोधरम्
अपसारय कञ्चुकीमुरसः ॥

(आ) SRK 152. 15 (a. Sphuṭaśloka), IS 7678.

Āryā metre.

"My dear, look at the *megha* [cloud or : my sin]" "No, no ; yours is not the sin, extremely pure as you are." "Not that, see the *payodhara* [cloud or : my bosom]" "(O then) remove the jacket from your chest". (A. A. R.).

2731*

अयि किं गुणवति मालति
जीवति भवतीं विना मधुपाः ।
अथ यदि जीवति जीवतु
जीवनमपि जीवनाभासः ॥

(आ) Vidy 137, Ava 357, SR 239.82, SSB 637.4.

(*b*) मधुपः Ava, SR, SSB.

Āryā-upagīti metre.

O Mālatī [creeper or: damsel of that name], full of merits, does the *madhupa* [bee or : lover] live without you ? Or if he lives, let him live ; for life then is a farce (without happiness). (A. A. R.).

2732*

अयि कुरङ्गि तपोवनविभ्रमाद्
उपगतासि किरातपुरीमिमाम् ।
इह न पश्यसि दारय मारय
ग्रस पिबेति शुकानपि जल्पतः ॥

(आ) Ava 121, SR 233. 103, SSB 627. 8, SRK 180.3 (a. ŚP.), IS 7679, SuM 26* (after 22.4), Any 39.15.

(*a*) कुरङ्ग Any.

(*b*) किमु गतासि Ava.

(*c*) धारय SuM.

(*d*) शुकानिति SuM.

Drutavilambita metre.

O doe, under the delusion that this is a penance-grove you have really come to the hunters' habitation. Don't you see that even the parrots here cry, "Tear it to pieces," "kill it," "swallow it" "drink (its blood)"; (A. A. R.).

2733*

अयि कुरङ्गि तुरङ्गमविक्रमे
त्यज वनं जवनं गमनं कुरु ।
इह वने विचरन्ति हि नायकाः
सुरभिलोहितलोहितसायकाः ॥

(आ) Ava 120, SR 233. 104, SSB 627. 9, Any 38.7.

(*a*) कुरङ्ग Any; °विक्रमैस् Any.

(*b*) जवने SSB.

(*c*) हि वनेचरनायकाः Any.

Drutavilambita metre.

O doe, possessing the speed of a horse ! leave this forest, make a quick move. Here in this forest are roaming the hunterchiefs with their arrows reddened by the blood of cows ! (A. A. R.).

2734*

अयि कुलनिचूलमूलोच्-
छेदनदुःशीलवीचिवाचाले ।
बकविघसपङ्कसारा
न चिरात् कावेरि भवितासि ॥

(आ) Vidy 784.

Āryā metre.

O you Kaveri [river or : woman of that name] noisy with your waves [chatter] and misbehaving by uprooting the *nicūla*-plants [and the good name of the family], will you not become shortly with your proud possession consisting of mud, fit for the prey of *baka-s* [cranes or : rogues]. (A. A. R.).

अयि क्रियार्थं (°र्थे)सुलभं see No. 2016.

2735*

अयि क्षुद्रो माभून् मतिमहिमगर्वो मनसि वः
करी यातो बन्धं यदिह विनयस्तत्र विजयी ।
अयं क्रोधाध्मातस्त्यजति विनयं चेन् मदवशात्
ततः स्कन्धावारं न किमखिलमेवाकुलयति ॥

(आ) Skm(Skm [B] 1855, Skm [POS] 4.43. 5) (a. Tripurāripāla).

(*a*) अपि [अयि] Skm (POS).

(*b*) विनयत्रस्त [वि°] Skm (POS).

Śikhariṇī metre.

O, do not become mean with the pride of the greatness of learning, the (mighty) elephant is fettered : he wins who is full of humility. If puffed with anger and *mada* [rut or : arrogance] he were to give up gentle behaviour, will he not then throw the whole camp into turmoil ? (A. A. R).

2736*

अयि खलु बधिराधिराज कीरं
तुदसि शलाकनिपातनेन मोहात् ।
अनिशमपि सुधानिधानवाणीं
रचयतु मौनमुखोऽस्तु वा समस्ते ॥

(आ) Skm(Skm[B] 1989, Skm [POS] 4.70. 4) (a. Gopīka), AB 532.

Puṣpitāgrā metre.

O prince of the deaf [emperor of deaf men], you are worrying the parrot, out of delusion, by felling the ribs of its cage and throwing pins. It is all the same to you whether he utters nectarian words incessantly or keeps silence. (A. A. R.).

2737*

अयि खलु विषमः पुराकृतानां
भवति हि जन्तुषु कर्मणां विपाकः ।
हरशिरसि शिरांसि यानि रेजुः
शिव शिव तानि लुठन्ति गृध्रपादाः ॥

(आ) SRK 144.2 (a. Kalpataru).

Puṣpitāgrā metre.

The fruit of actions done previously are indeed painful in the case of living beings. Those skulls that were shining on the head of Śiva, are now alas ! kicked by vultures (when he rests in the cemetery). (A. A. R.).

2738*

अयि चकितमुग्धचातक
मरुभुवि धावसि मुधा किमुद्ग्रीवम् ।
ग्रीष्मे दवाग्निवलितस्
तापिच्छोऽयं , न विद्युत्वान् ॥

(आ) VS 675 (a. Bhaṭṭa-Vāsudeva[1]). (Cf. OR 2.100-1, Kav p. 41).

1. Jhalajjhala.

Āryā metre.

O *cātaka*-bird, expectant and innocent, why do you move quickly towards the desert with (your) neck upraised ? It is a palmyra tree surrounded by forest-fire of the summer that you see (a mean fellow surrounded by tale-bearing sycophants) and not a cloud surrounded by lightning. (A. A. R.).

2739*

अयि चकोरकुटुम्बिनि कातरे
तिरय पक्षपुटेन कुटुम्बकम् ।
बहु गतं कियदप्यवशिष्यते
व्यपगतं तिमिरैरुदितः शशी ॥

(आ) Skm(Skm [B] 1993, Skm [POS] 4.71. 3) (a. Pāpāka or Pāmpaka).

Drutavitambita metre.

O *cakora* mother-bird that are worried, screen the young ones of your family without stretched wings. Much of it is gone, only a little of the darkness remains. Now the whole of it is gone, for the moon is risen. (A. A. R.).

2740*

अयि चातक चञ्चुपुटात्
स्खलयति जलदोदबिन्दुमनिलश्चेत् ।
द्विज एव भाग्यहीनो
जीवनदाता कृती जलदः ॥

(आ) Skm (Skm [B] 1960, Skm [POS] 4. 64. 5 ) ( a. Śabdārṇava ), Vidy 81, (Cf. Kav p. 110).

(*a*) अपि [अयि] Vidy.

(*b*) स्खलति Vidy ( *contra metrum* ); °बिन्दु-रनिलश्चेत् Vidy.

Āryā metre.

If, O *cātaka*-bird, a breeze deprives you of a drop of water of the cloud from your beak, it is only the *dvija* [bird or : Brāhmaṇa] that is unlucky ; the giver of *jīvana* [water or : livelihood] has done his duty. (A. A. R.).

2741

अयि चित्त वित्तलेशे
सहजप्रेम्णा कियन्नु लुब्धमसि ।
न तथापि तद्वियोगः
केवलमास्ते शिवेनापि ॥

(अ) Āry 53.

(*b*) कियन्न Āry (var.) ; लब्ध° Āry (var.).

Āryā metre.

O mind, how greedy you have become by your inborn love of money ! Even its loss does not make you remain with Lord Śiva (at peace). (A. A. R.).

2742

अयि चेतोविहग त्वं
विषयारण्ये भ्रमन्नसि श्रान्तः ।
विश्रामकामना चेच्
छिवकल्परुहे चिरं तिष्ठ ॥

(अ) Āry 58.

(*a*) चेतोविहगस्त्वं Āry (var.).

Āryā metre.

O mind, fleeting bird, you are now tired by wandering over the woods of pleasure-seeking. If you desire peaceful rest, remain for long in the wish-granting tree [*kalpaka*] of Lord Śiva. (A. A. R.).

2743*

अयि जलद यदि न दास्यसि
कतिचित् त्वं चातकाय जलकणिकाः ।
तदयमचिरेण भविता
सलिलाञ्जलिदानयोग्यस्ते ॥

(आ) ŚP 779, JS 69.7, SR 211.16 (a. ŚP), SSB 590.16, SRK 172.10 (a. ŚP), Any 22.177, ASS 11.8, IS 559. (Cf. RO 2. 101).

(*b*) चातकस्य RO 2.101 (*sic* !).

Āryā metre.

If you will not grant a few drops of water to the thirsty *cātaka*-bird, O cloud, then ere long he will be in that condition when you will be obliged to offer handful of water (at his obsequies). (A. A. R).

2744*

अयि त्यक्तासि कस्तूरि पामरैः पङ्कशङ्कया ।
अलं खेदेन भूपालाः किं न सन्ति महीतले ॥

(आ) ŚP 1201, SR 247.57, SSB 655.1, SRK 221.2 (a. ŚP), IS 560, SSg 234, Any 150.80, VP 10.23.

(*a*) अपि [अयि] ŚP ; त्यक्तसि ŚP (MS).

(*b*) पामरै ŚP (MS).

(*d*) किन्न ŚP (MS).

If the village-folk abandon you, O musk, thinking you are some kind of mud, do not become dispirited ; for are there not kings on the earth (who can appreciate your worth) ? (A. A. R.).

2745*

अयि दयिते तव वदनं
पायं पायं मनोभवो गर्जन् ।
स्मितमवलम्ब्य तमिस्रास्व्
अपि हतकान् हन्त नो हन्ति ॥

(आ) SSB 78.40 (a. Saṁgrahītṛ).

Āryā metre.

O beloved, Cupid kissing your face again and again is triumphant and roars and ever smiling does not strike me, the unfortunate, even in the dark. (A. A. R.).

2746*

अयि दलदरविन्द स्यन्दमानं मरन्दं
तव किमपि लिहन्तो मञ्जु गुञ्जन्तु भृङ्गाः ।
दिशि दिशि निरपेक्षस्तावकीनं विवृण्वन्
परिमलमयमन्यो बान्धवो गन्धवाहः ॥

(अ) BhV 1.4.

(आ) SR 244.234, SSB 648.30, SRK 199.11 (a. BhV), Vidy 189 (a. Paṇḍitarāja), IS 7658, SSH 2.61.

(*a*) अपि[अयि]SRK, IS; स्पन्दमानं BhV(var.).

(*b*) कमपि BhV (var.) ; लिहन्ती BhV (C).

(*c*) वितन्वन् BhV (var.), SRK.

Mālinī metre.

O blooming lotus, let the bees tasting your sweet juice, dripping downwards, hum agreeably. (But) this breeze, spreading your fragrance in every direction, without any self-interest, is a friend of yours of quite a different type. (H.D. Sharma's translation).

2747*

अयि दीनदयार्द्रनाथ हे
मथुरानाथ कदावलोक्यसे ।
हृदयं त्वदलोककातरं
दयित भ्राम्यति किं करोम्यहम् ॥

(आ) PG 330 (a. Śrī-Mādhavendra-puri), Kṛṣṇadāsa's Caintanya-caritāmṛta (a. Mādhavendra-purī), Padakalpataru of Vaiṣṇavadāsa 1653[1].

(*b*) कदा विलोक्यते PG (var.).

(*c*) तदलोक° PG (var.).

1. according to PG.

Viyoginī metre.

O lord of Mathurā, Kṛṣṇa, the succour of the distressed; when, indeed, will you be seen by me ? My heart, dear lord, pretending to be attached to you ever wanders. What am I to do ? (A. A. R.).

2748*

अयि दुर्जनगर्जितेन किं
सरले नम्रमुखी विषीदसि त्वम् ।
परिपन्थिनि देवकीसुते
परिवादोऽपि तपोभिरुन्नतः ॥

(आ) Vidy 473.

(*a*) दुर्ज्जनगर्ज्जितेन Vidy.

Viyoginī metre.

"O Saralā, timid one, what does it matter if the wicked people roar ? With face downcast you are depressed." "When the high way-man, the son of Devakī is there, scandal comes even with austere penance." (A. A. R.).

2749*

अयि दुष्कृतकेन केन वत्से
हलिकद्वारि लवङ्गि पुष्पितासि ।
स्तबकास्तव पांसुभिः परीताः
परितः प्राङ्गणसीम्नि यत् लुठन्ति ॥

(आ) Ava 392, SR 242. 181, SSB 645.1, RJ 589.

Aupacchandasika metre.

O dear Lavaṅgī (clove plant or : girl of that name), by what misfortune have you flowered at the door of a ploughman ? Your bunches of blossoms are full of fragrant pollen and they are wasted in the grounds of the farmer's threshold.

2750*

अयि दूति सखी त्वमेव मे
मदनो हन्ति शितैः शिलीमुखैः ।
दयितं तमुपानयाशु तत्
सुशको जीवितनिर्गमोऽन्यथा ॥

(आ) SSB 122.2.

Viyogini metre.

O messenger, you alone are my friend ; Cupid strikes me with his sharp arrows. Please, therefore, quickly bring that lover of mine. Otherwise it is possible that my life may ebb out. (A. A. R.).

अयि नदथ निकामं see No. 2032.

2751*

अयि नन्दतनूज किंकरं
पतितं मां विषमे भवाम्बुधौ ।
कृपया तव पादपङ्कज-
स्थितधूलीसदृशं विभावय ॥

(आ) PG 71 (Śri-Bhāgavata), Kṛṣṇadāsa's Caitanya-caritāmṛta, Antya 20.32.

(*a*) देव हे [कि°] PG. (var.).

(*b*) विषये PG (var.).

(*cd*) पादपद्मयोरिह धूली PG (var.).

(*d*) श्रितधूली PG (var.) ; विचिन्तय [वि°] PG (var.).

Viyogini metre,

O son of Nanda, Kṛṣṇa, consider me, who am your servant and fallen in the sea of worldly pleasures, with compassion, as a speck of dust clinging to your lotus-foot. (A. A. R.).

2752*

अयि पतङ्गि लवङ्गलतावने
पिब मधूनि विधूय मधुव्रतान् ।
इह वने च वनेचरसंकुले
न च सतामसतां च निरूपणम् ॥

(आ) Vidy 139.

(*d*) न सता° Vidy(*contra metrum*)(emended).

Drutavilambita metre.

O bird, drink the honey in this garden of the clove-trees, shaking off the bees. In this forest crowded with hunters there is no consideration of the good and the bad. (A. A. R.).

2753*

अयि परारि परुन्मलयानिला
ववुरमी जगुरेव च कोकिलाः ।
कलमलोत्कलितं तु न मे मनः
सखि बभूव वृथैव यथैषमः ॥

(आ) SkV 381 (a. Utpalarāja). Cf. ववुरेव मलयमरुतो.

Drutavilambita metre.

Last year, dear friend, and the year before the last/ the sweet wind blew from Malabar / and the cuckoos sang./ But my heart was never restless/ and all to no avail,/ as it is this spring. (D.H.H. Ingalls's translation).

2754*

अयि पिबत चकोराः कृत्स्नमुन्नामिकण्ठ-
क्रमसरलितचञ्चच्चञ्चवश्चन्द्रिकाम्भः ।
विरहविधुरितानां जीवितत्राणहेतोर्
भवति हरिणलक्ष्मा ये न तेजोदरिद्रः ॥

(अ) Viddhaś 3.15, Bālarāmāyaṇa 5.73.

(आ) SkV 800 (a. Rājaśekhara), Kav 493 (a. Rājaśekhara), SR 303.127, SSB 151. 135, ŚbB 4. 697, Vakroktijīvita 2.10.

(*a*) अपि [अयि] Kav; °न्नाम्य कण्ठान् (कण्ठं SR, SSB) Viddhaś, SR, SSB.

(*b*) क्रमकवलन° Viddhaś, Bālarā., SR, SSB; °चञ्चचञ्चञ्च° Kav; °चन्द्रकान्तीरमिश्राः Bālarā.

(*c*) विरहवेधु° Kav (MS).

Mālinī metre.

Drink all this sea, *cakora*-birds, of moonlight,/ darting your beaks out as you raise your necks, / that the moon thus reft of brilliance spare the lives / of those who pine in separation from their loves. (D.H.H. Ingalls's translation).

2755*

अयि बत गुरु गर्वं मा स्म कस्तूरि यासीर्
अखिलपरिमलानां मौलिना सौरभेण ।
गिरिगहनगुहायां लीनमत्यन्तदीनं
स्वजनकममुनैव प्राणहीनं करोषि ॥

(अ) BhV (BhV [POS] not quoted ; BhV [C] 1.118).

(आ) SR 247. 60, SSB 655.4, SRK 221. 1 (a. ŚP), IS 7680.

Mālinī metre.

O pitiable musk doe, do not be so proud that your fragrance is at the top of all good smells. By this you deprive your own kith and kin of their lives—those that are now concealed in the caves of mountains in a miserable state. (A. A. R.).

अयि बोधाम्बुधौ see मयि बोधाम्बुधौ.

2756*

अयि मकरन्दस्यन्दिनि
पद्मिनि मन्ये तवैव सुभगत्वम् ।
पुष्पवतीमपि भवतीं
त्यजति न वृद्धः शुचिर्हंसः ॥

(आ) Ava 60, SR 244.216, SSB 647.12, SRK 215.1 (a. Karṇāmṛta), IS 7681.

Āryā metre.

I consider you Padminī, [lotus] dripping with honey, as the most fortunate in conjugal felicity ; for ever when you are *puṣpavatī* [ in bloom or : monthly period] the old friend, the pure swan, does not leave you. (A. A. R.).

2757*

अयि मदन न दग्धस्त्वं किमीशेन कोपात्
किमुत रतिवियोगे नान्वभूर्मूर्ख दुःखम् ।
अविदितपरपीडो येन मामुत्पलाक्षी-
रहितमहितपात्रैः पत्रिवर्षैर्दुनोषि ॥

(अ) Vet 20.2.

(*a*) अपि or अधि [अयि] Vet (var.); विदग्धस् Vet (var.); किं त्वं or पूर्वं or नाशेन[को°] Vet (var.).

(*b*) किमितिरितिवि° Vet (var.); वियोगान्(°गन्) नैव ते मूर्ष or नाप्तवान्मूर्ख or नान्वभून् Vet (var.).

(*c*) °परिपीडो or °परिपीडा Vet (var.); मामृत्यु-लक्ष्या or उत्पलाक्ष्य (°क्षीम्) Vet (var.).

(*d*) अहितकमलपत्रैः सायकैः किं दुनोषि Vet (var.); कुसुमशर निपतैः सावकानां दु° Vet (var.); रहितमदनपात्रैं Vet (var.) ; °यातैः or एतैः Vet (var.) ; दुनोति Vet (var.).

Mālinī metre.

O Cupid, were you not burnt by Śiva in his anger ? O fool have you not experienced misery when separated from Ratī, your wife, that you, not aware of others' pain, torment me with your arrows against unsuitable girls when I am separated from my beloved, the lily-eyed one ? (A. A. R.).

अयि मदन विदग्धस्त्वं see No. 2757.

2758*

अयि मन्मथचूतमञ्जरि
श्रवणायतलोचने प्रिये ।
अपहृत्य मनः क्व यासि मे
किमराजकमत्र वर्तते ॥

(अ) Kālidāsa's (?) Śṛṅgāratilaka 22.

(आ) SR 312.34 (a. Śṛṅg.), SSB 167.38, IS 561.

(*a*) आयि Śṛṅg. (var.); मञ्जरी Śṛṅg. (var.).

(*b*) श्रवणव्यायतचारुलोचने Śṛṅg. (var.); श्रवणा-यतचारुलोचने SR, SSB; श्र° प्रि° tr.; कमलायत° Śṛṅg. (var.) ; बलात् [प्रि°] Śṛṅg. (var.).

(*c*) तत् [मे°] SSR, SSB.
(*d*) अराजके वर्तते Śṛṅg. (var.) ; राजते Śṛṅg. (var.), SR, SSB ; विराजते [व°] Śṛṅg. (var.).

Ekarūpa metre, but *b* var. श्रवणव्या° would suggest Viyoginī metre.

O beloved, cluster of mango blossoms of love, with eyes charming and reaching up to the ears, where do you go, robbing my heart ? Why, is anarchy prevalent here ? (A. A. R.).

2759*

अयि ममैष चकोरशिशुर्मुनेर्
व्रजति सिन्धुपिबस्य न शिष्यताम् ।
अशितुमब्धिमधीतवतोऽस्य च
शशिकराः पिबतः कति शीकराः ॥

(अ) Naiṣ 4.58.
(*c*) ऽत्र वा or ऽस्य वा Naiṣ (var.) (better as far as metre is concerned).

Drutavilambita metre.

Friend, fill not this young *cakora*-bird of mine become a disciple of the ocean-drinking sage Agastya ! How many drops will the rays of the moon be, to the bird drinking them after it has been trained to gulp down the ocean ? (K. K. Handiqui's translation).

2760*

अयि मलयज महिमायं
कस्य गिरामस्तु विषयस्ते ।
उद्गिरतो यद्गरलं
फणिनः पुष्णासि परिमलोद्गारैः ॥

(अ) BhV 1.10.
(आ) SR 237. 42, SSB 635.3, SRK 205. 7 (a. BhV), IS 7682, SSH 2.47.

Āryā-udgīti metre.

O sandal-tree ! For whose power of description can this greatness of yours be a subject (who can describe your greatness) ? Since, by emitting fragrance you feed the snakes (though) vomitting poison. (H.D. Sharma's translation).

2761*

अयि मालति सौरभसारविनिर्-
जितसंविकसत्कमलानिलये ।
मधुपानविधौ मधुपस्य पुनर्
भुवने भवतीमहमाकलये ॥

(आ) Ava 358, SR 239. 85, SSB 637. 7, RJ 522.

Toṭaka metre.

O Mālatī [flower or : girl of that name] that have vanquished the cluster of of blooming lotuses by the excellence of your fragrance, I consider you responsible for the intoxication [by honey or : wine] of *madhupa* [bees or : drunkards] in the world. (A. A. R.).

2762*

अयि मृगाक्षि तवाधरपल्लवे
दयितदन्तपदं न भवत्यदः ।
भुवनमोहनमन्त्रपदाङ्कितं
किमुत यन्त्रमिदं स्मरयोगिनः ॥

(आ) JS 181.23, ŚP 3313, SH 1645, SR 261.146, SSB 76.9.
(*a*) अपि [अयि] SR, SSB.
(*d*) स्मरयन्त्रिणः ŚP, SH, SR, SSB.

Drutavilambita metre.

If, gazelle-eyed one, the impressions seen on your cherry-lips are not the teeth-marks of your lover, can it be that it is the stamping machine of the sage Cupid, marked with the words of the *mantra-s* to infatuate the world ? (A. A. R.).

2763*

अयि रोषमुरीकरोषि नो चेत्
किमपि त्वां प्रति वारिधे वदामः ।
जलदेन तवार्थिना विमुक्तान्य्
अपि तोयानि महान् न हा जहासि ॥

(अ) BhV (BhV [POS] 1. 42, BhV [C] 1.43).

(आ) SR 216.14, SSB 598.20.

(c) अपियुक्तानि BhV (var.).

(d) मनाङ् न BhV (C).

Aupacchandasika metre.

O ocean, we have to say something to thee if thou wilt have no recourse to anger. "Thou, though great, alas dost not refuse the waters poured down by a cloud who is but thy suppliant. (H. D. Sharma's translation).

2764*

अयि लङ्घितमर्याद स्मर स्मर हरानलम् ।
दग्धं दग्धुमयुक्तं ते जनं विरहकातरम् ॥

(आ) VS 1108.

O Cupid, transgressor of all decencies, remember the fire of Śiva (that reduced you to ashes). It is not proper on your part to torment one already burnt by the pain of separation (from the beloved). (A. A. R.).

2765*

अयि वरोरु हतस्मरदीपिके
यदि गतासि मदीक्षणगोचरात् ।
असमसायकसायककीलिता
वद गमिष्यसि मे हृदयात् कथम् ॥

(आ) VS 1274 (a. Vasunāga).

Drutavilambita metre.

O dear, with charming legs, the torch of pain-giving love, granting that you disappear from the range of my vision, how can you, tell me, extricate yourself from my heart, nailed, as you are, with the sharp arrows of Cupid ? (A. A. R.).

2766*

अयि विजहीहि दृढोपगूहनं
त्यज नवसंगमभीरु वल्लभम् ।
अरुणकरोद्गम एष वर्तते
वरतनु संप्रवदन्ति कुक्कुटाः ॥

(आ) In Kṣemendra's Auc (Auc[KM] *ad* 24 [p. 144. 14-15], Auc [R] 73) (a. Kumāradāsa [but not found there]), Sar 2 *ad* 26 (13) (p.151), IS 562 quoted from *Indische Studien* 8.418, (Aufrecht in Uṇādisūtra ; p. 150). (Cf. A.B. Keith's *History of Sanskrit Literature*; p. 209).

(a) अपि [अयि] Uṇādisūtra.

(b) वल्लभे A.B. Keith.

Mālatī metre.

Ah, loosen the close embrace, O you, who are timid at the first meeting ; leave your beloved, O beautiful one, here come[1] the rays of the sun and the cocks are crowing.[2] (Dr. Sūryakānta's translation in KṣS).

1. rise.
2. Quoted as an example for non-proper use of prepositions, *sam* and *pra*.

2767*

अयि विधुं परिपृच्छ गुरोः कुतः
स्फुटमशिक्ष्यत दाहवदान्यता ।
ग्लपितशंभुगलाद् गरलात् त्वया
किमुदधौ जड वा वडवानलात् ॥

(अ) Naiṣ 4 48.

Drutavilambita metre.

Friend, ask the moon clearly this, "Inert moon, from what teacher didst

thou learn the generosity of thy heat ? Is it from the poison that hath withered Śiva's throat, or from the submarine fire in the ocean ?" (K.K. Handiqui's translation).

2768*

अयि शाकुनिक कृतोऽञ्जलिर्
इतरे न कतीह जीवनोपायाः ।
हत्वा शुकान् किमेतद्
विपिनमसारस्वतं कुरुषे ॥

(आ) Skm (Skm [B] 1987, Skm [POS] 4.70.2), (a. Vaidya-Gadādhara), AB 544.

Āryā metre.

O fowler, my obeisance to you with folded palms ! Are there not other means of livelihood ? Why do you, by killing the parrots, make the forests devoid of substance (of eloquence) ? (A. A. R.).

2769*

अयि संप्रति देहि दर्शनं
स्मर पर्युत्सुक एष माधवः ।
दयितास्वनवस्थितं नृणां
न खलु प्रेम चलं सुहृज्जने ॥

(अ) Kum 4.28. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 59).

(आ) Alm 50.

Viyoginī metre

O dear Madana ! vouchsafe (your) sight now. Here this Vasanta (is) very anxious (to see you). Men's love, which is constant in (the case of their) beloveds (is surely not changing in the case of friends. (R. D. Karmarkar's translation).

2770*

अयि संप्रसीद पार्वति
शिवोऽपि तव पादयोर्निपतितोऽहम् ।
शिव इति कथं हि जल्पसि
सरुधिरगजचर्मसंवीतः ॥

(आ) VS 110.

Āryā metre.

"Be pleased, Pārvatī, though I am Lord Śiva, I have now fallen at your feet." Why prattle that you are Śiva [the auspicous and pure] when you have put on an elephant skin dripping blood ?" (A. A. R.).

2771*

अयि सखि कुरु क्षिप्रं रम्भादलैः शिशिरानिलं
सहचरि तनौ सत्कर्पूरं द्रुतं परिलेपय ।
सरसबिसिनीपत्रैस्तल्पं प्रिये परिकल्पय
स्फुटमिति विभो तस्या गेहे भवन्ति किलोक्तयः ॥

(अ) Jansṛṅg 6

Hariṇī metre.

O friend, quickly set in motion cool breeze by banana-leaves, dear girl, soon smear all over my body the powder of good camphor, my dear, get ready the couch of dew-laden lotus-leaves—such, my lord, are the words clearly heard in your beloved's home. (A. A. R.).

2772*

अयि सखि निशा किं वा घस्रः शशी किमु भास्करः
स्फुरति पुरतः कामः किं वा ममास्ति स वल्लभः ।
प्रतिपलमिति प्राणाधीश प्रिया विरहातुरा
कथयति मुहुर्मन्दं मन्दं सखीं सविधस्थिताम् ॥

(अ) Jansṛṅg 12.

Hariṇī metre.

"O friend, is this night or day, the moon or the sun ? Who glitters in front of me, the god of love or my lover ?"—Thus, O lord of her life, does your beloved, pained by separation very gently tell her friend who stays with her in the mansion again and again. (A. A. R.).

2773*

अयि सखि परिदोषो जायते चुम्बने किं
किमु कुचपरिरम्भे किं रते ब्रूहि तथ्यम् ।
इति निगदति नाथे दीपमालोकयन्ती
हरि हरि हरिणाक्षी ह्रीसमुद्रे निमग्ना ॥

(आ) SuM App. II. (Cf. No. 2778).

(*d*) First four *akṣara-s* missing. Reconstructed from No. 2778.

Mālinī metre.

"Friend, dear one, is there any harm in kissing, or in an embrace by the bosom or in love-sport ? Tell me the truth"—thus when the lover said, the gazelle-eyed one merely looked at the lamp and was soon plunged in the ocean of shyness. (A. A. R.).

2774*

अयि सखि मम प्राणाधीशो गतो विषयान्तरं
कुसुमविशिखस्तस्मादुच्चैर्दुनोति तनुं शरैः ।
लघु कुरु तथा यत्नं येन स्मराधिनिवारणे
पटुतरमतेस्तस्याशु स्यादिहागमनं ततः ॥

(अ) Janśṛṅg 9.

Hariṇī metre.

Friend, the lord of my life, my lover, has gone abroad and hence the flower-arrowed god torments me with his arrows. Do you, therefore, take such immediate steps in alleviating these pangs of love, that my lover, of quick understanding, returns here with all speed. (A. A. R.).

2775*

अयि सखि शस्तः सखिवत्
पतिरिति किं त्वं न जानासि ।
शस्तोऽतिसखिवदुपपतिर्
इत्यालि कथं त्वयापि नाबोधि ॥

(आ) SR 189.50, SSB 538.61, SRK 154.29 (a. Vidvadbhūṣaṇa), IS 7683.

Āryā-udgīti metre.

"Friend, don't you know that when the husband is praised he becomes a good friend ?" "Well, friend, do'nt you know also that when the secret lover is praised he becomes even a better friend ? (A. A. R.).

2776*

अयि सरसिज सायं संनिधानं त्वदीयं
भ्रमर उपगतोऽयं चूतमालां विहाय ।
अनुपममधुलोभाद् दूरतः सांप्रतं तद्
इदमनुचितमेतन् मुद्रणं यन्मुखस्य ॥

(आ) Vidy 188.

Mālinī metre.

O lotus, seeking your company at night time, the bee has come abandoning the cluster of mango blossoms. It is not meet on your part to seal now your *mukha* [mouth or : face] when he has come from far off, coveting your matchless honey. (A. A. R.).

2777*

अयि सरले तावदिमा
उपदेशगिरो विशन्ति कर्णान्तः ।
यावन्नान्तर्भूतं
तच्चेतसि मामकं चेतः ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 522, Kuṭṭ [KM] 541).

(*b*) वसन्ति [वि°] Kuṭṭ (KM).

Āryā metre.

Alas, my mother, alas poor honest soul, your wise and beautiful teaching stays, but at the doors of my ears, now that I go to lie upon his heart.[1] (E. Powys Mather's translation).

1. Words of a prostitute rejecting the lesson of her mother (bawd).

2778*

अयि सुतनुशरीरे तल्पमारुह्य तूर्णं
विरचय मम कण्ठे बन्धनं बाहुवल्ल्या ।
इति निगदति नाथे दीपमालोकयन्ती
हरि हरि हरिणाक्षी ह्रीसमुद्रे निमग्ना ॥

(आ) SuM App. II 29, Vidy 673 (Cf. No. 2773).

(*a*) सुशोले [श°] Vidy.

(*d*) four *akṣara-s* missing in SuM.

Mālinī metre.

O slim one, throw your creeper-like arms around my neck speedily climbing on to the couch! When the lover was speaking thus, the gazelle-eyed one gazed at the burning lamp and was plunged in a sea of shyness. (A. A. R.).

2779*

अयि सुन्दरि तव वदनं
नित्यं पूर्णं सुधानिधिर्मत्वा ।
हन्त पतत्युपरिष्टान्
मध्येऽम्बुधि नित्यमेवासौ ॥

(आ) SSB 78.41 (a. Saṁgrahītṛ).

Āryā metre.

O charming lady, the moon [the abode of nectar] considering your face always blooming in fulness (unlike his face which waxes and wanes) throws himself surely every day into the midst of the sea from above. (A. A. R.).

2780*

अयि सुन्दरि संप्रति पश्य पुरश्
चरमाचलमस्तकमेति रविः ।
समुपैति तमःपटलीजटिला
रजनी कुरु कामकलाः सकलाः ॥

(आ) Janśṛṅg 56.

Toṭaka metre.

See in front of you, charming lady, the sun ascends the top of the setting hill; here approaches the night clothed in dense darkness, set in motion all your arts of love! (A. A. R.).

2781*

अयि स्वयूथ्यैरशनिक्षतोपमं
समाद्य वृत्तान्तमिमं बतोदिता ।
मुखानि लोलाक्षि दिशामसंशयं
दशापि शून्यानि विलोकयिष्यसि ॥

(आ) Naiṣ 1.139.

(*a*) अपि [अयि] Naiṣ (var.).

Vaṁśastha metre.

Brish-eyed one, certainly will thou to-day see all the ten fronts of the directions void, when fellow birds will have told thee this piece of news about me, like the stroke of thunderbolt. (K. K. Handiqui's translation).

2782*

अयि हस्तगतैः प्राणैर् अमीभिः कन्दुकैरिव ।
अपर्यन्तरसं मुग्धे कियत् क्रीडितुमिच्छसि ॥

(आ) VS 1593 (a Śaśivardhana).

How long, innocent one, do you wish to play with your life in your hands, as if with these balls, till all the interest in the game is lost? (A. A. R.).

2783

अयि हारलते संहर
हरहुंकृतिदग्धदेहसंक्षोभम् ।
सद्भावजानुरक्तिर्
नहि रम्या पण्यनारीणाम् ॥

(आ) Kuṭṭ (Kuṭṭ [Bl] 276, Kuṭṭ [KM] 276).

(*d*) पथ्यं [रम्या] Kuṭṭ (var.).

Āryā metre.

Alas, alas, Hāralatā ! Beware of these movements ; a true and candid inclination of the heart augurs no good to a daughter of joy, for the reality of love is forbidden her, who lives by her body. (E. Powys Mathers's translation).

2784*

अयि हृदय दयां मयि कुरु
कुरङ्गनयनां विना बधान धृतिम् ।
टसदिति झटिति स्फुट वा
स्फुटमिदमुक्तं गतिर्नान्या ॥

(आ) VS 1259.

Āryā metre.

O heart, have pity on me, be contented without the deer-eyed damsel or break up quickly with a loud noise *tasad*, I say this plainly, as there is no other alternative. (A. A. R.).

2785

अयुक्तं बहु भाषन्ते यत्र कुत्रापि शेरते ।
नग्ना विक्षिप्य गात्राणि सज्जरा इव मद्यपाः ॥

(अ) MBh (Bh) 13. App. 15 l. 2859-60.

(आ) SRHt 80.3 (a. MBh), SSSN 70.2, SR 100.4, SSB 388. 4, Pras 28.9, IS 565, SRS 2.1.55.

(*a*) वत्रक्वचन MBh.

(*b*) क्वचन [कु°] SRHt, SSSN.

(*c*) नग्नो Pras in IS.

(*d*) नष्टसंज्ञा मृता इव MBh ; नष्टसंज्ञा इवासते SRHt, SSSN ; बालका [स°] SR, SSB, SRS ; ते जाल्मा Pras ; सजाल्म Pras in IS.

Drunkards, like people in high fever, talk much improperly as in delirium, throw themselves full stretched anywhere, unclothed and limbs let loose. (A. A. R.)

2786

अयुक्तं युक्तं वा यदभिहितमज्ञेन विभुना
स्तुयादेतन्नित्यं जडमपि गुरुं तस्य विनुयात् ।
विवत्सुर्नैःस्पृह्यं कथमपि सभायामभिनयेत्
स्वकार्यं संतुष्टे क्षितिभृति रहस्येव कथयेत् ॥

(अ) Viśvaguṇādarśa 122.

(आ) SR 152.413, SSB 479.372, SRK 123.17 (a. Viśvaguṇādarśa), IS 7684.

(*c*) विवत्सुर्नैस्पृह्यं SR, SSB, SRK ; विनित्सुर्नै°: Viś.

Śikhariṇī metre.

Whatever the unlearned master (king) says, proper or improper, it should be praised ; his elders, though dull, should be extolled. Though desiring to speak in a debate in an assembly one should pretend to be disinterested in it. When the king is in a pleasant frame of mind one should broach one's own affairs privately. (A. A. R.).

2787

अयुक्तं स्वामिनो युक्तं युक्तं नीचस्य दूषणम् ।
अमृतं राहवे मृत्युर् विषं शंकरभूषणम् ॥

(अ) Cr 82 (CV1 5.7, CPS 334.8).

(आ) SR 158. 228 (a. C), SSB 488. 235, Sama 1 अ 110, Sama 2 अ 12, IS 563.

(*c*) राहवो CV (var.).

(*d*) रुद्रस्य भूषणं [शं°] SR, SSB.

What suits a low person does not suit a master and what is destructive to one, suits another one ; nectar brought death to Rāhu, while poison is the ornament of Śiva.[1]

1. Śaṅkara,

2788

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

(अ) MBh (MBh [Bh] 6.40.28, MBh [C] 6.1482 = BhG 18.28).

(*b*) नैष्कृतिको or नैःकृतिको MBh (var.).

(*c*) दीर्घसूत्रश् MBh (var.).

Undisciplined, vulgar, arrogant, / tricky, dishonest, lazy, / despondent, and procrastinating, / such an agent is said to be of darkness. (F. Edgerton's translation).

अयुक्तकारदुर्दर्शम् see No. 2789.

2789

अयुक्तचारं दुर्दर्शम् अस्वाधीनं नराधिपम् ।
वर्जयन्ति नरा दूरान् नदीपङ्कमिव द्विपाः ॥

(अ) R (R [Bar] 3. 31. 5, R [B] 3. 3. 35, R [Kumb] 3. 33. 5, R[G] 3. 37. 5, R [L] 3.37.5).

(आ) SRHt 65. 16 (a. Rāmāyaṇa), SSSN 73.10.

(*a*) अयुक्तचारस्वाधीनम् R (var.); भ्र(दु°)-ष्टाचारमधर्मज्ञम् R (var.); अदत्तचारं SRHt ; अयुक्तचारा R (var.); अयुक्ताकार° R (var.); दुर्धषम् R (var.).

(*b*) अन्याधीनं R (var.) ; महीपतिं R (var.).

(*c*) प्रजा or नरं or नृपं [न°] R (var.) ; दूरं R (var.), SRHt.

(*d*) नदीकूलम् R (var.) ; द्विप: R (var.).

People will discard that king who seldom sees them, neglects his proper duties and is unbridled in his actions, even as elephants shun muddy rivers from a distance. (T. Srinivasa Raghavacharya's translation).

अयुक्तचारस्वाधीनम् see No. 2789.

2790*

अयुक्तरूपं किमतःपरं भवेत्
त्रिनेत्रवक्षः सुलभं तवापि यत् ।
स्तनद्वयेऽस्मिन् हरिचन्दनास्पदे
पदं चिताभस्मरजः करिष्यति ॥

(अ) Kum 5.69. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 77).

(आ) Alm 51.

(*a*) वद [भ°] Kum (var.), Alm.

(*ab*) सुलभं तवापि चेत् ... किमतः परं वद Kum (var.).

(*c*) °नाङ्किते [°नास्पदे] Kum (var.).

(*d*) चितौ° Kum (var.).

Vaṁśastha metre.

Say what can be more incongruous that Śiva's embrace being easily attainable, on this thy bosom the site of yellow sandal wood the dusty ashes of funeral pyres will form a seat (H.H. Wilson's translation).

2791

अयुतं नियुतं वापि
प्रदिशन्तु प्राकृताय भोगाय ।
क्रीणन्ति न बिल्वदलैः
कैवल्यं पञ्चषैर्मूढाः ॥

(अ) Vaidi 72.

Āryā metre.

Fools spend ten thousand or a million for vulgar pleasures, but do not attempt to gain heaven [beatitude] by spending five or six coins in buying *bilva*-leaves [holy leaves for worship]. (A. A. R.).

अयुद्धे हि यदा पश्येन् see No. 2324.

2792

अयुध्यमानस्योत्पाद्य ब्राह्मणस्यासृगङ्गतः ।
दुःखं सुमहदाप्नोति प्रेत्याप्राज्ञतया नरः ॥

(आ) Mn 4.167. (Cf. G. 21.20-2, B 1.1.6,8).

A man who in his folly caused blood to flow from the body of a Brāhmaṇa who does not attack him, will suffer after death exceedingly great pain. (G. Bühler's translation).

2793*

अये कीरश्रेणीपरिवृढ वृथा वासरशतं
तरोरस्य स्कन्धे गमयति फलाशारभसतः ।
यदा पुष्पारम्भे मुखमलिनिमा किंशुकतरोस्
तदैवाभिज्ञातं फलिपरिचयो दुर्लभ इतः ॥

(आ) Vidy 162, Ava 100, SR 227.194, SSB 618.14, Any 60.67.

(*b*) किमर्थं स्वं व्यर्थं (व्यर्थं त्वं Any) क्षपयसि पलाशे रभसतः Ava, SR, SSB, Any.

(*c*) मुखमलिनि किं किंशु° Any.

(*d*) तदैवेदं ज्ञा° Ava, SR, SSB ; तदैव विज्ञातं फलपरि° Any ; फलवरि° Ava, SR, SSB ; दुर्लब्धरः Vidy (var.); दुर्लभतरः Ava, SR, SSB ; इति [इतः] Any.

Śikhariṇī metre.

O flock of parrot chiefs, you spend a hundred days in vain on the branch of this tree with the fond hope of getting fruit. When the *kiṁśuka*-tree puts forth blossoms, its discomfiture (as the parrot's beaks appear superior) will indicate that any chance of getting fruit is a very remote one. (A. A. R.).

2794*

अये केयं धन्या धवलगृहवातायनगता
तुलाकोटिक्वाणैर्विषमविशिखं जागरयति ।
पुरा या प्राणेशे गतवति कृता पुष्पधनुषा
शरासारैं रात्रिंदिवमकृपमुज्जागरकृशा ॥

(आ) Skm (Skm [B] 2367, Skm [POS] 5.74.2), AB 550, SH 1903. Cf. No. 2795.

(*a*) गरल [ध°] Skm (var.) ; °नतले Skm (POS), SH.

(*b*) °क्वणैः कुसुमधनुषं SH (see No. 2795).

(*c*) नहि त्वं जालिषे त्रिदशतटिनीतीरनिकटे SH.

(*d*) कपाल यस्यास्त्ये परिणतिरियं यस्य कृतिनः SH.

Śikhariṇī metre.

Oh, who is this fortunate damsel that goes to the window of the splendid mansion keeping awake the god of love by the tinkles of her anklets ? Was she not mercilessly kept awake day and night by the showers of arrows of the same Cupid when her husband was away (on a journey)? (A. A. R.).

2795*

अये केयं लीलाधवलगृहवातायनतले
तुलाकोटिक्वाणैः कुसुमधनुषं जागरयति ।
अहो नेत्रद्वन्द्वं विलसति विलङ्घ्य श्रुतिपथं
कथं न त्रैलोक्यं जयति मदनः स्मेरवदनः ॥

(आ) JS 168.11 (a. Bilhaṇa), ŚP 3518, SH 1901, SR 273.15, SSB 99.15. (Cf. No. 2794).

(*a*) °तटे SH.

(*b*) पृथुश्रोणीभारा कुचकलशहारा विजयते SH.

(*c*) श्रुतिमहो ŚP, SR, SSB.

Śikhariṇī metre.

Oh, who is this young lady at the pavilion of this excellent mansion of pleasure that keeps Cupid ever busy with the jingles of her anklets ? O wonder, her eyes shine reaching up to the ears ; How will not Cupid conquer the three worlds with a smile on his face ? (A. A. R.)

2796*

अये केलीगृहस्तम्भ किं कृतं सुकृतं त्वया ।
पर्यङ्कं वल्लभं त्यक्त्वा त्वामालिङ्गति मानिनी ॥

(आ) Vidy 588.

Oh, [plantain stem(?)], the pillar decorating the chamber of the lovers, what good deed have you done (previously) that the young lady in jealous anger embraces you, leaving the lover on the cot ? (A. A. R.).

2797

अये को जानीते निजपुरुषसङ्गो हि न तथा
यथा चेतः स्त्रीणां परपुरुषसङ्गो रमयते ।
अपि स्वैरं भुक्ता दिवसमखिलं वासरकृता
करस्पर्शादिन्दोर्मुकुलयति नेत्राणि नलिनी ॥

(आ) JS 300.2 (a. Devarāja), SuM App. II, 22, SR 353.58, SSB 233.38, RJ 798.

(*a*) हि न tr. SuM, SR, SSB.

(*b*) पाथभेदः [य° चे°] JS (var.) ; चेतस्स्त्रीणां JS ; चे° स्त्री° tr. SuM, SR, SSB ; रमयति SuM, SR, SSB.

Śikhariṇī metre.

Alas ! Who knows this, that the company of the husband does not please the mind of women in such a way that the intimate association with another man does ? Though enjoyed by her lover, the sun during the whole day at her ease, the lotus-flower closes its eyes in ecstasy when touched by the *kara-s* [hands or : rays] of the moon. (A. A. R.).

2798*

अये कोऽयं वृद्धो गृहपरिवृढः किं तव पिता
न मे भर्ता किंतु व्यपगतदृगन्धश्च बधिरः ।
हुहुं श्रान्तोऽद्याहं शिशयिषुरिहैवापवरके
क्व यामिन्यां यामि स्वपिमि ननु निर्दंशमशके ॥

(आ) JS 300.4 (Śrī-Bhojadeva).

Śikhariṇī metre.*

Oh, is this old man, the master of the house, your father ?" "No, he is my husband, but blind and deaf." "Oh, oh, I am now tired and wish to sleep somewhere in a corner (of this room) ; where am I to go at this time of the night ? Indeed I shall sleep here, free from the bites of bugs and mosquitoes !" (A. A. R.).

2799

अये जलधिनन्दिनीनयननीरजालम्बन-
ज्वलज्ज्वलनजित्वरज्वरभरत्वराभङ्गुरम् ।
प्रभातजलजोन्नमद्गरिमगर्वसर्वंकषैर्
जगत्त्रितयरोचनैः शिशिरयाशु मां लोचनैः ॥

(आ) BhV 4.2.

(*c*) प्रभातजलदोन्नम ... सर्वंकषे BhV (var.) ; °कषैः BhV (C).

(*d*) °लोचनैः BhV (var.).

Pṛthvī metre.

Oh, you, who are support to the lotuses in form of the eyes of Lakṣmī, the daughter of the ocean, quickly cool me, who am apt to break under the force of the excess of mental pains more troublesome than raging fire, by glances pleasing to the three worlds and removing the pride of the greatness of the blowing morning lotuses. (H. D. Sharma's translation).

2800*

अये ताल व्रीडां व्रज गुरुतया भाति न भवान्
फले न च्छाया नो कठिनपरिवारो हि भवतः ।
इयं धन्या धन्या सरलकदली सुन्दरदला
परात्मानं मन्ये सुखयति फलेनामृतवता ॥

(आ) SuM 5.4, Ava 290, SR 241.141, SSB 641.1, Any 128.166.

(*b*) न वा कापि च्छाया कठिनपरिवारं तव वपुः Any ; फलं SuM, Ava ; कठिनपरिवरः परिकरः (or परीजनः) SuM.

(*c*) वन्या [ध° first] Any ; वन्या [ध° second] SuM.

(*d*) लघ्वी [मन्ये] SuM ; न त्वं [मन्ये] Any ; °मृतभृता SuM ; सुखयसि फलेनामृतभुवा Any.

Śikhariṇī metre.

Oh, *tāla* [palmyra tree], you ought to be ashamed, you do not shine just because you are so tall ! There is neither fruit nor shade provided by you and hard is your exterior. But blessed indeed in this waving banana plant with fine leaves and, methinks, it makes others happy with its nectarian fruit. (A. A. R.).

2801*

अये विष्टया नष्टो मम गृहपिशाचीपरिचयः
परावृत्तं मोहात् स्फुरति च मनाग् ब्रह्मणि मनः ।
विकारोऽप्यक्षाणां गलित इव निर्भाति विषयात्
तथापि क्षेत्रज्ञः स्पृहयति वनाय प्रति मुहुः ॥

(अ) BhŚ 377 (doubtful).

(आ) Skm (Skm [B] 2321, Skm (POS) 5.65.1 (a. Bhartṛhari).

Śikariṇī metre.

Oh, by good luck, my association with the devil of the house is at an end, the mind turned away from illusions, shines a little in the truth of Brahman ; the jaundiced vision has dropped off and now shines free from the objects of pleasures. None-the-less the soul [the knower of the field] often yearns for life in the forest. (A. A. R.).

2802*

अये दूरभ्रान्तं विषयविषमारण्यविपथे
परिभ्रान्तं चेतो मम विधुरितं स्वैरमधुना ।
निरावर्ते नित्ये स्थिरनिरवधानभ्रममये
विवेकप्रभ्रश्यद्विकृतिपरमानन्दजलधौ ॥

(आ) Skm (Skm [B] 2342, Skm [POS] 5.69.2)(a. Bhavānanda).

Śikhariṇī metre.

Alas ! my deluded mind has wandered afar in the wrong and difficult paths in the forests of pleasures and has been put to great affliction ; and now, at my ease, I return to the ocean of supreme bliss which by discrimination destroys delusions, and is a firm mooring to those tossed about by illusions. (A. A. R.)

2803*

अये नीलग्रीव क्व कथय सखे तेऽद्य मुनयः
परं तोषं येषां तव वरविलासो वितनुते ।
अमी दूरात् क्रूराः क्वणितमिदमाकर्ण्य सहसा
त्वरन्ते हन्तुं त्वामहह शबराः पुङ्खितशराः ॥

(आ) JS 76.8, ŚP 870, SR 226. 173, SSB 617.10, SSH 2. 44, Any 69. 140, RJ 404.

(*a*) न खलु [कथय] SR, SSB, SSH.

Śikhariṇī metre.

Friend peacock, tell me where are those sages now to whom your excellent dances used to give great joy. Those cruel hunters there, hearing your hilarious shrieks, from far off, are quickly hurrying up to kill you with their arrows decorated with feathers. (A. A. R.).

2804*

अये नृपतिमण्डलीमुकुटरत्न युष्मद्भुजा-
महोष्मततिसंजुषा बत भवत्प्रतापार्चिषा ।
द्विषामतिभृशं यशः प्रकटपारदो ध्मापनाद्
उदुस्फुटत तारकाः कपटतो विहायस्तटे ॥

(आ) Pad 12.29 (a. Lakṣmaṇa), SSS 100 (a. Lakṣmaṇa), SR 133. 12, SSB 445.12.

(*d*) दुद° SR, SSB ; तारकाकपटतो SSS, SR, SSB.

Pṛthvī metre.

Oh crest gem of the circle of kings, by the fire of your valour and aided by the intense heat of the prowess of your arms, the fame of the enemies resembling mercury

exploded and is seen in the sky in the guise of the stars. (A. A. R.).

अये पश्यावस्थामकरुण° see No. 2494.

2805*

अये पाथोवाह् स्थगय ककुभोऽन्यास्तत इतस्
त्यजैतां सीमानं वसति मुनिरस्यां कलशभूः ।
उदञ्चत्कोपेऽस्मिन् स जलधिरपि स्थास्यति न ते
यतः पायं पायं सलिलमिह शौर्यं प्रथयसि ॥

(आ) Skm (Skm [B] 1937, Skm [POS] 4.60.2) (a. Vaidya-Gadādhara).

(*b*) त्यजैनं Skm (var.).

(*c*) °जल° repeated twice in Skm (B) (printer's error).

Śikhariṇī metre.

Oh cloud, block the directions here and there in other places ; leave off this boundary ; for here lives the pitcher-born sage [Agastya] ; when his anger is up, even the ocean cannot exist—the ocean from which you take in your waters frequently and exhibit your valour. (A. A. R.).

अये बाले दृष्ट्वा see No. 2808.

अये बोधाम्बुधौ see मयि बो°.

2806*

अये मधुप मा कृथा बत वृथा मनोदीनतां
तुषारसमये लताशतनिषेवणव्याकुलः ।
इयं पुरत एव ते सरसपुष्पमासोदये
रसालनवमञ्जरी मधुझरी जरीजृम्भते ॥

(आ) SR 224.99, SSB 612.63, RJ 362.

Pṛthvī metre.

Oh bee, do not be depressed in mind unnecessarily, because you have to resort to hundreds of creepers in winter. Here, very shortly, at the advent of spring full of honeyed flowers, the cluster of fresh mango-blossoms dripping with honey will be bursting open. (A. A. R.).

2807

अये ममोदासितमेव जिह्वया
द्वयेऽपि तस्मिन्ननतिप्रयोजने ।
गरौ गिरः पल्लवनार्थलाघवे
मितं च सारं च वचो हि वाग्मिता ॥

(अ) Naiṣ 9.8.

Vaṁśastha metre.

Well, my tongue is indifferent to both of them,[1] neither is very necessary : verbosity and superficiality of meaning are the two poisons of speech ; eloquence consists in speech that is concise and weighty. (K.K. Handiqui's translation).

1. Name and family.

2808*

अये मातर्दृष्ट्वा मुखममृतभानुभ्रमवशात्
कचच्छद्मा राहुर्वसति किमु तृष्णातरलितः ।
किमेवं कन्दर्पान्तकतरुणि सिन्दूरसरणिच्-
छलाद्भोक्तुं भूयो बहिरिव रसज्ञां कलयति ॥

(आ) Pad 32.20 (a. Bhānukara), SR 258.39, SSB 70.4, RJ 644.

(*a*) अये बाले दृ° SSB.

(*c*) कन्दर्पोन्नततरुणि SSB.

Śikhariṇī metre.

Divine mother, seeing your face and mistaking it for the moon, does Rāhu, agitated by desire (to swallow him) remain in the guise of your tresses ? And does he again, young wife of the destroyer of Cupid, throw out his tongue to make a meal of that moon in the guise of the red *sindūra*-powder applied at the parting of your hair ? (A. A. R.).

2809*

अये मातस्तातः क्व गत इति यद्वैरिशिशुना
दरीगेहे लीना निभृतमिह पृष्टा स्वजननी ।
करेणास्यं तस्य द्रुतमथ निरुद्धयाश्रुभृतया
विनिःश्वस्य स्फारं शिव शिव दृशैवोत्तरयति ॥

(आ) Pad 27.66 (a. Bhānukara), PdT 107 (a. Bhānukara), SR 132.21, SSB 443.21, RJ 204.

(*d*) त्रिनिश्वस्य PdT.

Śikhariṇī metre.

Oh mother, where has father gone ? Questioned thus by the child of the enemy king, the mother carefully concealed in a mountain cave quickly closed, the child's mouth with her hand and alas ! answered him only with a deep sigh and tear-laden eyes. (A. A. R.).

2810*

अये मुक्तारत्न प्रसर बहिरुद्द्योतय गृहान्
अपि क्षोणीन्द्राणां कुरु फलवतः स्वानपि गुणान् ।
किमत्रैवात्मानं जरयसि मुधा शुक्तिकुहरे
महागम्भीरोऽयं जलधिरिह कस्त्वां गणयति ॥

(आ) SkV 1019 (a. Murāri), Skm (Skm [B] 1730, Skm [POS] 4.18.5) (a. Murāri), Any 92.53, Prasanna 70*a*, Kav p. 71.

(*a*) प्रचल Any ; बहिरुद्योतय Any.

(*b*) क्षौणी° Skm.

(*c*) धिगत्रैवात् Skm ; जनयसि (जल°; ति) Skm (var.) ; सुधा Prasanna.

(*d*) जलधिरिति Prasanna ; जलधिरह Skm (var.).

Śikhariṇī metre.

Go forth, oh perfect pearl, and make a house resplendent./ Bring to full fruit/ your virtues and the necklace of a king./ Why pass your life unnoticed in an oyster-shell ?/ The sea is wide and deep ; / who is there here will know your worth ? (D.H.H. Ingalls's translation).

2811*

अये यदि समीहसे परपुरावरोधं प्रभो
तदाकलय मद्वचः किमपि दर्पनारायण ।
प्रतीपनृपनागरीनयननीरकल्लोलिनी-
समुत्तरणचातुरीं तुरगराजिमध्यापय ॥

(आ) PV 112 (a. Śaṅkaramiśra), SR 122.176, SSB 424.1.

(*a*) सदा [प्रभो] SR, SSB.

(*b*) समाकलय PV (var.), SR, SSB ; रूपनारायण [द°] PV (var.), SR, SSB.

(*d*) तुरगराजमध्यापय PV (var.).

Pṛthvī metre.

O your majesty Darpanārāyaṇa, if you desire to attack the enemy's citadel, please listen a little to my words. Train well your cavalry to cross the river of tears shed by the women of the city of your enemy king. (A. A. R.).

2812*

अये लाजा उच्चैः पथि वचनमाकर्ण्य गृहिणी
शिशोः कर्णौ यत्नात् सुपिहितवती दीनवदना ।
मयि क्षीणोपाये यदकृत दृशावश्रुबहुले
तदन्तःशल्यं मे त्वमसि पुनरुद्धर्तुमुचितः ॥

(अ) BhPr 237.

(आ) SR 67.56, SSB 334.57, SRK 57.15 (a. ŚP), IS 7685.

(*a*) लाजानुच्चैः SR, SSB, SRK, IS.

(*c*) °श्रुशबले SR, SSB, SRK, IS.

(*d*) त्वमिव SR, SSB, SRK ; स्वमिव IS.

Śikhariṇī metre.

Ah me ! (My) sad-faced spouce, hearing on the road the loud cry, "Parched grain" carefully stopped the ears of (our)

child ; my expedients exhausted, then, on the other hand, (art) the proper (one) to draw out the barb within me which made (my) eyes full of tears. (L. H. Gray's translation).

2813*

अये वापीहंसा निजवसतिसंकोचपिशुनं
कुरुध्वं मा चेतो वियति चलतो वीक्ष्य विहगान् ।
अमी ते सारङ्गा भुवनमहनीयव्रतभृतां
निरीहाणां येषां तृणमिव भवन्त्यम्बुनिधयः ॥

(आ) VS 705, JS 84.4 (a. Ākāśapoliḥ), SuM 21.9, SR 226.162, SSB 621.1.

(a) °तिसंकोचविधुरं SuM.

(b) वहतो [चलतो] SuM, VS, SR, SSB.

(c) ते सा° tr. SuM SR, SSB ; (जलद)जलपान-व्यसनिनो [भु°] SuM ; °भृतो VS, SR.

(d) °णामेषां VS (but C as above).

Śikhariṇī metre.

Oh swans of the lake, do not, on seeing the birds flying in the sky, be depressed that your residence is small. Here are the deer of the sages who practise praise-worthy penance to whom, free from all desires, the oceans are as straw. (A. A. R.).

2814*

अये वारां राशे कतिपयपयोबिन्दुविभवैर्
अमीभिर्मा गर्वं वह निरवलेपा हि कृतिनः ।
न किं लोपामुद्रासहचरकरक्रोडकुहरे
भवान् दृष्टः कष्टं प्रचलजलजन्तुव्यतिकरः ॥

(आ) Skm (Skm [B] 1684, Skm [POS] 4.9.4) (a. Viśveśvara).

(d) प्रवल° [प्रचल°] Skm (var.).

Śikhariṇī metre.

Oh sea, do not be proud due to the wealth of a few drops of water (that you possess) ; for, good people are ever free from arrogance. Were you not seen compressed in the cavity of the palm of the husband of Lopāmudrā [the sage Agastya] alas ! with the multitude of aquatic creatures worried ? (A. A. R.).

2815*

अये वारां राशे कुलिशकरकोपप्रतिभयाद्
अयं पक्षप्रेम्णा गिरिपतिसुतस्त्वामुपगतः ।
त्वदन्तर्वास्तव्यो यदि पुनरयं वाडवशिखी
प्रदीप्तः प्रत्यङ्गं ग्लपयति ततः कोऽस्य शरणम् ॥

(आ) Skm (Skm [B] 1674, Skm [POS] 4.7.4) (a. Vibhoka), JS 96.11, AB 543, ŚP 1095, SR 216.24, SSB 599.30, Any 98.46.

(a) भर्तः [राशे] Skm.

(b) असौ [अयं] JS ; पक्षे प्रे° JS ; गिरिपरिवढत्वम् (°वढत्वम् may be a printing error for °वृढत्वम्) ŚP, Any ; गिरिवरसुतस्त्वाम् JS, SR, SSB ; अनुगतः [उपगतः] Skm (var.).

(c) °स्तव्याद्द्यादि ŚP, Any; °शिखा Skm (var.).

(d) शिखाभिः [प्र°] ; तदा or तरां [ततः] JS.

Śikhariṇī metre.

Oh sea, the lord of waters, this [mountain Maināka], the son of the lord of mountains [Himavān] has approached you for shelter for love of his wings, when frightened by the anger of Indra, the wielder of the thunderbolt. If the submarine fire that resides within your waters were to scorch him all over his limbs with his flames, then who will be his refuge ? (A. A. R.).

अये वेलाहेलाकुलितकुलशैले see No. 2819.

2816*

अये सुधाकैरविणि व्यधायि
मुधा सुधाधामनि बन्धुभावः ।
जनापवादः परितः प्रयातः
समागमो हन्त न जातु जातः ।।

(आ) PV 739 (a. Jagajjīvana-vrajyā).

(a) सुधाकैटविनि PV (var.).

Upendravajrā metre.

Oh lily of the moon, you have in vain pitched your affection on the moon [the home of nectar]. Only a scandal has spread all around, but your meeting together in intimate association, has never taken place. (A. A. R.).

2817*

अयेऽस्तमयते शशी नहि कृशीभवत्याग्रहो
विनश्यति तमो हठं किमणुमप्यपास्ते मनः ।
सखि प्रकटितोऽरुणो न करुणोदयस्ते मनाक्
प्रयाति खलु यामिनी न विमनीकृथा नायकम् ।।

(आ) SR 308.15, SSB 159.15.

Pṛthvī metre.

Alas ! the moon is setting, but the desire to enjoy does not wane ; darkness is disappearing fast and still your mind does not lose its hardness. Friend, sunrise is imminent but there is not the rise of even a little of your compassion towards me. The night is coming to an end, do not disappoint your lover ! (A. A. R.).

2818*

अये स्वर्गः स्वर्गः कतिदिवसमार्गः प्रवसतां
पुरस्तुङ्गौ स्यातां यदि न कुचकुम्भौ मृगदृशः ।
अयाचं पाथेयं सुलभ[मुभयं] मूलफलयोः
पयः स्थाने स्थाने पथि पथि च विश्रामतरवः ।।

(आ) JS 450.32 (a. Ākāśapoliḥ).

(c) सुलभामितरत् JS (var.).

Śikhariṇī metre.

Oh heaven, heaven, how many days' march to those away from home ? They are in the front, if they are not the high bosom of the deer-eyed one. There is provision for the journey unasked and in plenty both of roots and fruit. There is water at every place and shady trees on every road. (A. A. R.).

2819*

अये हेलावेलातुलितकुलशैले जलनिधौ
कुतो वारामोघं बत जलद मोघं वितरसि ।
समन्तादुत्तालज्वलदनलकीलाकवलन-
क्लमोपेतानेतानुपचर पयोभिर्विटपिनः ।।

(आ) JS 70.12, ŚP 775 (a. Bilhaṇa),[1] AP 55, SR 213.52 (a. ŚP), SSB 592. 58 (a. Bilhaṇa), Any 20.166, RJ 224.

(a) हेलावेलातुलित° JS ; हेलावेलालुलित° SR, SSB ; वेलाहेलाकुलि° Any, RJ ; जलनिधा Any.

(c) °कबळन- JS ; °लकालाकवलित Any ; °किला-कवलन Any (var.).

(d) °तानुपकुरु SR, SSB.

1. Could not be traced in Vikr or Bilhaṇa-kāvya.

Śikhariṇī metre.

Oh cloud, why do you uselessly shower a flood of water on the sea which resembles huge mountains by their raging billows ? Your waters render service to the trees which greatly suffer, surrounded, as they are, on all sides by the fiercely burning forest fires. (A. A. R.).

2820

अयोगजामन्वभवं न वेदनां
हिताय मेऽभूदियमुन्मदिष्णुता ।
उदेति दोषादपि दोषलाघवं
कृशत्वमज्ञानवशाद्विवैनसः ।।

(अ) Naiṣ 9.132.

Vaṁśastha metre.

This my madness stood me in good stead ; for (thanks to it) I felt not the pangs of separation from thee : even from an evil issues the abating of an evil, just as from ignorance proceeds the attenuation of sin. (K. K. Handiqui's translation).

2821

अयोग्यवस्तुभरणात् भजेद्योग्योऽपि दुष्टताम् ।
रक्षणायेन्द्रदत्तासिं वहन् व्याधोऽभवन्मुनिः ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 113 (In *Purāṇa* ; p. 387).

By supporting an undesirable object even a worthy person may become wicked. Bearing the sword given by Indra for protection, the sage turned out to be a hunter. (A. A. R.).

2822*

अयोध्यामटवीभूतां पित्रा भ्रात्रा च वर्जिताम् ।
पिपासार्तोऽनुधावामि क्षीणतोयां नदीमिव ॥

(अ) Pranā 3.11.

(आ) Alm 52.

Like a man oppressed by thirst running after a river dried up of water, I have been running towards Ayodhya which has been deserted by my father and brother, and reduced to the state of a forest. (Translation, in *The Saṁskṛta Sāhitya Sadana Publication*).

2823*

अय्यिय साहसकारिणि
किं तव चङ्क्रमणेन ।
टसदिति भङ्गमवाप्स्यसि
कुचयुगभारभरेण ॥

(आ) VS 1549 (a. Vikaṭanitambā). (Cf. Kav p. 104, SskṛP 58).

Dohaḍikā metre.

O you rash young woman, why this haste in walking ? You will break (in two) with the sound ṭasad, by the load of your weighty bosom. (A. A. R.).

अरंण्ये द्रुम° see No. 479.

अरक्तं रहसि गतं see No. 2369.

2823A

अरक्ते न सुखं वेत्ति नारक्तो दुःखमश्नुते ।
दुःखानां च सुखानां च रक्त एवास्पदं सदा ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 14.

If a lover is not in love with her[1] he finds no pleasure, if he is not (excessively) attached to her he finds no misery ; for misery or happiness it is only the man who is attached to her becomes the target. (A. A. R.).

1. prostitute.

2824

अरक्षितं तिष्ठति दैवरक्षितं
सुरक्षितं दैवहतं विनश्यति ।
जीवत्यनाथोऽपि वने विसर्जितः
कृतप्रयत्नोऽपि गृहे न जीवति ॥

(अ) P (Pts 1.20, 323, 5.44, PtsK 1, 24), H (HJ 2.16, HS 2.17, HM 2.18, HK 2.18, HH 42. 10-4, HC 56. 7-8), BhŚ 378 (doubtful), VCsr 14.9. Cf. पथि च्युतं तिष्ठति.

(आ) ŚP 446, N *ad* 1.48(a. Bhṛgu-Bhārgava), SR 91.47 (a. ŚP), SSB 375. 54 (a. Śrīmad-Bhāgavata), SRK 72. 26 (a. Prasaṅgaratnāvalī), SRHt 56.55 (a. Itihāsa)[1], SSSN 45.41, SH 870, 66*,

SS 23.16, SSD 4. f. 2b, SKG f. 18b, IS 567, Sama 1 अ 47.

(b) सुरक्षिरं HJ ; देवहतं BhŚ (var.) ; दैवहृतं VCsr (var.).

(c) वनेऽपि रक्षितः SRK ; वने विवर्जितः VCsr ; ऽपि रक्षितः [वि°] IS.

(d) जीवेत्तथान्दोऽपि [कृ°] VCsr(var.); विनज्यति [न जी°] SSSN ; विनश्यति [न जी°] Pts 1.20, 323, SR, SSB ; विसर्जितः [न जी°] HM.

1. stands for Itihāsasamuccaya.

Upajāti metre (Vaṁśastha and Indravaṁśā.

(An object) unguarded, continues (safe, if) guarded by destiny ; (though) well-guarded, (if) stricken by destiny, (it) perishes. Though turned adrift in a forest without a protector, one lives : though using every precaution at home, he lives not. (F. Johnson's translation).

2825

अरक्षितं भवेत् सत्यं दैवं तमेव रक्षति ।
दैवेन नाशितं यत्तु तस्य रक्षा न दृश्यते ॥

(अ) PdP, Bhūmikhaṇḍa 81.56.

It is true that a person may be left unprotected (by men), but destiny protects him. There is no hope of protection for that which is destroyed by destiny. (A. A. R.).

2826

अरक्षिता गृहे रुद्धाः पुरुषैराप्तकारिभिः ।
आत्मानमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः ॥

(अ) Mn 9.12.

Women, confined in the house under trustworthy and obedient servants, are not (well) guarded ; but those who of their own accord keep guard over themselves, are well guarded. (G. Bühler's translation).

2827

अरक्षितारं राजानं बलिषड्भागहारिणम् ।
तमाहुः सर्वलोकस्य समग्रमलहारकम् ॥

(अ) Mn 8.308, MBh (MBh [Bh] 1. 2015* [ad 1. 205. 8], MBh [R] 1. 215. 9, MBh [C] 1. 7751). (Cf. No. 2828).

(आ) IS 568.

(a) अरक्षितारमत्तारं MnJh (Medhātithi, Nārāyaṇa); रक्षितारं च राजानं MBh(var.).

(b) बाल° MBh (R) ; °हारकम् Mn (var.).

(d) समग्रं (नृशंसं) पापचारिणम् (पापकारि°) MBh; समग्रमलहारकं MBh (var.).

They declare that a king who affords no protection, (yet) receives[1] the sixth part of the produce, takes upon himself all the foulness of his whole people. (G. Bühler's translation).

1. Or (yet) devours (his subjects and) MnJh.

अरक्षितारं राजानं भार्याम् see षडिमान्पुरुषो जह्यात्.

अरक्षितारमत्तारं see No. 2827.

2828

अरक्ष्यमाणाः कुर्वन्ति यत्किंचित् किल्बिषं प्रजाः ।
तस्मात्तु नृपतेरर्धं यस्माद् गृह्णात्यसौ करान् ॥

(अ) Y. 1.337 (in some editions 1.336). Cf. Y 1.335-6, Vas 1.44, Vi 3.48, G. 11.11, Viṣṇudharmottara in VR, Mn 7.144, Āp 2.10. 6, G 10.7-8, Vas 12.1, B 1. 18. 1, Vi 3.1.

(आ) IS 569. (Cf. No.2827).

(b) किल्बिषं Y (var.).

(c) तस्माच्च Y (var.).

Being unprotected, whatever little offences the subjects commit, from that verily goes to the king the half, in as much as he takes taxes from them. (J. R. Gharpure's translation).

2829

अरण्यं रक्षितं सिंहात् तस्मात् सिंहः सुरक्षितः ।
इत्यन्योन्यस्योपकारे मित्रत्वं तन्निबन्धनम् ॥

(आ) Lau 105.

The forest is safe because a lion lives therein and the lion is safe because it lives in a forest. Likewise, the friendship of persons rests on mutual help. (V. Krishnamacharya's translation).

2830

अरण्यं सारङ्गैर्गिरिकुहरगर्भाश्च हरिभिर्
दिशो दिङ्मातङ्गैः सलिलमुषितं पङ्कजवनैः ।
प्रियाचक्षुर्मध्यस्तनवदनसौन्दर्यविजितैः
सतां माने म्लाने मरणमथवा दूरगमनम् ॥

(अ) Vet MS g *ad* 14.13, BhŚ 379 (doubtful); Mahānāṭaka 2.23.

(आ) SR 177. 990, SSB 515. 990, SRK 234. 39 (a. Sphuṭaśloka), SPR 258.36 (a. Bilhaṇa-kavi-kāvya 137), IS 7686, SLP 4.42, Sama 2 स 21.

(*a*) अरण्ये Vet (var.); सारङ्गं Vet (var.); गिरिगहनगेहं (°गौ or °गेहाः or °गेहाश्च ह°) व्रततिभिर् (but some texts हरिभिर्) BhŚ, Vet.

(*b*) दिगन्ता मातङ्गैर्वनमपि सरोजैरनुगतम् BhŚ; दिग्मा° Vet; श्रितमथ जलं [स°] Vet; श्रितमपि वनं [स°] Mahānā.

(*c*) त्वया [प्रिया] BhŚ; प्रियाशे Vet (var.); °मध्ये° Vet (var.).

(*d*) सतीमानग्लाने [स° मा° म्ला°] Vet; दूरशरणम् (°रस°) BhŚ., Mahānā.

Śikhariṇī metre.

The deer vanished into the forest, the lions to mountain-caves, the elephants of the quarters to the directions and the lotuses to lakes, as they were all vanquished in beauty respectively by the charms of the beloved in her eyes, waist, bosom and face. When the honour of the good is diminished they have only two alternatives—death or banishment. (A. A. R.).

2831*

अरण्यबीजाञ्जलिदानलालितास्
तथा च तस्यां हरिणा विशश्वसुः ।
यथा तदीयैर्नयनैः कुतूहलात्
पुरः सखीनाममिमीत लोचने ॥

(अ) Kum 5.15. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 65.

(आ) Sar 4.57.

(*b*) एव[च]Kum(var.); तस्याः Kum (var.).

And the deer, fondled by the offering of handfuls of forest-corn trusted her to such an extent that (by her), out of curiosity were measured (her) eyes, in the presence of (her) friends by their eyes (in order to find out which of them were longer). (R.D. Karmarkar's translation).

2832

अरण्यरुदितं कृतं शवशरीरमुद्वर्तितं
स्थलेऽब्जमवरोपितं सुचिरमूषरे वर्षितम् ।
श्वपुच्छमवनामितं बधिरकर्णजापः कृतः
कृतान्धमुखमण्डना यदबुधो जनः सेवितः ॥

(अ) P (PT 1.105, PTem 1.97, PS 1.92, PN 2.71, PtsK 1.255, PD 306.93, PRE 1. 104), *ad* HJ 2.162, BhŚ 380 (doubtful), Cr 1182 (CRC 5. 43, CRB 5. 42, CRCa I 5.40, CPS 123.43).

(आ) VS 448 (a. Bhartṛhari), SRHt 149. 20, SSSN 170. 18, SR 40. 55 (a. P), SSB 294.55 (a. BhŚ), Skm (Skm [B]2218, Skm [POS] 5.44. 3) (a. Śilhaṇa), SuM 10.20, SRK 37. 25 (a. Kuv.), IS 570 (cf. ZDMG 61. 354), GSL 22, VP 8.10, AR 100.11-14, ARR 77, ARJ 95.

2-5, AIR 126, Kuv *ad* 19.53 (p. 59). Cf. JSAIL 25.54, Ru 61.

(इ) Old Syriac 1.7.

(*a*) अरण्ये रु° PP (var.) ; °रुदितं PP (var.) ; स्वशरीर° CRC, CPS.

(*b*) स्थले कमलरोपणं सु° PP, PS, PtsK, BhŚ, *ad* HJ ; बधिरकर्णजापः कृतः (from *c*) [सु° व°] PT, PS, PRE ; °मूपरे Cr (var.); °मूखरे IS ; वर्षणम् PP, PtsK ; वर्षणः PP (var.).

(*c*) इव नामितं PP (var.); सुचिरमूषरे (सतत° PS) वर्षितं(from *b*) PT, PS, PRE ; °जापं कृतं Cr(var.); कृतस् PP, PtsK, *ad* HJ, BhŚ; कृतो IS.

(*d*) तद् अन्ध BhŚ ; कृतान्धमुकुरक्रिया Skm ; कृतो (घृतो SR, SSB, SRK, Kuv, GSL, AR) ऽन्धमुखमण्डनं (दर्पणो) PP, PtsK, *ad* HJ, SR, SSB, SRK, Kuv, AR, GSL ; °नं तद्याधमो Cr (var.) ; नायाधमो Cr (var.) ; अबुधजनः IS ; बुधे जने भाषितम् PP, PtsK, *ad* HJ, BhŚ. Cf. JSAIL 24.49.

Pṛthvī metre.

To serve an unintelligent man is like crying in the wilderness ; rubbing the body of a dead man, planting water-lilies on dry land, a drenching rain on salt-earth, bending a dog's tail, whispering in the ear of the deaf, or adorning the face of the blind. (F. Edgerton's translation).

अरण्यसरितः पुलिनस्थली see वरमन्यत्पुलिनस्थले.

2833*

अरण्यहरिणग्रामम् आचक्राम हुताशनः ।
इन्दोः क्रोडमृगं धर्तुम् इव धूमो नभो ययौ ॥

(आ) Pad 116.75 (a. Gaṇapati).

The forest fire invaded the resort of the wild deer ; and its smoke rose high in the sky as if to capture the deer in the embrace of the moon. (A. A. R.).

2834

अरण्यानी क्वेयं धृतकनकसूत्रः क्व च मृगः
क्व मुक्ताहारोऽयं क्व च स पतगः क्वेयमबला ।
क्व तत्कन्यारत्नं ललितमहिभर्तुः क्व च वयं
स्वमाकूतं धाता किमपि निभृतं पल्लवयति ॥

(अ) Navasāhasāṅka 5.81 (82).

(आ) AR 166. 5-8, ARJ 162.2-5.

(*d*) निभृतनिभृतं कन्दलयति (but ख in AR as above) Nava., AR.

Śikhariṇī metre.

Where is the dense forest and where that deer wearing a golden chain ? Where again is the pearl-string and where the bird and this woman ? Where is that best of young ladies of the accomplished king and where again are we ? Evidently Fate is causing to bud forth some scheme of his, secretly. (A. A. R.).

2835

अरण्ये पुष्पिता वृक्षा दूरस्थाने च बान्धवाः ।
समृद्धेनापि किं तेन यः काले नोपतिष्ठति ॥

(अ) Cr 2109 (CNPh 99[corrupt and partly illegible]).

The trees blooming in the woods and kinsmen who are far away (are of no use). What is the use of those riches which are not available in time ?

अरण्ये रुदितं कृतं see No. 2832.

2836*

अरतिरियमुपैति मां न निद्रा
गणयति तस्य गुणान् मनो न दोषान् ।
विगलति रजनी न संगमाशा
व्रजति तनुस्तनुतां न चानुरागः ॥

(आ) SkV 723 (a. Pravarasena), Kav 436, Skm(Skm [B] 660, Skm [POS] 3.37. 5) (a. Pravarasena), ŚP 3427(a. Bilhaṇa), AP 55, VS 1113, JS 141.3, PG 214 (a. Kaṅka), SR 284.17 (a. ŚP), SSB 117. 19 (a. Bilhaṇa), RJ 944 (a. Bilhaṇa), SK 5.216.

(*a*) नापि [मां न] SR, SSB ; नि [न] Kav(var.).

(*b*) प्रथयति [ग°] VS; गमयति SkV (var.), Kav (var.) ; मनो गुणान्न दो° VS.

(*c*) विरमति Skm, VS, PG, SkV (var.), Śrī-kṛṣṇa ; संगमेछा AP; संगमासा Kav (var.).

Puṣpitāgrā metre.

Unhappiness comes over me, not sleep ;/ I count his virtues, not his faults./ The night slips by but not my hope of union ;/ my limbs grow thin but not my love. (D.H.H. Ingalls's translation).

2837

अरत्नालोकसंहार्यम् अवार्यं सूर्यरश्मिभिः ।
दृष्टिरोधकरं यूनां यौवनप्रभवं तमः ॥

(अ) KāD 2.197.

(आ) Sar 356.90 (p. 356).

(*b*) अहार्यं KāD (Bh); अवार्यसू° KāD (R).

The darkness born of the youth of young men cannot be removed by the sight of gems, cannot be warded off by the sun's rays and obstructs their vision (to see things in proper light). (A. A. R.).

2838

अरयोऽपि हि मित्रत्वं यान्ति दण्डवतो ध्रुवम् ।
दण्डप्रायो हि नृपतिर् भुनक्त्याक्रम्य मेदिनीम् ॥

(अ) KN (KN [TSS] 14.37, KN [ĀnSS] 14. 37, KN [BI] 13.37).

The foes even of a king possessing an efficient army, are turned into his friends.[1] A king possessing a large army, rules the earth (unmolested) after having (properly) conquered it. (M. N. Dutt's translation).

1. Seek his friendship.

2839

अरयोऽपि हि संधेयाः सति कार्यार्थगौरवे ।
अहिमूषकवद् देवा ह्यर्थस्य पदवीं गतैः ॥

(अ) BhPn 8.6. 20.

(*d*) ह्य om. BhPn (B).

Even enemies have to be conciliated when the importance of the business at hand demands it ; oh Gods, so did the serpent and the mice in order to accomplish their object. (A. A. R.).

2840**

अरलूवृक्षपत्राणां लेपो गोमुखरोगहृत् ।
गोनाससंभवः क्षारो हन्ति पुष्पं चिरोद्भवम् ॥

(आ) ŚP 2852.

The paste made of the leaves of the *aralū*-tree cures the mouth-disease of cattle. The acid-substance of *gonāsa* destroys the *puṣpa* of long-standing. (A. A. R.).

2841*

अरविन्दमिदं वीक्ष्य खेलत्खञ्जनमञ्जुलम् ।
स्मरामि वदनं तस्याश् चारु चञ्चललोचनम् ॥

(आ) Sāh *ad* 10.668, SR 277.15, SSB 105.14.

Seeing this lotus beautiful with the sporting wagtail, I recollect that fair face of her with the tremulous eyes. (Translation in *Bibl. Ind.* 9).

2842*

अरविन्दवृन्दमकरन्दतुन्दिलो
मरुदेति मन्दमिह मन्दराचलात् ।
सुरतान्ततान्तसुदतीमतल्लिका-
कबरीपरीमलझरी परीवृतः ॥

(आ) SR 325.9, SSB 187.9, RJ 1212.

Mañjubhāṣiṇī metre.

The breeze comes gently from the Mandara-mountain redolent with the honey of a cluster of lotuses, mixed with the fragrance of the tresses of the best of pearl-teethed damsels exhausted by love sports. (A. A. R.).

2843*

अरविन्देषु कुन्देषु रमितं कालयोगतः ।
अये माकन्द जानीहि तवैवायं मधुव्रतः ॥

(आ) Ava 247, SR 239.98, SSB 638.1, RJ 578.

(*b*) क्रीडितं [र°] SSB.

It has enjoyed the company of the lotuses and *kunda*-flowers, due to (adverse) times. O mango tree, knows that the honey-bee is yours only. (A. A. R.).

2844**

अरश्मि बिम्बं सूर्यस्य वह्निं चैवांशुमालिनम् ।
दृष्ट्वैकादशमासात्तु नरो नोद्ध्वं तु जीवति ॥

(अ) Mārk-p. 43.3.

(आ) ŚP 4568.

(*c*) मासांश्च ŚP.

(*d*) नोर्ध्वं ŚP.

The man, who sees the sun's orb devoid of rays, and fire encircled with rays[1] does not live more than eleven months. (E. E. Pargiter's translation).

1. One of the ill-omens.

2845

अरसापि हि वाग् भाति प्रोक्तावसर एव हि ।
सर्वचित्तप्रमोदाय गालिदानं करग्रहे ॥

(आ) Nīsaṁ 1.74.

Even uncouth language shines [ is appreciated] when spoken at the proper time ; indecent expressions give pleasure to all minds at the time of taking the hand (in marriage).

2846

अरसिकजनभाषणतो
रसिकजनैः सह वरं कलहः ।
लम्बकुचालिङ्गनतो
लिकुचकुचापादताडनं श्रेयः ॥

(आ) SR 170.754, SSB 504.754.

Āryā-udgīti metre.

A quarrel with appreciating people is better than conversation with uncultivated men. It is far better to be kicked by damsels with bosom towering like a bread-fruit, than be embraced by those who have their bosom a-drooping. (A. A. R.).

2847

अराजके जीवलोके दुर्बला बलवत्तरैः ।
बाध्यन्ते न च वित्तेषु प्रभुत्वमिह कस्यचित् ॥

(अ) MBh (MBh [Bh] 12. 49. 62, MBh [R] 12.49. 69, MBh [C] 12.1784-5).

(आ) IS 572.

(*a*) जनपदे or कृते लोके or राजलोके [जी°] MBh (var.).

(*b*) दुर्बलो MBh (var.).

(*c*) बध्यंते or पीडयन्ते or पीड्यंते or बाध्यते [बा°] MBh (var.) ; न तु or तत्र or नहि [न च] MBh ; विप्रेषु or वृत्तेषु [वि°] MBh (var.).

(*d*) प्रभुत्वं कस्यचित्तदा ( °त्वमभवत्तदा ) MBh (var.) ; इति [इह] MBh (var.) ; किंहिचित् MBh (var.).

When anarchy prevails in the world of men the weak are adversely affected by the strong ; nor is there any safety of possession of riches of any one. (A. A. R.).

2848

अराजके तु लोकेऽस्मिन् तस्माद् राजा विधीयताम् ।
राजा राज्ये चिरं रक्षां कृत्वा स्वर्गमवाप्नुयात् ॥

(अ) P (PTu 35.20-1).

Hence let a king (for orderly government) be established in this disorderly world. Having given protection to the country for long, a king attains heaven. (A. A. R.).

2849

अराजकेषु राष्ट्रेषु धर्मो न ह्यवतिष्ठते ।
परस्परं च बाधन्ते सर्वथा धिगराजकम् ॥

(आ) SRHt 69.2 (a. Manu), SSSN 55.2 (a. Mn. [but could not be traced in MnJ or MnJh]).

(a) दृष्टेषु [रा°] SSSN.

There is no righteous conduct prevailing in countries without a king [orderly government]. People do offence against one another ; fie on anarachy in every way. (A. A. R.).

2850

अराजके हि लोकेऽस्मिन् सर्वतो विद्रुते भयात् ।
रक्षार्थमस्य सर्वस्य राजानमसृजत् प्रभुः ॥

(अ) Mn 7.3.

For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of their whole (creation). (G. Bühler's translation).

2851*

अरातिभिर्युधि सहयुध्वनो हतान्
जिघृक्षवः श्रुतरणतूर्यनिःस्वनाः ।
अकुर्वत प्रथमसमागमोचितं
चिरोज्झितं सुरगणिकाः प्रसाधनम् ॥

(अ) Śiś 17.34.

Rucirā metre.

The heavenly harlots [*apsara-s*] had put on their best decorations, unused so long, for this their first meeting with their lovers on hearing the martial music, desiring to take up (to heaven) those killed in the fight between the warriors and their enemies. (A. A. R.).

2852*

अरातिविक्रमालोक- विकस्वरविलोचनः ।
कृपाणोदग्रदोर्दण्डः स सहस्रायुधीयति ॥

(आ) Kpr 10.408, KāP 317. 4-5, SR 103.63 (a. Kpr.), SSB 393.70 (a. Kpr.).

He appears as the thousand-weaponed,—having his eyes full open on seeing the valour and prosperity of his enemies, and having his arm terrible through the sword. (G. Jhā's translation).

2853*

अरालकेश्या अलके विधात्रा
विधीयमाने चलतूलिकाग्रात् ।
च्युतस्य बिन्दोरसितस्य मार्ग-
रेखेव रेजे नवरोमराजी ॥

(अ) Jānakī 1.33.

(c) स्रुतस्य [च्यु°] Jānakī (var.).

(cd) मार्गरेषा [मा°] Jānakī (var.).

(d) नवलोमरजिः Jānakī (var.) ; नवरोमराजिः Jānakī (var.).

Upajāti metre (Upendravajrā and Indravajrā).

When the hair of that curled-haired damsel were in the process of being framed by the creator, the row of fresh hair looked splendid, as if it were a line of the path of a drop of the black-fluid which had fallen down from the extremity of the painter's brush that was shaking. (G. R. Nandargikar's translation).

2854

अरावप्युचितं कार्यम् आतिथ्यं गृहमागते ।
छेत्तुमप्यागते छायां नोपसंहरते द्रुमः ॥

(अ) MBh (MBh [Bh] *ad* 12.142. 24, 374*, MBh [R] 12.146.5, MBh [C] 12.5528), H (HJ 1.60, HS 1.52, HM 1.58, HK 1.59, HP 1.44, HN 1.46, HL 15.20-1, HC 21.11-2).

(आ) ŚP 1401, JS 435. 4 ( a. Bhagavān Vyāsa), SH 1138, SR 146.171 (a. ŚP), SSB 468.59, IS 573, GSL 23, Sama 1 अ 28. Cf. L. Sternbach in ABORI 55.129.

(*a*) अरेरप्यचिरं कार्यम् MBh (var.); आर्यस्याप्युचितं HN; आरव् HC ; अचिरं or अचितं [उचितं] MBh (var.).

(*b*) आतिथ्ये HP (var.) ; एयुषः [आगते] MBh (var.).

(*c*) छेत्तुः पार्श्वगतां(°गते HN) छायां MBh (var.), H (but *c* of HP as above), ŚP, GSL, Sama.

(*d*) हरति SH ; तरुः [द्रुमः] MBh (var.), JS.

Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down. (P.C. Roy's translation).

2855

अरिं मित्रमुदासीनं मध्यस्थं स्थविरं गुरुम् ।
यो न बुध्यति मन्दात्मा स च सर्वत्र नश्यति ॥

(अ) Cr 83 (CS 2. 18, CNF 29, DNPh 60). Cf. Crn 91.

(आ) IS 7453.

(*a*) अरि (°डि) CS (var.), उदासिनं (°न) or च राजनं [उदा°] Cr (var.).

(*b*) मध्यस्य° (°ध्येय° ; °थ°; °ष्ट°) CS(var.), IS ; परम [स्थ°] CNPh ; स्थविरो CS (var.); गुरा CS (var.).

(*c*) ऐन [यो न] CS (var.) ; बुद्धेति or बुद्धेत or पश्यति [बु°] CS (var.); महादामा or महात्मा Cr (var.).

(*d*) सर्वश्नन्कार्यनाशणा CS (var.); स न (को) पश्यति सर्वदा CNF ; हन्यते [न°] CNPh.

A stupid—who cannot distinguish between enemies and friends, indifferent persons and neutrals, old men and teachers —perishes always.

2856

अरिणा सह संवासाद् विषेण सह भोजनात् ।
पाप्मना सह सौहार्दान् मरणं प्रतिपद्यते ॥

(आ) SSB 475. 268 (a. Saṁgraha).

Death occurs to a person by close association with an enemy ; by taking food mixed with poison ; and by friendship with sinful people. (A. A. R.).

अरितो ज्यागतो भृत्य see No. 2857.

अरितोऽप्यागतो भृत्यश् see No. 2857.

2857-58

अरितोऽभ्यागतो दोषः शत्रुसंवासकारितः ।
सर्पसंवासधर्मित्वान् नित्योद्वेगेन दूषितः ॥
जायते प्लक्षबीजाशात् कपोतादिव शाल्मलेः ।
उद्वेगजननो नित्यं पश्चादपि भयावहः ॥

(अ) K(K [K] 7.6, 38-9, K [S] 282. 17-20, K [G] 276. 7-8 and 277. 1-2, K [J] 167.23-6, K [V] 234-5, K[P]456.7-10), P (PT 3.100-01, PTem 3. 89, PS 3. 60, PN 3.50, PP 3.208, PtsK 3.241, PRE 3.86-7, Pts Hamburg MS 3.162)[1].

(आ) IS 574[1,2] Cf. JSAIL 32.40-1.

(इ) Old Syriac 6.63-4[1].

(*a*) अतिसंवाहितो भृत्यः PS ; अरितोऽप्यागतो (ऽह्या°) भृत्यश् PS (var.) ; अरितो ज्यागतो

भृत्य PN ; आरितो or आदितो K (var.) ; ऽभ्यागतो K (var.) ; मित्र: (°अश् PTem) [दो°] PT, PTem ; भृत्यो[दो°] PP, PtsK ; भृत्य: PRE.

(*b*) शत्रुसंवासतत्पर: PT, PTem, PS, PRE ; दुष्टस् तत्सङ्गतत्पर: PP, PtsK ; सर्वसन्त्रासिधर्मित्वम् PS (var.).

(*c*) सर्पसंवासधर्म्मत्वा (°वाधधमरेव K [P]) PS (var.), K (P) ; अपसर्प्य स धर्मत्वान् PP, PtsK ; सर्व° K(V), PS (but N in PS as above).

(*d*) नित्योद्वेगी च दूषित: PP, PtsK ; नित्यमुद्वेगमूषिक: (°गो°) PS (var.) ; उद्वेगम् ... PS (var.) ; नित्यमुद्वेगन PS ; °द्विग्नकारक: PS (var.).

(*e*) प्लक्षन्यग्रोधबीजानां (°जाशात् PRE) PT, PRE.

(*g*) मूलोत्खातकरो दोष: PT, PRE.

(*h*) भयंकर: PT, PRE.

1. The second verse appears only in K, PT, PRE and Old Syriac.

1. O Böhtlingk obviously could not have known that K. was the original source of the second verse.

One who has come from the enemy is a danger, caused by his staying with the enemy ; being of the nature of staying with a serpent, it suffers from the defect of constant fear.

He becomes a cause of constant fear and dangerous even afterwards like (danger) to a *śālmali*-tree from a pigeon feeding on *plakṣa*-seeds. (R.P. Kangle's translation).

अरितोऽह्यागतो भृत्यश् see No. 2857.

2859

अरिपक्षाश्रिते मित्रे मर्मवेदिप्रियंवदे ।
विश्वासो नैव कर्तव्य: यदि साक्षाद् बृहस्पति: ॥

(आ) IS 575, Subh 198.

(*a*) °श्रितो मित्र Subh.

(*b*) मर्मभेदी प्रियंवद: Subh.

In a friend who speaks sweetly, who knows our most secrets, when in league with the enemy, one should not put one's trust, even if one were the wisest [the preceptor of the gods]. (A. A. R.).

2860

अरिभिर्जितैरशक्तैर्
विज्ञाप्यं सेवकै: प्रभोर्नीति: ।
विषयैर्जितोऽस्मि शंभो
तव यच्छ्लाघ्यं तदारचय ॥

(अ) Āry 18 (cf. त्वद्धीनं मां दीनं).

(*d*) तदाचरय Āry (var.).

Āryā metre.

It is the *rājanīti* that the master should be made aware of the plight of his servants, when they are conquered by their enemies and are helpless. O lord Śiva, I am conquered by sensual pleasures : please act as will recount to your credit. (A. A. R.).

अरिमुखनिहतस्य see No. 2314

2861*

अरिवधदेहशरीर:
सहसा रथिसूततुरगपादात: ।
भाति सदानत्याग:
स्थिरतायामवनितलतिलक: ॥

(अ) Kpr 9. 389, KāP 306.9-10, Amd 226. 611 (a. Udbhaṭālaṁkāra), Kālā 3.9. Āryā metre.

The king, the ornament of the earth is glorious, through his meekness, being the urger of archers longing for the destruction of enemies, whose cavalry and

infantry are kept well compact by charioteers, and quite a mountain in his firmness. (G. Jhā's translation).

2862

अरिश्च मित्रं भवति मित्रं चापि प्रदुष्यति ।
अनित्यचित्तः पुरुषस् तस्मिन् को नाम विश्वसेत् ॥

(अ) MBh (MBh [Bh] 12. 81, 8*cd*+9*ab*, MBh [R] 12. 80. 8-9, MBh [C] 12. 2990-1).

(आ) SRHt 134.6 (a. MBh).

(*d*) जातु [नाम] MBh.

An enemy becomes a friend and a friend alas ! defects. Man is by nature inconstant : who may trust him (completely)? (A. A. R.).

2863

अरिषड्वर्ग एवायम् अस्यास्तात पदानि षट् ।
तेषामेकमपि छिन्दन् खञ्जय भ्रमरीं श्रियम् ॥

(अ) Anar 6.9.

(आ) JS 405.24 (a. Murāri), SSSN 59.20.

(*b*) °स्तानि SSSN.

(*d*) खंजयेद् JS ; च्छिन्देन SSSN ; भ्रामरीम् Anar (var.) ; भ्रमरी- SSSN.

(The cause of your waving prosperity) is clearly the group of six internal enemies ; it is six-footed, and by cutting even one of the limbs arrest the flitting of your fortune ( as in the case of a bee, my boy ). (A. A. R.).

2864**

अरिष्टानि महाराज शृणु वक्ष्यामि तानि ते ।
येषामालोकनान् मृत्युः निजं जानाति योगवित् ॥

(अ) Mārk-p. 43.1.

(आ) ŚP 4566.

(*a*) विशिष्टानि [म°] ŚP.

(*c*) मृत्युं ŚP.

Listen Mahārāja[1] ; I will declare those ill-omens to thee, by considering which the *yogi* knows his own death.[2] (E.E. Pargiter's translation).

1. Excellence (in ŚP).
2. In ŚP starts here a long quotation from Mārk-p.

2865

अरुंतुदं परुषं रूक्षवाचं
वाक्कण्टकैर्वितुदन्तं मनुष्यान् ।
विद्यादलक्ष्मीकतमं जनानां
मुखे निबद्धां निर्ऋतिं वहन्तम् ॥

(अ) MBh (MBh [Bh] 5.36. 8 and 1. 82. 9, MBh [C] 5.1267 and 1.3559), Matsya-purāṇa 36.9.

(आ) IS 576.

(*a*) पुरुषं MBh (Bh) 1.82. 9, Matsya.; तीक्ष्ण° [रू°] MBh (var.) ; °षस्य(तु)तीक्ष्णं or सुतीक्ष्णं MBh (var.) ; तीव्रवाचं Matsya.

(*b*) वाक्सायकैर् MBh (var.) ; मनुष्यं MBh (var.).

(*c*) विद्यात् MBh (var.) ; विन्धाद्° Matsya (var.); नराणां [ज°] MBh (var.).

(*d*) मुखे विद्धां निर्ऋतिं वै वहंतं MBh (var.) ; निकृतिं MBh (var.); वै वहंतं or वहंतीं MBh (var.).

Triṣṭubh metre.

One should know him to be the worst of the unfortunate [cursed] among men, verily carrying the god of death chained in his mouth who is acrimonious in disposition, hard-hearted, harsh of words and piercing men to the quick with wordy thorns. (P.N, Menon's translation).

2866

अरुचिर्निशया विना शशी
शशिना सापि विना महत्तमः ।
उभयेन विना मनोभव-
स्फुरितं नैव चकास्ति कामिनोः ॥

(आ) Kpr 10. 496, KāP 358. 12-3, SR 175. 931, SSB 511.931 (a. Kpr.).

Viyoginī metre.

Moon without the night is not bright ; night too without the moon is all darkness ; without both of these, the action of Cupid belonging to gallants is not lovely. (G. Jhā's translation).

2867*

अरुणकिरणजालैरन्तरिक्षे गतर्क्षे
चलति शिशिरवाते मन्दमन्दं प्रभाते ।
युवतिजनकदम्बे नाथमुक्तौष्ठबिम्बे
चरमगिरिनितम्बे चन्द्रबिम्बं ललम्बे ॥

(अ) BhPr 320 ( *a* a. Bhavabhūti ; *b* a. Daṇḍin ; *cd* a. Kālidāsa), (*samasyā*).

(आ) SR 322.5, SSB 182.5.

Mālinī metre.

"The Pleiades gone in the sky because of the multitude of the sun's rays." "A cool wind stirring gently, gently at dawn." "A host of young (women) with *bimba*-lips deserted by (their) lords, the moon's orb clung to the slope of the western mount." (L.H. Gray's translation).

2868*

अरुणकिरणे वह्नौ लाजानुडूनि जुहोति या
परिणयति तां संध्यामेतामवैमि मणिर्दिवः ।
इयमिव स एवाग्निभ्रान्तिं करोति पुरा यतः
करमपि न कस्तस्यैवोत्कः सकौतुकमीक्षितुम् ॥

(अ) Naiṣ 19.20.

Hariṇī metre.

The sun, I ween, is wedding yonder Dawn, who offers the stars as grains of parched rice as an oblation in the fire, the glow of the sun. Like her, the sun too will go round the wedding fire. Who is not eager to look at his hand with the nuptial thread attached ? [or : Who is not eager to look at his rays with pleasure ?] (K.K. Handiqui's translation).

2869*

अरुणजलजराजीमुग्धहस्ताग्रपादा
बहुलमधुपमालाकज्जलेन्दीवराक्षी ।
अनुपतति विरावैः पत्रिणां व्याहरन्ती
रजनिमचिरजाता पूर्वसंध्या सुतेव ॥

(अ) Śiś 11.40.

(आ) SR 323. 30, SSB 184. 30, SuMuñ 168. 20-4 (a. Māgha).

(*a*) अरुणजलदरा° SR, SSB.

Mālinī metre.

The morning twilight follows the night as a baby daughter the mother, with palms and feet ruddy in the form of red lotuses, with eyes of the blue lotuses smeared with collyrium in the form of the black bees, and babbling sweetly in the form of the chirping of birds. (A. A. R.).

अरुणजलदराजीमुग्धहस्ताग्रपादा see No. 2869.

2870*

अरुणदलनलिन्या स्निग्धपादारविन्दा
कठिनतनुधरण्यां यात्यकस्मात् स्खलन्ती ।
अवनि तव सुतेयं पादविन्यासदेशे
त्यज निज कठिनत्वं जानकी यात्यरण्यम् ॥

(अ) Hanumannāṭaka ( Śrīveṅkaṭeśvara Press) 3.14.

(आ) Pad 72.2 (a. Mahānāṭaka).

(*b*) कठिनतरधरण्यां Pad.

Mālinī metre.

O mother earth, your daughter Sītā goes to the forest with her soft and charming feet fashioned, as it were with petals of red lotuses and stumbling here and there on the surface of the hard earth. May you therefore leave off all hardness on those spots where she places her steps. (A. A. R.).

2871*

अरुणनयनं सभ्रूभङ्गं दरस्फुरिताधरं
सुतनु शशिनः क्लिष्टां कान्तिं करोतु तवाननम् ।
कृतमनुनयैः कोपोऽयं ते मनस्विनि वर्धताम्
इति गदितयाश्लिष्टो देव्या शिवाय शिवोऽस्तु वः ॥

(आ) SR 5.43, SSB 8.33.

(*a*) सभ्रभङ्गं SR (printing error ?).

Hariṇī metre.

Fair-bodied one, let your face assume a brilliance difficult for the moon to imitate, with eyes red, brows knit and lips quivering. Enough of conciliation, let your ire increase, oh lady of jealous anger —when the goddess [ Pārvatī ] was thus addressed by Lord Śiva, he was embraced by her: may that Śiva bring you welfare. (A. A. R.).

2872*

अरुणमपि विद्रुमद्रुं
मृदुलतरं चापि किसलयं बाले ।
अधरीकरोति नितरां
तवाधरो मधुरिमातिशयात् ॥

(अ) BhV 2.87 (in some editions 170).

(आ) Rasagaṅgā 480.8-9.

(*a*) विद्रुमदण्डं BhV (C) (*contra metrum*).

Āryā metre.

By reason of an excess of sweetness your lower lip, oh young one, exceedingly surpasses a coral plant, although it is red, and the foliage, although it is softer. (H.D. Sharma's translation).

2873*

अरुणरागनिषेधिभिरंशुकैः
श्रवणलब्धपदैश्च यवाङ्कुरैः ।
परभृताविरुतैश्च विलासिनः
स्मरबलैरबलैकरसाः कृताः ॥

(अ) Ragh 1.43. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 142).

(आ) SR 332.53, SSB 199.58 (a. Kālidāsa).

(*a*) °निषेविभिर् Ragh (var.).

Drutavilambita metre.

By silken garments throwing into the background, the red colour of the morning twilight, by shoots of barley which had secured a place on the ear, and by the cooing of the cuckoos,—by these forces of the God of Love, the gallants were made solely devoted to ladies. (R.D. Karmarkar's translation).

अरुणाङ्गी श्यामा वा see दीर्घस्यदन्तनासा.

2874*

अरुणिताखिलशैलवना मुहुर्
विदधती पथिकान् परितापिनः ।
विकचकिंशुकसंहतिरुच्चकैर्
उदवहद्दवहव्यवहश्रियम् ॥

(अ) Śiś 7.21.

(आ) Alm 53, SR 332.69 (a. Śiś.), SSB 199. 74 (a. Kālidāsa).

Drutavilambita metre.

The clusters of fully blown *kiṁśuka*-flowers reddening all the regions of the hills and forests and tormenting ( with passion), the travellers possessed the brilliance of a forest conflagration. (A. A. R.).

2875

अरुणे च तरुणि नयने
तव मलिनं च प्रियस्य मुखम् ।
मुखमानतं च सखि ते
ज्वलितश्चास्यान्तरे स्मरज्वलनः ।।

(आ) Sāh *ad* 10.769 (p. 335), SR 308.6 (a. Sāh), SSB 159.6.

Āryā-udgīti metre.

No sooner had thy eyes, youthful lady, become red than the face of thy beloved became gloomy ; no sooner, fair friend, hadst thou bent down thy head than the fire of love blazed up in his heart. (Translation in *Bibl. Ind.* 9).

2876*

अरुणोदयवेलायां दशाहेन फलं लभेत् ।
गोविसर्जनवेलायां सद्यः फलद इष्यते ।।

(अ) VCsr 23.11.

(*b*) भवेत् or भवे [ल°] VCsr (var.).

(*d*) सद्यस्स्वप्नफलं लभेत् VCsr (var.) ; सद्यस्तु फलम् VCsr (var.).

(A dream) coming just at dawn comes to fruition within ten days ; if it comes at the time when the cows are turned loose, it is regarded as coming into effect at once. (F. Edgerton's translation).

अरुध्यन्क्रुश्यमाणस्य see No. 2878.

2877*

अरुन्धतीकामपुरंध्रिलक्ष्मी-
जम्भद्विषद्दारनवाम्बिकानाम् ।
चतुर्दशीयं तदिहोचितैव
गुल्फद्वयाप्ता यददृश्यसिद्धिः ।।

(आ) SR 269.417, SSB 92.1.

Upajāti metre (Upendravajrā and Indravajrā).

She is the fourteenth among the auspicious ladies, Arundhatī, Ratī, Lakṣmī, Indrāṇī and the nine mothers ; it is therefore proper that success has come imperceptibly, clinging to the two heels. (A. A. R.).

अरुषि नृपे स्तुतिवचनं see सरुषि नृपे स्तुतिवचनं.

अरुष्य कूर्ष (क्रुष्य) माणस्य see No. 2878.

2878

अरुष्यन् क्रुश्यमानस्य सुकृतं नाम विन्दति ।
दुष्कृतं चात्मनो मर्षी रुष्यत्येवापमार्ष्टि वै ।।

(अ) MBh (MBh [Bh] 12.115. 3, MBh [R] 12.114.3, MBh [C] 12.4212).

(आ) IS 577.

(*a*) अरुष्य कूर्ष (क्रुष्य) माणस्य or आक्रुष्यत्क्रुष्यमाणस्य or आक्रुश्य (श्यं) दूष्यमाणस्य or अभाष्यन्भाषमाणस्य MBh (var.); अरुध्यन् or अक्रुश्यन् or अपुष्यन् or आरुष्यन् or आक्रुश्यन् [अरुष्यन्] MBh (var.) ; क्रुद्ध्यामानस्य or क्रुष्यमाणस्य (क्रु°) or रुष्यमानस्य or क्रुश्यमाणस्य or रुष्यमाणस्य [क्रु°] MBh (var.).

(*b*) सुकृति MBh (var.); तस्य or तव or न स [नाम] MBh (var.).

(*c*) सुकुतं (°कृ°) or दुष्कृति [दु°] MBh (var.); नात्मनो MBh (var.) ; (ऽ)क्षमी or (ऽ)मर्षा [मर्षी] MBh (var.).

(*d*) रुष्यन्नाप्नोति मार्दवं or तस्मिन्नेव प्रमार्जति MBh (var.); दुष्यति or सुष्यति MBh (var.).

If a person, when abused by another, does not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. (P.C. Roy's translation).

2879

अरूपोऽपि सुरूपोऽपि आढ्योऽपि द्रव्यवर्जितः ।
दुःशीलः शीलयुक्तो वा स्त्रीणां भर्ताधिदेवता ॥

(अ) Nd *ad* VCsr 30.3.

(*a*) हि [ऽपि twice] VCsr.

(*b*) हि [ऽपि] VCsr.

The husband is supreme (the presiding deity) to the women, whether he is good looking or not, whether he is rich or devoid of wealth, whether of good conduct or of evil one. (A. A. R.).

2880*

अरे चेतोमत्स्य भ्रमणमधुना यौवनजले
त्यज त्वं स्वच्छन्दं युवतिजलधौ पश्यसि न किम् ।
तनूजालीजालं स्तनयुगलतुम्बीफलयुतं
मनोभूः कैवर्तः क्षिपति रतितन्तु प्रतिमुहुः ॥

(अ) Śānt 3.16. (Cf. विस्तारितं मकरकेतन°).

(आ) Śatakāvalī 33.72, IS 578.

(*a*) चेतोमीन Śānt (var.).

(*b*) सुच्छन्दं or स्वच्छन्द Śānt (var.); °जलधि प्रश्यसि Śānt (var.).

(*c*) तनुजाली or तनुजानी° or तनुजालि° or तनूजानीं Śānt (var.); कुच°[स्तन°]Śānt (var.).

(*d*) मनोभू° Śānt (var.), IS; रतितन्तुं or रतितन्तून or जन्तून् or पतितः स्थूल or परितस्त्वां [रतितन्तु] Śānt (var.); प्रति मुहुः or प्रतिमूहुः or प्रतिमुचुः Śānt (var.).

Śikhariṇī metre.

Oh fish of the mind, leave off moving freely about in the water of youth in the ocean of young women; do you not see the fisherman of Cupid throwing often the net of bodies, made of threads of love-sports with the floats of gourds in the form of the pair of breasts? (A. A. R.).

2881

अरे दैव त्वदायत्तं कामं वित्तादि गच्छतु ।
ममायत्तं पुनर्वृत्तं हर्तुं कस्येह योग्यता ॥

(आ) SuM 7.4.

(*d*) कस्यापि SuM (var.).

Oh you, my fate, wealth and such things may be in your hands, and be taken away at will. But good conduct is under my control and who has the power to deprive me of it? (A. A. R.).

2882*

अरे यमभटाः शठाः कपटविग्रहे तूद्भटा
निवेदयत वो यमं न च तवाधिकारो मयि ।
अहं च शिवसुन्दरीचरणयुग्मपङ्केरुह-
स्खलन्मधुसुधारसं समपिबं न जानीथ रे ॥

(आ) Vidy 998.

(*d*) मम (?) पिबन्न Vidy (my correction).

Pṛthvī metre.

Oh you soldiers of Yama, rogues, clever in disguise, inform your master Yama that he has no right to take me (to Hades). Fellows, do you not know that I have imbibed the essence of nectar oozing from the lotuses of the pair of feet of the divine mother [Śiva's charming wife]? (A. A. R.).

अरेरप्यचिरं कार्यम् see No. 2854.

अरेरप्युचितं कार्यम् see No. 2854.

2883*

अरे रामाहस्ताभरण भसलश्रेणिशरण
स्मरक्रीडाव्रीडाशमन विरहिप्राणदमन ।
सरोहंसोत्तंस प्रचलदल नीलोत्पल सखे
सखेदोऽहं मोहं श्लथय कथय क्वेन्दुवदन ॥

(आ) Kpr 7. 283 (a. Vik), Alaṁkārasūtra 264, KāP 248.8-11, KA 231.10-13, AA 69.1-4. (Cf. A. Scharpé's Kālidāsa-Lexicon I.3 ; p. 208 ; not in Vik).

(*a*) °भसल Alam°, KāP, Kpr (var.); मधुप° [भ°] KA; °हरण[°श°] Kpr (var.).

(*d*) क्वेन्दुवदना Kpr (var.), AA.

Śikhariṇī metre.

Oh thou, the ornament of woman's hands ! shelter of black bees ! destroyer of shame in dalliance of love ! Oh suppressor of lives of (persons) separated (from their beloved) ! ornament of the chief of lakes ! thou whose leaves are moving ! Oh blue lotus ! My friend ! I am dejected ! remove my delusion and say where is the moon-faced one ![1] (G. Jhā's translation).

1. Quoted in Kpr. as an example of improper attribute or adjunct.

2884*

अरे वद हरेर्नाम क्षेमधाम क्षणे क्षणे ।
बहिः सरति निःश्वासे विश्वासः कः प्रवर्तते ॥

(अ) Cr 1183 (CRC 6.86, CPS 157.63).

(*c*) बहिर्निर्याति (°या°) निःश्वासो (निश्वासो CPS) CRC, CPS.

(*d*) विश्वासो CPS; को निवर्तने [कः प्र°] CRC, CPS.

Oh you, repeat at every moment the name of the Lord Viṣṇu, the citadel of welfare. When the (final) breath is about to depart, what guarantee is there (that you will remember to repeat the name of the Lord without previous practice) ?

2885

अरैः संधार्यते नाभिर् नाभौ चाराः प्रतिष्ठिताः ।
स्वामिसेवकयोरेवं वृत्तिचक्रं प्रवर्तते ॥

(अ) P (Pts 1.81, PtsK 1.93).

(आ) SR 144.87 (a. P), SSB 464.5, IS 579.

The nave of the wheel is supported by spokes and the spokes are held together by the nave. The wheel of life thus moves on with this mutual dependence of master and servant. (A. A. R.).

2886*

अरोदि मधुपैर्भृशं कमलमालया मीलितं
व्यकम्पि जलवीचिभिर्विदलितं मुखं कैरवैः ।
विलोक्य रजनौ ह्रदे विरहिकोकशोकं घनं
परव्यसनकातराः किमिव कुर्वते साधवः ॥

(आ) VS 2006 (a. Baka). (Cf. दृशा सपदि मीलितं).

Pṛthvī metre.

On seeing at night the intense sorrow of the *cakravāka-s* in the lake separated from their mates, the bees hummed [wept aloud in great sorrow], the lotuses closed their eyes (as they could not bear the sight) the waves trembled, the lilies had their faces all split up [blossomed]; Oh what the good people do when affected by the ill-luck of others. (A. A. R.).

2887**

अर्ककर्पासयोर्मूलं जलपीतं जयेद्विषम् ।
पटोलमूलनस्येन कालदष्टोऽपि जीवति ॥

(आ) ŚP 2913.

Taken with water, the roots of *arka-* and cotton plants become an antidote to poison. A person though bitten by a black serpent lives, if he inhales snuff made of the roots of *paṭola*-plants. (A. A. R.).

2888*

अर्कच्छायं तिरयति सुधालिप्तविद्युन्मतल्ली
चक्रप्रख्यं महति सुषमामण्डले दूरमग्नम् ।

रक्तादर्शप्रतिफलमिव श्रीसदङ्गं वहन्ती
दृष्टा काचित् तरलनयना देवतेव स्मरस्य ॥

(आ) SR 273.20.

Mandākrāntā metre.

This excellent lightning smeared with nectar eclipses the brilliance of the sun, seen far off in a great circle of brightness resembling a wheel and bearing an excellent beauty like a reflection red in a mirror. Such a one with quivering eyes was seen, as if she were the goddess of love. (A. A. R.).

2889*

अर्काः किं फलसंचयेन भवतां किं वः प्रसूनैर्नवैः
किं वा भूरिलताचयेन महता गोत्रेण किं भूयसा ।
येषामेकतमो बभूव स पुनर्नैवास्ति कश्चित् कुले
छायायामुपविश्य यस्य पथिकास्तृप्तिं फलैः कुर्वते ॥

(आ) Any 136.225.

Śārdūlavikrīḍita metre.

Oh *arka*-trees [thorny sun-plants], of what avail are your numerous fruit or your fresh flowers ? What is the use of a mass of creepers or a great name as ancestor ? For not one is born in the whole family that is distinguished, in whose shade travellers find comfort and satisfaction in the fruit. (A. A. R.).

2890*

अर्काः केचन केचिदक्षतरवः केचिद्दलक्ष्मारुहाः
निम्बाः केचन केचिदत्र विपिने क्रूराः करीरद्रुमाः ।
माकन्दो मकरन्दतुन्दिलमिलद्भृङ्गालिशृङ्गारितः
कोऽप्यत्रास्ति न मित्र यत्र तनुते कर्णामृतं कोकिलः ॥

(आ) JS 110.19 ( a. Umāpatidhara ), Any 121.112.

(*a*) केचिद्द्रयः क्ष्माभृतो [के°] Any.

(*b*) वक्राः [क्रूराः] Any.

(*d*) सैकोऽप्यस्ति [को°] Any ; शब्दायते [कर्णा°] Any.

Śārdūlavikrīḍita metre.

There are the (worthless) sun-plants and again the *akṣa* and other leafy trees ; some others are the margosa, [the bitter *nimba*] and the cruel thorny *karīra*, the food of camels. But here is not a single mango-tree with sporting buzzing bees clustering round its dripping honey wherein the cuckoo gives nectarian music to the ears. (A. A. R.).

2891*

अर्काभिमुख्यसलिलस्थितिसाधनानि
रक्ताम्बुजस्य फलितान्यधुना तपांसि ।
यद्भीरु तस्य परिभूतिकरं पदं त्वं
लाक्षारसान्तरितरागमिदं करोषि ॥

(अ) Bhikṣāṭanakāvya of Utprekṣāvallabha (KM XII 61) 3.3.

(आ) JS 298.8 (a. Utprekṣāvallabha).

(*c*) ते [त्वं] Bhi°.

(*d*) °साङ्कुरितरागमिमं JS.

Vasantatilakā metre.

The penance performed by the red lotus with severe austerities of remaining in water facing the sun have borne fruit, Oh timid one, in as much as you are now covering the redness of your feet, which had previously vanquished the lotus, with red lac (to equal the beauty of the lotus !) (A. A. R.).

2892*

अर्घ्याम्बुधिरिन्दुमण्डलमपि श्रीचन्दनं तण्डुलास्
तारा बिल्वदलं नभःसुरधुनी धूपः प्रदीपो रविः ।
खेटाः पञ्चफलानि किं च ककुभस्ताम्बूलमारात्रिकं
मेरुः श्रीजगतीपते तव यशोयोगेश्वरस्यार्चने ॥

(आ) SSS 93 (a. Keśavadīkṣita), SR 137.62, SSB 450.62.

(*b*) विल्व° SSS.

(*c*) °रार्तिकां SR, SSB.

Śārdūlavikrīḍita metre.

Oh lord of the universe [Śiva] to worship you, the famed lord of penance, the ocean constitutes the water for worship, the disc of the moon forms the sacred sandal paste, the stars the *akṣata-s* [the yellow rice], the sky is the *bilva*-leaf, the heavenly river [Gaṅgā] is the incense smoke, the sun the lamp, the *kheṭa-s* [towns or : houses] the fruit of *naivedya*, the quarters the betel roll, and the golden mountain Meru the waving of lights. (A. A. R.).

2893**

अर्घ्यं दत्त्वाथ देवाय भास्कराय समाहितः ।
ततोऽलंकृतगात्रः सन् वृत्तमालोक्य मन्त्रवत् ॥

(आ) SRHt 182.3 (a. Saṅgraha), SSSN 83.2.

(*a*) दत्त्वा स SSSN.

Offering the water of worship with all attention to the shining god the sun, adorning the body in the prescribed way and observing the disc with *mantra-s*. (A. A. R.).

2894*

अर्घ्यमर्घ्यमिति वादिनं नृपं
सोऽनवेक्ष्य भरताग्रजो यतः ।
क्षत्रकोपदहनार्चिषं ततः
संदधे दृशमुदग्रतारकाम् ॥

(अ) Ragh 11. 69. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 175).

(आ) Sāh 3. *ad* 171.

(*b*) ऽनपेक्ष्य Sāh (var.).

(*d*) °तारकम् Ragh (var.).

Rathoddhatā metre.

Taking no notice of the king shouting "materials of worship", he[1] cast (his) glance with the flame of fire (in the form) of rage against the Kṣatriya-s, (and) with the pupils lifted high up towards where the elder brother of Bharata (was). (R. D. Karmarkar's translation).

1. Paraśurāma.

2895

अर्चकस्य तपोयोगाद् अर्चनस्यातिशायनात् ।
आभिरूप्याच्च मूर्तीनां देवः सांनिध्यमृच्छति ॥

(आ) Sama 2 द 39 ; 2 अ 78 and 1 अ 72.

(*a*) प्रभावेण Sama 1, Sama 2 अ 78.

(*b*) शिला भवति शङ्करः Sama 1, Sama 2 अ 78.

The presence of god is felt in an idol due to the austere conduct of the worshipping priests, to the excellence of the mode of worship adopted and the inspiring beauty of the images. (A. A. R.).

अर्चयदेव मित्राणि see No. 2928.

2896

अर्चामः सततं गणाधिपमथाप्याखून् निहन्मः शतं
ध्यायामो हृदि भैरवं तदपि तु प्रोत्सारयामः शुनः ।
भूतेशं प्रणुमस्तथापि शतशो भूतान् निगृह्णीमहे
नह्येकस्य गुणः परस्य महतो दोषानपि प्रोर्णुते ॥

(अ) DikAny 26.

Śārdūlavikrīḍita metre.

We worship the god Gaṇeśa, but we kill hundreds of mice (who constitute his vehicle) ; we meditate on the god Bhairava in our heart, but get rid of dogs (his associates) ; we worship the lord of beings, but kill hundreds of them ; the merit of one act does not hide the great defects. (A. A. R.).

2897*

अर्चामीति धिया यदेव कुसुमं क्षिप्त्वा जनो मुच्यते
विध्यामीति धिया तदेव विकिरन् भस्मीकृतो मन्मथः ।
इत्याभ्यन्तरवृत्तिमात्ररसिको बाह्यानपेक्षश्च यः
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

(आ) Śivot 125.7-10.

Śārdūlavikrīḍita metre.

That person is liberated (from the miseries of the world) who offers flowers to the lord with the idea "I shall worship him", and he who scatters the same [flowers] with the idea of piercing the lord is reduced to ashes, as the god of love. That god, who appreciates the motive of the actions and who ignores the external shows is my god [Śiva] ; as for the other gods, they shall not be mentioned even by name. (A. A. R.).

2898*

अर्चिर्मालाकरालाद्दिवमभिलिहतो दाववह्नेरदूराद्
उड्डीयोड्डीय किंचिच्छलभकवलनानन्दमन्दप्रचाराः ।
अग्रेऽग्रे संरटन्तः प्रचुरतरमसीपातदुर्लक्षधूम्रा
धूम्याटाः पर्यटन्ति प्रतिविटपममी निष्ठुराः स्वस्थलीषु ॥

(आ) SkV 1187 (a. Madhukaṇṭha).

(*c*) संवरटंत: SkV (var.) (*contra metrum*).

Sragdharā metre.

Close to the forest fire, which licks at heaven, / terrible with its wreath of flames, / but keeping just ahead, the shrikes rise here and there. / Slow to move from their delight in eating locusts, / smoke-coloured and hard to see from the fall of ash, / they shriek as they fly about the undergrowth, / cruel to their fellow-creatures. (D.H.H. Ingalls's translation).

2899*

अर्चिष्मन्ति विदार्य वक्त्रकुहराण्यासृक्कणो वासुकेस् ।
तर्जन्या विषकर्बुरान् गणयतः संस्पृश्य दन्ताङ्कुरान् ।
एकं त्रीणि नवाष्ट सप्त षडिति व्यस्तास्तसंख्याक्रमा
वाचः शक्तिधरस्य शैशवकलाः कुर्वन्तु वो मङ्गलम् ॥

(आ) SkV 95, Prasanna 24*a* (a. Govardhana), Skm (Skm [B] 147, Skm [POS] 1.30.2), JS 23.42 (a. Bāṇa), ŚP 105, RJ 84, Sama 1 अ 49, SR 13.3 (a. ŚP), SSB 22.3, Daś *ad* 3.19 (p. 160), AA 121.21-122.2 (a. ŚP).

(*a*) आर्चि° AA ( printing error ) ; °सृक्कतो AA, SkV(var.); Skm, JS, Daś.; °सृक्वितो ŚP, SR, SSB, Sama.

(*b*) तर्जन्या[अ°] SkV ; अङ्गुल्या ŚP, AA, Daś, SR, SSB, Sama ; विषभर्तृराग° Sama.

(*c*) च सप्त पञ्च ŚP, SR, SSB, Sama ; व्यतास्त° SkV ; प्रध्वस्त° ŚP, AA, JS, Daś, SR, SSB, Sama ; °क्रमाद् Sama.

(*d*) वाचः क्रौञ्चरिपोः शिशुत्वविकलाः श्रेयांसि पुष्णन्तु वः ŚP, AA, JS, Daś, Sama ; नो [वो] SkV (var.), SR, SSB.

Śārdūlavikrīḍita metre.

Opening wide the flaming caverns of the serpent's mouths, / he counts with pointing finger the poison-coated fangs, / "one, three, nine", he counts and "eight, six, seven." / May the voice of Skanda, sweet with childhood / as he mixes up his numbers, be your blessing. (D. H. H. Ingalls's translation).

2900*

अर्च्ये विष्णौ शिलाधीर्गुरुषु नरमतिर्वैष्णवे जातिबुद्धिर्
विष्णोर्वा वैष्णवानां कलिमलमथने पादतीर्थेऽम्बुबुद्धिः ।
श्रीविष्णोर्नाम्नि मन्त्रे सकलकलुषहे शब्दसामान्यबुद्धिर्
विष्णौ सर्वेश्वरेशे तदितरसमधीर्यस्य वा नारकी सः ॥

(आ) PG 114 (a. Dākṣiṇātya).

(*a*) आर्ये [अर्च्ये] PG (var.).

(*c*) श्रीविष्णोर्नाममन्त्रे PG (var.) ; पुरुषकलुषहे [सक°] PG(var.) ; कलिकलुषहृरे [सक°] PG (var.).

Sragdharā metre.

Infernal is that person who considers the adorable image of Lord Viṣṇu as mere stone, the preceptor as only a man,

the devotees of Lord Viṣṇu as belonging to different castes, the water used for washing the feet of the Lord or his devotees, which destroys the evils of the Iron age as more water, the name of the Lord Viṣṇu, the mystic formula which destroys all sins as more sounds (repeated) and also considering the Lord of all Lords (Viṣṇu) as being equal to other gods. (A. A. R.).

2901

अर्जयेज्ज्ञानमर्थांश्च पुमानमरवत् सदा ।
केशेष्विव गृहीतः सन् मृत्युना धर्ममाचरेत् ॥

(अ) Cr 84 (CR 4.23, CPS 103.57.). Cf. No. 378.

(इ) SS (OJ) 31.

(*a*) अर्थ [अर्थश्] Cr (var.).

(*b*) पुंसमानमखत् CR (var.); विद्वानमरवत् स्थितः SS (OJ).

(*c*) केशेष्वेत् व CR (var.).

Man must always accumulate knowledge and wealth, as if he would never die, but must practice *dharma*, as if death would have already caught him by his hair [as if he would no time to lose].

2902-3

अर्जितं स्वेन वीर्येण नान्यमाश्रित्य कंचन ।
फलशाकमपि श्रेयो भोक्तुं ह्यकृपणं गृहे ॥
परस्य तु गृहे भोक्तुः परिभूतस्य नित्यशः ।
सुमृष्टमपि न श्रेयो विकल्पोऽयमतः सताम् ॥

(अ) MBh (MBh [Bh] 3. Appendix I. 21, 29-30, MBh [R] 3. 193. 27*cd*-29*ab*, MBh [C] 13239-40.

(आ) IS 580-1, Pr 363.

(*b*) अन (or अप्य or अप्यु° or अव्य) पाश्रित्य बांधवान् MBh (var.).

(*c*) फलं शाकमपि or फलमूल° MBh (var.).

(*d*) सतां [गृहे] MBh (var.).

(*e*) हि [तु] MBh (var.); भोक्तुं or भुक्तं MBh (var.).

(*h*) विषकल्पो मतः सतां or विषेण सदृशं मतं or विषकल्पं मतं (स्मृतं) सतां MBh (var.).

Happiness is even his own whose scanty vegetables are cooked ! Earned by his own efforts, without having to depend upon any one, he that eateth even fruit and vegetables in his own house is entitled to respect. He that eateth in another's house the food given to him in contempt, even if that food be rich and sweet, doth what is despicable. (P.C. Roy's translation).

2904*

अर्जुनः कृष्णसंयुक्तः कर्णं यत्रानुधावति ।
तन्नेत्रं तु कुरुक्षेत्रम् इति मुग्धे मृशामहे ॥

(आ) SR 259.63, SSB 71.4, SuMuñ 114.17-8.

We consider, charming one, where Arjuna in the company of Śrī Kṛṣṇa pursues Karṇa in the battlefield of Kurukṣetra. [The white part of your eyes associated with the dark part reaches up to your ears]. (A. A. R.).

2905*

अर्जुनः फल्गुनः पार्थः किरीटी श्वेतवाहनः ।
बीभत्सुर्विजयी कृष्णः सव्यसाची धनंजयः ॥

(आ) ŚP 1910 and 2557.

Ten names of the great Pāṇḍava warrior Arjuna are to be repeated for success while starting on a journey or the battlefield : Arjuna, Phalguna, Pārtha, Kirīṭī, Śvetavāhana, Bībhatsu, Vijayī, Kṛṣṇa, Savyasācī and Dhanaṁjaya. (A. A. R.).

2906*

अर्जुनस्य इमे बाणा नेमे बाणाः शिखण्डिनः ।
सीदन्ति मम गात्राणि माघमा सेगवा इव ॥

(आ) SR 186.4, SSB 532.4, SRK 150.3 (a. Sphuṭaśloka), Vidy 931. (Cf. MBh [Bh] 6.114.60 *cd/ab*).

(*c*) कृन्तन्ति [सी°] MBh (Bh) *a*.

(*d*) माघमासेगवा SSB; माघमासे गवामिव MBh (Bh) *b*.

These are the arrows of Arjuna [the brave Pāṇḍava] and not those of Śikhaṇḍin [the destroyer of Bhīṣma]. Hence have my limbs come to grief as the mother crab is torn when baby crabs come out. (A. A. R.).

अर्जुनस्य क्षयं दृष्ट्वा see No. 468.

2907

अर्जुनस्य प्रतिज्ञे द्वे न दैन्यं न पलायनम् ।
आयू रक्षति मर्माणि आयुरन्नं प्रयच्छति ।।

(आ) Sama 2 या 12 and 1 अ 6.

(*c*) सर्वत्र [म°] Sama 1.

(*d*) भाग्यं फलति सर्वदा Sama 1.

Two vows Arjuna has—never to show helplessness and never to run away from the battlefield. Life preserves the vital elements and life gives food ! (A. A. R.).

2908

अर्जुनान्ते वरारोहे भीमान्ते च वरानने ।
पाण्डवैः सह योद्धव्यं रक्षणीयो धनंजयः ।।

(आ) SSB 536.42.

The fight with the Pāṇḍava-s must be carried on, oh charming lady, till the end of Arjuna and Bhīma ; for the fire (of martial glory) must be preserved. (A. A. R.).

2909

अर्जुनीयति यदर्जने जनो
वर्जनीयजनतर्जनादिभिः ।
मङ्क्षु नश्यति चिराय संचिता
वञ्चिता जगति के न संपदा ।।

(आ) SR 64. 14, SSB 331. 16, SRK 46.35 (a. Sphuṭaśloka).

Rathoddhatā metre.

That wealth, in whose acquision one uses a thousand hands like Kārtavīryārjuna, and encounters the threats of people who should always be avoided, perishes quickly, though collected for a long time. Who in this world is not deceived by wealth ? (A. A. R.).

अर्तिनामार्तिसंबन्धं see No. 3259.

अर्थवान् न कुलीनोऽपि see No. 2933.

अर्थं दद्यान् see No. 2978.

2910

अर्थं धिगस्तु बहुवैरिकरं नराणां
राज्यं धिगस्तु भयदं बहु चिन्तनीयम् ।
स्वर्गं धिगस्तु पुनरागमनप्रवृत्तिं
धिग् धिक् शरीरमपि रोगसमाश्रयं च ।।

(अ) Cr 1185 (CRC 6.71, CPS 155.60), Vet Hu[1] MS 23.6.

(*a*) नराणात् CPS.

(*b*) सततं परिचिन्तनीयम् [भ° ब° चि°] Vet.

(*c*) सर्वं [स्वर्गं] Vet.

(*d*) धिक् [धिग् first] CPS ; वपुः प्रचुररोगजरानिवासः Vet.

Vasantatilakā metre.

Fie on wealth which breeds various conflicts among the people. Fie on kingship which causes fear and is the source of many a worry. Fie on heaven which results on being re-born on earth again. Fie, fie, on the human body, the repository of ailments. (A. A. R.).

अर्थं पादरजः समो see No. 2954.

अर्थं प्राणविनाश° see No. 2923.

2911

अर्थं महान्तमासाद्य विद्यामैश्वर्यमेव वा ।
विचरत्यसमुन्नद्धो यः स पण्डित उच्यते ।।

(अ) MBh (MBh [Bh] 5.33. 29, MBh [R] 5.32. 44, MBh [C] 5.1010).

(आ) SSap 298, IS 588.

(इ) SS (OJ) 316.

(*b*) च [वा] MBh (var.).

(*c*) विचरेदसमुन्नद्धं (°तं or °मुद्धतां) SS (OJ).

(*d*) यः पण्डित इहोच्यते MBh (var.).

He that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise. (P.C. Roy's translation).

2912

अर्थं सप्रतिबन्धं
प्रभुरधिगन्तुं सहायवानेव ।
दृश्यं तमसि न पश्यति
दीपेन विना सचक्षुरपि ॥

(अ) Māl 1.9. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 15).

(आ) SRHt 100.24 (a. Śṛṅgāraprakāśa), SSSN 111.23 (a. Māl.), SR 151. 367 (a. Māl.), SSB 477.326, Alm 54, SSap 512, IS 6832.

(*a*) सप्रतिबन्धं कार्यं Māl (var.), IS, SR.

(*b*) अपिगन्तुं Māl (var.).

(*c*) प्रभवति [दृ°] SSSN.

(*d*) सुचक्षुरपि suggested by A. Weber.

Āryā metre.

It is the man with allies that is able to accomplish an undertaking surrounded with obstacles; even one who has the use of his eyes cannot without a light perceive an object in the darkness. (C.H. Tawney's translation).

2913

अर्थः कामो धर्मो
मोक्षः सर्वे भवन्ति पुरुषस्य ।
तावद्यावत् पीडां
जाठरवह्निर्न विदधाति ॥

(अ) AS 395.

(*c*) तावज्जावत् AS (var.).

Āryā metre.

Desire for wealth, love, righteousness and absolution—all these come to man only so long as the fire of hunger does not give pain. (A. A. R.).

अर्थः पादरजः समः see No. 2954.

2914

अर्थः सुखं कीर्तिरपीह मा भूद्
अनर्थ एवास्तु तथापि धीराः ।
निजप्रतिज्ञामनुरुध्यमाना
महोद्यमाः कर्मसमारभन्ते ॥

(आ) ŚP 229, SH 983 and 179*, SR 77.9 (a. ŚP), SSB 351.9, IS 597, SSH 1. 26, SRK 51.5 and 12.18 (a. ŚP).

(*a*) कीर्तिरपि SH 179*.

(*b*) धीरः SSH.

(*c*) °मविरूढमाना SRK 51.5.

Upajāti metre (Indravajrā and Upendravajrā).

Though wealth, happiness and fame are denied to them and only danger threatens them, the brave keep to their promises and set to work in their mighty undertakings. (A. A. R.).

2915

अर्थ एव हि केषांचिद् अनर्थो भविता नृणाम् ।
अर्थश्रेयसि चासक्तो न श्रेयो विन्दते नरः ॥

(अ) MBh (MBh [Bh] 3.2. 40 *ab*/*cd*, MBh [R] 3.2. 40, MBh [C] 3.87).

(आ) IS 582.

(*b*) लोकेनर्थाय कल्पते MBh (var.) ; अनर्थं MBh (var.) ; जायते or भजते or भवते [भविता] MBh (var.).

(*c*) अर्थे [अर्थ°] MBh (var.).

(*d*) परं [नरः] MBh (var.).

To many the wealth they own is their bane, and he that beholding happiness in wealth, becometh wedded to it, knoweth not true happiness. (P.C. Roy's translation).

2916

अर्थग्रहणे न तथा
दुनोति कटुकूजितैर्यथा पिशुनः ।
रुधिरादानादधिकं
दुनोति कर्णे क्वणन् मशकः ॥

(आ) SR 57.148, SSB 320.153, SRK 31.101 (a. Sphuṭaśloka), IS 7687.

(*b*) व्यथयति [दु°] SR, SSB.

Āryā metre.

The miser does not give so much pain when squeezing money out of us as when he whines (with painful words). The mosquito is a greater nuisance when it 'sings' in the ear than when sucking blood out of us. (A A R.).

अर्थ चनर्थमर्थिभ्यो ( °चा°; °मार्षिभ्यो ) see No. 2931.

2917

अर्थज्ञात् संशयच्छेत्ता ततः श्रेयान् स्वकर्मकृत् ।
मुक्तसङ्गस्ततो भूयान् अदोग्धा धर्ममात्मनः ॥

(अ) BhPṇ 3.29. 32.

(*a*) °छेत्ता BhPṇ; °च्येत्ता BhPṇ (var.).

One who clears our doubts is superior to one who only knows the meaning of texts, superior still is he who does his duty ; even greater is he without attachment to actions ; he who renounces the fruit of his actions is the very soul of righteousness. (A. A. R.).

2918

अर्थत्यागो हि कार्यः स्याद् अर्थं श्रेयांसमिच्छता ।
बीजौपम्येन कौन्तेय मा ते भूदत्र संशयः ॥

(अ) MBh (MBh [Bh] 3. 34. 63, MBh [R] 3.33.73, MBh [C] 3.1328).

(आ) SRHt 172. 5 (a. MBh), SSSN 76. 5. (a. MBh.).

(*c*) विजो° SSSN.

He who has desire for his (true) welfare must part with wealth (in charity); as in the case of the seed (whose outer shell has to be pierced if the sprout is to come out); O Arjuna, let there be no doubt in your mind (A A R ).

2919

अर्थधर्मौ परित्यज्य यः काममनुवर्तते ।
एवमापद्यते क्षिप्रं राजा दशरथो यथा ॥

(अ) R (R [Bar] 2. 47. 13, R [B] 2.53. 13, R [Kumbh] 2.53.13, R [G] 2. 53. 15, R [L] 2 52.14-5).

(*a*) अ° प° tr. R (var.); योर्थधर्मौ (R) (var.).

(*b*) काममेवानुवर्तते (°से or °व निषेवते) R(var.).

(*c*) स कृच्छ्रं महदाप्नोति R (var.); सोर्तिम् [एवम्] R (var.).

He that renouncing interest in wealth and virtue, follows lust, speedily gets himself involved in troubles even like king Daśaratha. (M.N. Dutt's translation).

अर्थनामार्तिसंबन्धं see No. 3259.

2920

अर्थनाशं मनस्तापं गृहे दुश्चरितानि च ।
वञ्चनं चापमानं च मतिमान् न प्रकाशयेत् ।

(अ) Cr 87 (CV 7.1, Cv 5.11, CN 32, CR 2.22, CNSap 13, CvLd 5. 11, CnT II

7.11, CnT III 5.11, CnT VI 85, CnT V 22, CPS 179.11), H (HJ 1.138, HS 1.122, HM 1.127, HP 1.98, HN 1.99, HK 1.130, HH 29.9-10, HC 35.13-4), Vet 1.26 (cf. also JOAS 56.75), QMy in VCsr VIII 2, Śts 40.10-1 and 63. 7-8, MK (S) 82, GP 1. 109. 15. (Cf. No. 5153, वयो वित्तं गृ° and JSAIL 24. 130).

(आ) ŚP 1458, SRHt 191.48 (a. Nītiśāstra), SuB 14. 8, SRS 2. 1. 19, SH 1158, SSNL 31, ŚbB 2. 618, SR 153. 28, SRK 230.5, SSB 481.28, IS 583, GSL 24, Sama 1 अ 96, VP 9.94.

(इ) LN (P) 28, DhN (P) 52.

(*a*) अर्थनाशं इत्यादि Śts 63 (var.); अर्थनार्थं Śts 40 (var.); अर्थहानिर् (°णिं VCsr) Cr (var.), VCsr; मान° (°नः) °स्थैर्यं Vet (var.).

(*b*) गृहीनीचरितानि (°णी°) च Cr (var.); गृह Cr (var.), VCsr (var.); गृहे Cr (var.); ग्रहे Cr (var.); इत्यादि [गृ°] Śts (var. see *a*); दुश्चरित नृप CR (var.); तु [च] CR (var.).

(*c*) नीचवाक्यं चापमानं Cr (var.), ŚbB, Sama; मानं चैवापमानं च Cr (var.); चा(त्वं)वमानं VCsr; मानं चैवावमानं (°पमानं Cr [var.]) CR (but CRT, CRCa II as above); वञ्चनश् (°नन्) Cr (var.); वचनं SH; वञ्जनं HN; गञ्जनं HP, HS (var.), Śts 63 (var.); गृञ्जनं Vet (var.); गृञ्चनं IS; गञ्जनम् Śts 40 (var.); अमानं (मा°) IS; चापमानश् Cr (var.).

(*d*) बुद्धिमान्न काशयेत् Cr (var.); मतिमाने Cr (var.); मतिमा Cr (var.); मतिमान° CRCa II, Sama; प्रकारयेत् Śts 40(var.).

A wise man should not openly proclaim loss of money, distress of (his own) mind, bad behaviour in (his own) house, nor fraud and contempt which he suffered.

2921

अर्थपतौ भूमिपतौ
बाले वृद्धे तपोऽधिके विदुषि ।
योषिति मूर्खे गुरुषु च
विदुषा नैवोत्तरं देयम् ॥

(आ) SuB 14.11, IS 584, Subh 29.

(*b*) विद्यावृद्धे SuB.

(*c*) मूर्खेष्वरिषु च गुरुषु SuB.

(*d*) वाच्यम् [देयम्] SuB.

Āryā metre.

A wise man should not contradict a wealthy man, a king, a child[1] an old man, an ascetic, a well-read man[2], a woman, a fool[3] and a highly respected man.

1. or a wise man SuB.
2. or a wise man.
3. or a fool, a pious man SuB.

अर्थप्रदानेन गृह्णीयात् see लुब्धमर्थेन गृह्णीयात्.

2922

अर्थप्रश्नकृतौ लोके सुलभौ तौ गृहे गृहे ।
दाता चोत्तरदश्चैव दुर्लभौ पुरुषौ भुवि ॥

(आ) SuB 11.21.

(*a*) अर्थिप्रश्नं कृतौ SuB (MS).

(*b*) सुभौ SuB (MS) (*contra metrum*).

(*d*) दुर्वलभौ SuB (MS) (*contra metrum*).

Need for money and difficult questions are plentiful in every house, but the giver (of the former) and satisfactory answers for the latter are difficult to find in this world. (A. A. R.).

2923

अर्थप्राणविनाशसंशयकरीं प्राप्यापदं दुस्तरां
प्रत्यासन्नभयो न वेत्ति विभवं स्वं जीवितं काङ्क्षति ।
उत्तीर्णस्तु ततो धनार्थमपरां भूयो विशत्यापदं
प्राणानां च धनस्य चाधमधियामन्योन्यहेतुः पणः ॥

(अ) Śānt 2.11.

(आ) Śatakāvali 27.39, SR 376.261, SSB 276.155, IS 585.

(*a*) अर्थं प्राण° Śānt (var.); सर्वप्राण° Śānt (var.); सर्वद्रव्य° Śānt (var.); °विनाशनं-शय° Śānt (var.).

(*b*) प्रत्यासन्नभयं Śānt (var.), SR, SSB; प्रत्यासन्नतया Śānt (var.); स्वजीवितं or संजीवितं or स्वं जीवनं Śānt (var.); काङ्क्ष्यति or काङ्क्षति (°ते) or वाञ्छती Śānt (var.).

(*d*) °धियाचाम्यो Śānt (var.); अन्योन्यभावः Śānt (var.), SR, SSB.

Śārdūlavikrīḍita metre.

Having fallen into a series of dangers where wealth and life are in jeopardy, a person, getting frightened ignores wealth to preserve his life. When safe out of that danger he again falls into another for the sake of wealth. In the case of persons of low mental calibre, life and wealth are a pawn to each other. (A. A. R.).

2924

अर्थप्रियतयात्मानम् अप्रियाय ददाति या ।
कामात्मन्यपि निःस्नेहां कोऽनुरक्तेति मन्यते ॥

(आ) SRHt 139. 7 (a. Vallabhadeva), VS 3370 (a. Kṣemendra).

(*c*) तामात्मन्यपि VS.

Who can consider her as being devoted to love who surrenders herself to an unlovable person for the sake of money and who is devoid of affection for him who is full of love? (A. A. R.).

2925

अर्थमनर्थं भावय नित्यं
नास्ति ततः सुखलेशः सत्यम् ।
पुत्रादपि धनभाजां भीतिः
सर्वत्रैषा विहिता रीतिः ॥

(अ) Mohamudgara 2 (KSH)[1].

(आ) SRK 37.4 (a. Moha.), IS 586.

(*b*) सुखलेषः Moha. (var.).

(*d*) कथिता [वि°] Moha (var.); नीतिः [री°] Moha (var.).

1. in NS or JA 12.606 omitted.

Mātrāsamaka metre.

Consider always that wealth is a source of danger and that there is not a trace of true happiness in it. Rich persons are afraid even of their sons; such is the state of affairs everywhere (in regard to wealth). (A. A. R.).

2926

अर्थयुक्तस्य करणम् अनर्थस्य च वर्जनम् ।
न्यायतश्च करादानं स्वयं च प्रतिमोक्षणम् ॥[1]

(अ) KN (KN [TSS] 14. 54, KN [ĀnSS] 14.54, KN [BI] 13. 54).

(*d*) वा [च] KN (BI).

1. इति वृत्तं महीपतेः.

Performance of fruitful deeds, and the rejection of fruitless ones, the just levying of taxes and their remission in bad seasons (are the functions of the king).

2927

अर्थयुक्तिमविज्ञाय यः शुभे कुरुते मतिम् ।
मित्रे वा यदि वा शत्रौ तस्यापि चलिता मतिः ॥

(अ) MBh (MBh [Bh] 12. 136. 137, MBh [R] 12.138.141, MBh [C] 12.5054-5).

(आ) IS 589.

(*a*) अर्थे यु° or अर्थयुक्तम् MBh (var.) ; अवज्ञाय MBh (var.).

(*b*) प्रीतौ [शुभे] MBh (var.) ; मन or मतिः [मतिम्] MBh (var.).

(*c*) मित्रं MBh (var.) ; (ऽ)मित्रे [शत्रौ] MBh (var.).

(*d*) वा [°पि] MBh (var.) ; गतिः [मतिः] MBh (var.).

He who, disregarding all considerations of policy, sets his heart upon an affectionate union with either friends or foes, comes to be regarded as a person whose understanding has been unhinged. (P.C. Roy's translation).

2928

अर्थयेदेव मित्राणि सति वासति वा धने ।
नानर्थयन् विजानाति मित्राणां सारफल्गुताम् ॥

(अ) MBh (MBh [Bh] 5. 36.41, MBh [R] 5.35. 43, MBh [C] 5.1302).

(आ) IS 590.

(*a*) अर्च° or अर्च्च° or प्रार्थ°[अर्थ°] MBh(var.).

(*b*) च [वा first] MBh (var.).

(*c*) नानर्चयन् or नान्यथा विप्र° or तान्यर्थयन् MBh (var.) ; प्रजानाति MBh (var.).

Beest, thou poor or beest rich, thou shouldst honour thy friends. Until some service is asked, the sincerity or otherwise of friends cannot be known. (P.C. Roy's translation).

2929

अर्थरक्षापरो भृत्यः कृत्याकृत्यविवेकवित् ।
सान्धिविग्रहिकः कार्यो राज्ञा नयविशारदः ॥

(अ) Mānasollāsa 2.2.130.

(आ) SRHt 142.1 (a Mānasollāsa).

(*d*) कार्य° [नय°] Mānas°.

A king should employ such a servant [officer] who is devoted to the preservation of his treasury, discriminates well in what ought and what ought not to be done, is an expert in peace and war and has a clear head in politics. (A. A. R.).

अर्थलोलुपता दुःखम् see मन्दलोलुपता दुःखम्.

2930

अर्थवन्तः प्रशस्यन्ते निन्द्यन्ते तद्विनाकृताः ।
आगमेष्वपि चेदेवम् अद्भुतं किं शरीरिषु ॥

(अ) Sabhā 86.

People possessing wealth are praised and those without it, are insulted. If such is the case, even in sacred texts, what wonder in embodied beings (if they so act)? (A. A. R.).

2931

अर्थवानर्थमर्थिभ्यो न ददात्यत्र को गुणः ।
एकैव गतिरर्थस्य दानमन्या विपत्तयः ॥

(इ) SS (OJ) 180.

(*a*) अर्थचनर्थ° or अर्थचानर्थ° or अथचानर्थ° or अर्थचनार्थमार्षिभ्यो SS (OJ) (var.).

What advantage is there in hoarding? There is only one ultimate for monies—either one expends them or they are gone. (Raghu Vīra's translation).

2932

अर्थवानेव लोकेऽस्मिन् पूज्यते मित्रबान्धवैः ।
अर्थहीनस्तु पुरुषो जीवन्नपि मृतोपमः ॥

(आ) SMa 1.42.

Only the man possessing wealth is respected in this world by friends and kinsmen. The man devoid of wealth is as good as dead, though living. (A. A. R.).

2933

अर्थवान् दुष्कुलीनोऽपि लोके पूज्यतमो नरः ।
शशिनस्तुल्यवंशोऽपि निर्धनः परिभूयते ॥

(अ) SkP, Māheśvarakhaṇḍa, Kaumārikā-khaṇḍa 2.10.

(आ) SRHt 202.5 (a. Vyāsa), Vyās 6.

(इ) Vyās (C) 6, Vyās (S) 6.

(*a*) अर्थवान् न कुलीनोऽपि Vyās (C), Vyās (S).

(*b*) लोकेन पूज्यते Vyās (C), Vyās (S); सम्पूज्यते [पू°] SRHt.

(*c*) शशिना तु° SRHt.

A man of wealth, though of a low family, is greatly respected. Though a person is of the family similar to that of the moon [of the lunar race], if poor, is disregarded. (A. A. R.).

2934-35

अर्थश्चेत् सर्वथा रक्ष्य इति कैश्चिदुदाहृतम् ।
तत्कथं न हरिश्चन्द्रो-ऽरक्षत् कुशिकनन्दने ॥
धर्मस्तु रक्षितः सर्वैर् अपि देहव्ययेन च ।
शिबिप्रभृतिभूपालैर् दधीचिप्रमुखैर्द्विजैः ॥

(अ) SkP, Kāśikhaṇḍa 46.35-6.

Some authorities have said that wealth should be preserved at all costs : if this is so, how did Hariścandra [king of the Solar race] part with it to Viśvāmitra [the sage] ? *Dharma* was protected by all (great souls) even at the cost of the physical body, by kings such as Śibi [who gave his flesh to feed a hungry hawk] and Brāhmaṇa-s such as Dadhīci [who parted with his bones to make the *Vajra*-weapon of Indra]. (A. A. R.).

2936

अर्थसंपद्विमोहाय बहुशोकाय चैव हि ।
तस्मादर्थमनर्थक्यं श्रेयोऽर्थी दूरतस्त्यजेत् ॥

(अ) SkP, Prabhāsakhaṇḍa 259.26, SkP Nāgarakhaṇḍa 158, 14, (185.14), and 32.41, PdP, Uttarakhaṇḍa 201. 41.

(*b*) विमोहो नरकाय च SkP, Nāgarakh. 158.14, PdP, Uttarakh.

(*c*) अर्थमनर्थं तं SkP, Nāgarakh. 158.14 ; अर्थं प्रयत्नेन PdP, Uttarakh., SkP, Nāgarakh. 32.41.

(*d*) मोक्षार्थी [श्रे°] SkP, Nāgarakh. 158.14.

Wealth, Oh gentle one, causes delusions and many a misery ; hence one desiring true welfare should keep far away from wealth which is full of danger. (A. A. R.).

2937

अर्थसंपादनार्थं च पीड्यमानस्य शत्रुभिः ।
साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः ॥

(अ) Mn 7.168. Cf. No. 2323.

(*c*) व्यपदेशश्च MnJh.

Seeking refuge is declared to be of two kinds, ( first ) for the purpose of attaining an advantage when one is harassed by enemies, (secondly) in order to become known among the virtuous (as the protégé of a powerful king). (G. Bühler's translation).

2938

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत् ।
नहि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम् ॥

(अ) MBh (MBh [Bh] 5. 37. 44, MBh [R] 5.36.48, MBh [C] 5.1381).

(आ) IS 592.

(*a*) अर्थं सि° MBh (var.) ; ऋच्छन् or ऋश्यन् [इ°] MBh (var.).

(*b*) उदितश् or अभितश् [आदितश्] MBh (var.).

He that desires the highest success in all matters connected with worldly profit, should from the very beginning practice virtue, for true profit is never separated from heaven. (P.C. Roy's translation).

2939

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तितः ।
न स्नानेन न दानेन प्राणायामशतेन वा ॥

(अ) Vivekacūḍāmaṇi 13.

(आ) SRRU 745.

The conviction of the truth is seen to proceed from reasoning upon the salutary counsel of the wise and not by bathing in the sacred waters, nor by gifts, nor by a hundred *prāṇāyāma-s.*[1] (Swami Madhavananda's translation).

1. Control of the vital force.

2940

अर्थस्य पुरुषो दास: स च जातु न कस्यचित् ।
यदर्जनपरा लोके सर्वेऽपि भुवनत्रये ॥

(आ) SSB 331.12.

Man is the slave of wealth and wealth never of any man ; in all the three worlds people are devoted to the acquisition of wealth. (A. A. R.).

2941

अर्थस्य पुरुषो दासो दासस्त्वर्थो न कस्यचित् ।
इति सत्यं महाराज बद्धोऽस्म्यर्थेन कौरवैः ॥

(अ) MBh (MBh [Bh] 6. 41. 36, 51, 66, 77 ; MBh [R] 6. 43. 35, 50, 65, 76 ; MBh [C] 6.1568, 1584, 1599, 1610), GhN 4. Cf. न नरस्य नरो दासः.

(आ) TP 377, ŚKDr *ad* महाराज (p. 669) (a. MBh ; Udyogaparvan), IS 593, SRHt 202.3 (a. MBh), SSSN 135. 3 (a. MBh), Sama 2 अ 11.

(*b*) नार्थो दासो हि (°सस्य or °सश्च or °सोस्ति) कस्य° MBh ( var. ) ; अर्थो दासो or दासश्चार्थो न or दासस्याथो or दासोप्यर्थो (°ह्य°) न or दासोर्थो हि न or नार्थो दासश्च (°सो हि) or त्वर्थो(अर्थो)दासो न or दासोर्थो न हि or नार्थो दासोस्ति(°सो न) or दासस्त्वर्थे न MBh (var.) ; कर्हिचित् MBh (var.).

(*c*) सत्यं ब्रवीमि राजेन्द्र MBh (var.) ; मत्वा [सत्यं] MBh (var.) ; महानहो or वाचो राजन् MBh (var.).

(*d*) बद्धो ह्यर्थेन or बद्धाम्यर्थेन MBh (var.) ; बद्धश्चार्थे च कौ° TP.

A man is the slave of wealth, but wealth is no one's slave. This is very true, O king ! Bound I have been with wealth by the Kauravas ! (P. C. Roy's translation).

2942

अर्थस्य मूलं प्रकृतिर्नयश्च
धर्मस्य कारुण्यमकैतवं च ।
कामस्य वित्तं च वपुर्वयश्च
मोक्षस्य सर्वार्थनिवृत्तिरेव ॥

(अ) Cr 88 (CR 8.119, CPS 327. 27).

(आ) IS 594, Subh 105 *ac/bd*, ASS 8.7 *ac/bd*.

(*a*) विकृतेर् [प्र°] Cr (var.) ; नियतिर् [प्र°] Cr (var.); निहृतिः क्षमा च [प्र°] Subh ; निकृतिः (विकारः) क्षमा च ASS ; नयस्य Cr (var.).

(*b*) मूलं च दया दमश्च [कां° च] Subh ; दानं च दया दमश्च ASS.

(*c*) मूलं [वि°] Subh ; वपो [वपुर्] Cr (var.) ; यशश्च [वयश्च] CPS ; वपुषो वयश्च ASS (var.).

(*d*) धर्मस्य [मो°] Cr (var.) ; मूलं परमाः (°मः) क्रियशु (°यास्तु) Subh ; मूलम् [स°] ASS (var.) ; °नीत्यष्टकम् or °निवृत्तिरेव [नि°] ASS.

Indravajrā metre.

Policy and the people are the source of wealth, compassion and rectitude that of *dharma*, wealth, the body, and (youthful) age that of love, and non-attachment to all objects that of absolution. (A. A. R.).

2943

अर्थस्य संग्रहे चैनां व्यये चैव नियोजयेत् ।
शौचे धर्मेऽन्नपक्त्यां च पारिणाह्यस्य चेक्षणे ॥

(अ) Mn 9.11. (Cf. Mn. 9.10, Bṛh 25. 6, Y 1.83, Vi 25.1 sqq.).

(*a*) अथस्य MnJh (printing error).

(*b*) वा विनियोजयेत् Medhātithi.

(*d*) पारीणाह्यस्य Nandana (var.) ; परिणाह्यस्य or as above Medhātithi ; पारीणह्यस्य Govindarāja and Bombay MS (in MnJ) ; पारिणाय्यस्य (°ण°) Nandana and Rāghavānanda.

Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils.[1] (G. Bühler's translation).

1. By these expedients women will be guarded, since they cannot be guarded by force (Mn 9. 10).

2944

अर्थस्य सदोत्थानं
नियमपरीपालनं क्रियाज्ञानम् ।
स्थानत्यागः पटुता-
ऽनुद्वेगः स्त्रीष्वविश्वासः ॥

(अ) Kal 10.3.

(आ) JS 431.3 (a. Kṣemendra), SH 1032.

(*b*) नियमात् परिपालनं क्षयज्ञानम् JS.

(*c*) स्थाने JS, SH.

Āryā metre.

Wealth always comes up to a person when he keeps to his agreements, has the know-how of things and leaves off (unprofitable) places, is efficient and is not excited and distrusts women. (A. A. R.).

2945

अर्थस्य साधने सिद्ध उत्कर्षे रक्षणे व्यये ।
नाशोपभोग आयासस् त्रासश्चिन्ता भ्रमो नृणाम् ॥

(अ) BhPṇ 11. 23. 17.

The acquirement of wealth, the multiplication of the acquired wealth, its keeping, spending, distribution and enjoyment, create the labour, fear, anxiety and mistake of mankind. (J. M. Sanyal's translation).

2946

अर्थस्यानर्थपूर्णस्य कोऽवसीदतु संग्रहे ।
तत्संतुष्टैर्न्नचेदिष्टैर् दुष्टैः स्यान्नयनोत्सवः ॥

(आ) SMH 12.17.

(*c*) तत्सन्तुष्टे° SMH (var.).

Who may sink in trouble in the acquirement of wealth which is full of danger ? Hence, if one is not satisfied with the necessities (fulfilled), he may become the source of joy to the eyes of rogues. (A. A. R.).

2947

अर्थस्योपार्जनं कष्टं कष्टमस्य गृहागमः ।
तस्यागतस्य बन्धुभ्यो विनियोगः सुखावहः ॥

(आ) SMH 12.16.

(*a*) °पर्ज्जनं SMH.

Troublesome is the acquirement of wealth and difficult is its transport to one's own home. But the disposal of the same when it has come away, (close) relations is a source of happiness. (A. A. R.).

2948

अर्थस्योपार्जनं कृत्वा नैवाभाग्यः समश्नुते ।
अरण्यं महदासाद्य मूढः सोमिलको यथा ॥

(अ) P (PT 2.112, PTem 2. 101, PP 2.133, Pts 2. 122 and 148, PtsK 2. 131 and 155, PM 2.45). Cf. Ru 114.

(आ) IS 596.

(*b*) नैव भोगं Pts, PtsK.

(*d*) सोमलिको PTem.

One dogged by misfortune does not enjoy the wealth which he has acquired, as in the case of the foolish Somilaka who had reached a great forest. (A. A. R.).

2949

अर्थस्योपार्जने दुःखं पालने च क्षये तथा ।
नाशे दुःखं व्यये दुःखं घ्नन्ति चैवार्थकारणात् ॥

(अ) MBh (MBh [Bh] 3. 2. 42, MBh [R] 3.2.42-3, MBh [C] 3.89-90).

(आ) SuB 8.11, IS 595.

(*a*) अर्थस्योपादने चैव MBh (var.).

(*b*) आर्जितानां तु(च)रक्षणे MBh (var.); अर्जितस्यापि रक्षणे SuB; (ऽ)थ [च] MBh (var.); रक्षणे [च क्षये] MBh (var.); क्ष° त° tr. MBh (var.).

(*c*) संगाश्च्चैव or सहंति (°ते) च or त्यागश्चैव or संयोगाश्च or संगे चैव [नाशे दुःखं] MBh (var.); महद् [व्यये] MBh (var.).

(*d*) दुःखभाजनं SuB; चाप्यर्थ° or चाप्यन्या° or चैवात्म° MBh (var.).

Men undergo infinite miseries in the acquisition and retention of wealth. Its expenditure also is fraught with grief. Nay, sometimes, life itself is lost for the sake of wealth. (P.C. Roy's translation).

अर्थहानिं मनस्तापं see No. 2920.

अर्थहानिर्मनस्तापं see No. 2920.

अर्थहीन विहिनस्य see No. 3012.

2950

अर्थहीनोऽपि मधुरः शब्दो लोकप्रियंकरः ।
वीणावेणुमृदङ्गादीन्य् अत्रोदाहरणानि नः ॥

(अ) Sabhā 29.

Sounds [words], though devoid of meaning, please the people if they are sweet (to the ears). We have illustrations for them in the lute, flute, the tabor and some others. (A. A. R.).

अर्थां see also अर्थान्.

अर्थां ब्रूयान्न चात्मसु see No. 2978.

2951

अर्थांश्च दुर्लभाँल्लोके क्लेशांश्च सुलभांस्तथा ।
दुःखं चैव कुटुम्बार्थे यः पश्यति स मुच्यते ॥

(अ) MBh (MBh [Bh] 12.277.43, MBh [R] 12.288.43, MBh [C] 12.10654).

(इ) SS (OJ) 480.

(*a*) विविधाँल् MBh (var.).

(*b*) क्लेशांश्च SS (OJ); सुलभास् or विविधांस् MBh (var.); °स्त्रीघाः (or घा or °डा) SS (OJ).

(*c*) मुखं or दुःखश् MBh (var.); कुटुंबार्थं MBh (var.), SS (OJ); कुडुंबार्थे MBh (var.).

(*d*) वि° [स] MBh (var.).

One who realizes that looking after the family involves the strife for hard monies and easy affliction, gets released. (Raghu Vira's translation in SS [OJ]).

2952

अर्थांस्त्यजत पात्रेभ्यः सुतान् प्राप्नुत कामजान् ।
प्रियं प्रियेभ्यश्चरत राजा हि त्वरते जये ॥

(अ) MBh (MBh [Bh] 5. 58. 20, MBh [R] 5.58.21. MBh [C] 5.2348).

(आ) SRHt 165.27(a. MBh), SSSN 147. 27.

(इ) SS (OJ) 277.

(*a*) वार्थिषु or पार्थेषु MBh (var.), SRHt; पोत्रेषु MBh (var.), SSSN, SS (OJ).

(*b*) सुखमाप्नुत कामजं MBh (var.) SRHt, SSSN; भजध्वं कामजान् गुणान् SS (OJ).

(*c*) प्रियेभ्यः कुरुत SS (OJ), SRHt, SSSN.

(*d*) मृत्युर्हि त्वरते जयी (°यां or °यं or °यि) SS (OJ).

Donate wealth to the deserving, get sons born of love, behave nobly towards friends : such a king hastens to victory. (A. A. R.).

2953

**अर्थाः खलु समृद्धा हि बाढं दुःखं विजानताम् ।**
**असमृद्धास्त्वपि सदा मोहयन्त्यविचक्षणान् ॥**

(अ) MBh (MBh [Bh] 12.268.5, MBh [R] 12.275.5, MBh [C] 12.9918).

(आ) IS 598.

(*a*) खल or दुःख° [खलु] MBh (var.); समृद्धादि or समृद्धो हि or विवृद्धा हि MBh (var.).

(*b*) गाढं or गाहं or वादे or गाढ or सदा [बाढं] MBh (var.).

(*c*) तेपि [त्वपि] MBh (var.).

(*d*) मोहयंत विचक्षणं MBh (var.); अविचक्षणात् MBh (var.).

Wealth in abundance is surely a source of misery to the wise : the same wealth when not abundant always delude the unwise. (A. A. R.).

**अर्थाः पत्तिरजोपमा** see No. 2954.

**अर्थाः पाटिलजोपमा** see No. 2954.

**अर्थाः पादचञ्चलाः** see No. 2954.

**अर्थाः पादरजः समा** see No. 2954.

2954

**अर्थाः पादरजोपमा गिरिनदीवेगोपमं यौवनं**
**मानुष्यं जलबिन्दुलोलचपलं फेनोपमं जीवनम् ।**
**धर्मं यो न करोति निश्चलमतिः स्वर्गार्गलोद्घाटनं**
**पश्चात्तापहतो जरापरिणतः शोकाग्निना दह्यते ॥**

(अ) H (HJ 1. 164, HS 1. 146, HM 1.152, HK 1.154, HH 29. 2-5, HB 30.3-6), BhŚ 383 (doubtful), VCsr 28.4, Vet 23.12, Cr 1185 (CRC 6.4, CPS 135.4).

(आ) SRK 94. 5, IS 599, Subh 172. (Cf. JSAIL 24.22).

(*a*) अर्था यादस्वोपमा गुरुनदा IS; अर्थं पादरजः समो IS; पादरजः समा BhŚ, SRK; पत्तिर° Vet (var.); यादरचोपमा or पाटलजोपमा or पारदचंचलाः or पाटिलजोपमा VCsr (var.); नदीवेलोपमं IS; गुरु° or गर° [गिरि°] VCsr (var.).

(*b*) आयुष्यं VCsr, SRK; मानुष्यो VCsr (var.); करिकर्णताललतरलं (कटि°; °तोल°; °तलरलं) Vet; जलवीचिबिन्दुचपलं (°बिन्दुचञ्चलतरं) VCsr (var.); फेणोपमं HS; जीवितम् HM, BhŚ, VCsr (but Nd as above), SRK.

(*c*) धर्ममालेऽव क° VCsr; निन्दितमतिः [निश्च°] HM; निश्चलमनाः VCsr; स्वर्गाद् गलो° VCsr (var.); स्वर्गाटानं सर्वदा VCsr (var.); °लाधारणं Vet (var.).

(*d*) पश्चात्तापयुतो HM, VCsr (var.), SRK; पश्चात्तापहृतो BhŚ; पश्चात्तं प्रहरो VCsr (var.); जनः परि° VCsr (var.); परिणता चाराग्निना VCsr (var.); °परिगतः SRK.

Śārdūlavikrīḍita metre.

Riches (are) like the dust of the feet. Youth (is) like the impetuosity of a mountain torrent. Manhood (is) fickle (and) unsteady as a drop of water. Life (is) like froth

who ever, with a steady mind, performs not the duties of religion to unbolt the bars of heaven, will, when stricken with repentence and weighed down with old age, be consumed by the fire of grief. (F. Johnson's translation).

अर्थाः यादरचोपमा see No. 2954.

2955

अर्थाः साधारणा एव वियुज्यन्ते स्वभावतः ।
ममतां त्यजतां तेषु महदुत्पद्यते यशः ॥

(अ) Sabhā 37.

Riches are indeed the common property of all and they desert (the people) naturally. Yet the idea of possession (mineness) be given up, and then great will be the fame. (A. A. R.).

2956

अर्थाकृष्टधियः पदं रचयतः शब्दावधानात्मनः
संधिच्छेदविधाननिर्गमविधिव्यापारमातन्वतः ।
मा मां कश्चिदिह ग्रहीदिति मुहुः साशङ्कमापश्यतश्
चौरस्येव कवेर्भयं भवति यत्तद्विद्विषामस्तु वः ॥

(आ) VS 2576.

Śārdūlavikrīḍita metre.

A poet, like a thief, is afraid as his mind is attracted towards *artha* [ideas or : wealth] of others and sets about *pada-s* [words or : steps] careful of sounds ; he is busy with *sandhi-ccheda* [breaking of coalitions or : making hole in the wall] and the way of escape undetected, and constantly looks about with apprehension that he may not be caught in that activity. May that fear be tormenting your enemies ! (A. A. R.).

2957

अर्थागमो नित्यमरोगिता च
प्रिया च भार्या प्रियवादिनी च ।
वश्यश्च पुत्रोऽर्थकरी च विद्या
षड् जीवलोकस्य सुखानि राजन् ॥

(अ) MBh (MBh [Bh] *ad* 5.33. 69 (184*), MBh [R] 5. 32. 91, MBh [C] 1057), Aṣṭaratna 1 (KSH 7), H (HJ Intr 19, HS Intr 18, HM Intr 19, HK Intr 19, HP Intr 16, HN Intr 15, HH 3.4-5, HC 5.13-4). Cf. आरोग्यमानृण्यम् ; पुत्रो यशस्व्यर्थकरी च विद्या.

(आ) SR 172.823 (a. MBh), SSB 507. 823, IS 600, Pr 363 (cf. IS *Zus* 3.623), GSL 25, SSap 306, SSH 1. 87, Sama 1 अ 17.

(*a*) °अरोगिता HP (var.).

(*b*) प्रियश्च HS, HM ; प्रियवादिना HP (var.).

(*d*) षडेव MBh (var.) ; जीवलोकेषु HS, HH, Aṣṭa°, Sama ; सुखावहानि MBh (var.) ; हितानि [सु°] HP (var.) ; तात [राजन्] Aṣṭa°, MBh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Accession of wealth, and constantly freedom from disease ; a beloved wife, and a sweet-spoken one ; an obedient son, and useful knowledge, (are) the six felicities in life, oh king ! (F. Johnson's translation).

2958

अर्था गृहे निवर्तन्ते श्मशाने चैव बान्धवाः ।
सुकृतं दुष्कृतं चापि गच्छन्तमनुगच्छति ॥

(आ) SRHt 49. 2 (a. MBh[1].), SSSN 39. 3 (a, MBh.), IS 601, Subh 86, NT 71, SMa 1.39, Vyās 7, TP 377. Cf. आ श्मशानान्निवर्तन्ते and मृतं शरीरमुत्सृज्य.

(इ) Śīt (OJ) 10, NŚ (OJ) 3.2, Vyās (C) 7, Vyās (S) 7.

(*b*) मित्रबन्धवा: SRHt, SSSN, NT, TP, SMa, Ślt (OJ), Vyās (C), Vyās (S).

(*c*) चैव [चापि] SRHt, SSSN, NT, TP, SMa, Vyās (C), Vyās (S).

(*d*) छायावदनु° Ślt (OJ).

1. Could not be traced in MBh (Bh).

When a person leaves the world [dies] his wealth remains in the house; the relations leave him at the cemetery; only (the result of) his good and bad deeds accompany him (to the other world). (A. A. R.).

2959

अर्थातुराणां न सुहृन् न बन्धुः
कामातुराणां न भयं न लज्जा ।
विद्यातुराणां न सुखं न निद्रा
क्षुधातुराणां न वपुर्न तेजः ॥

(अ) Cr 89 (CR 8.65 [in some text *ac/bd*], CvTb 322, CNP II 18, CNI I 148 *ca/bd*, CnT II 21. 7, CnT III 54. 3, CPS 244.67), GP 1.115. 67, VCsr 11. 1, Śto 320.33-4.

(आ) VS 3441, SR 172. 845 (a. VC), SSB 508.845, SRK 225.39 (a. Sphuṭaśloka), SuB 10.4 *dc/ba*, NT 15, TP 377, IS 602 and 3291, Subh 88 *cd/ab* and 170 *ca/bd*, Sama 2 च 6 *ab/cd*, SPR 1403.62, SSg 202 *ab/dc*.

(इ) PrŚ (C) 13, Śatagāthā(T) 46.

(*a*) द्रव्यातुराणां न गुरुर्न बन्धुः SuB; गुरुर्न [सु°] SPR; तृष्णातुराणां Subh 88; स्वजनो [न सु°] Cr (var.), Subh 170; पिता [सु°] CvTb, VC (var.), SSg; गुरुर् [सु°] VC (but NQE in VC as above), SuB, Sama, PrŚ (C).

(*c*) रोगातुराणां Cr (var.); चिन्तातुराणां GP, CvTb, CNI I, CNP II, VC (but NQE in VC as above), SuB, Sama, SSg.

(*d*) न गतिर्न बुद्धिश् SuB; न रुचिर्न वेला SPR; न रुचिर्न (°चि न VC [var.]) पक्वम् (तेजः or कालः or शाको VC [var.]; बला or वेला SRK) VC, Śto, NT, TP, Sama, SRK, PrŚ (C); पत्था PrŚ; लवणं [न व°] GP; बलं (°ल CNI I) [व°] Cr (var.), GPy, CvTb, CNP II, CNI I, VC, SSg; वेला SR, SSB; वपु Cr (var.); तेज CvTb.

Upajāti metre (Indravajrā and Upendravajrā).

Those who suffer from riches know neither friend[1] nor kinsman; those who suffer from love know neither fear nor shame; those who suffer from knowledge[2] know neither happiness nor sleep; those who suffer from hunger know neither appetite nor cooked (food).[3] (F. Edgerton's translation of VC).

1. parent—Edgerton (VC).
2. care—Edgerton (VC).
3. relish nor food—Edgerton (VC).

2960

अर्थात् पलायते ज्ञानं मार्जारान्मूषिको यथा ।
वकवत् ज्ञायतामर्थः सिंहवच्च जयेद्रिपुम् ॥

(इ) NM (T) 2.7.

(*b*) The Tibetan text suggests मार्जारगन्धान् मूषिक.

Consider money (as restless) as a swan and conquer your enemy (boldly) like a lion; knowledge disappears from money as a rat runs away from a cat. (S. Pathak's translation).

अर्थात्वाप्रकटीकृतेऽपि न see No. 2993.

अर्थार्थितानि दुःखानि see No. 348.

2961

अर्था दुःखं परित्यक्तुं पालिताश्चापि तेऽसुखाः ।
दुःखेन चाधिगम्यन्ते तेषां नाशं न चिन्तयेत् ॥

(अ) MBh (MBh [Bh] 3.2. 43, MBh [R] 3.2. 43-44, MBh [C] 3.90-1). (Cf. MBh[Bh] 12.317. 18). Cf. त्यजन्ते दुःखमर्था हि and बहुर्थोपार्जने क्लेशो.

(आ) IS 693.

(इ) NŚ (OJ) 3.7.

(*a*) दुःखाः MBh (var.) ; °त्यक्ताः MBh (var.).

(*b*) चैव शत्रवः [चापि ते°] MBh (var.), NŚ (OJ).

(*d*) तस्मान्नाशं MBh (var.), NŚ (OJ) ; नाशं तेषां MBh (var.).

It is difficult to abandon wealth ; keeping it causes hostility ; acquisition of it takes pains ; therefore one should not grieve if he loses it.

**अर्था दुःखाः परित्यक्ताः (°क्तुं)** see No 2961.

2962

**अर्थाद्धर्मश्च कामश्च स्वर्गश्चैव नराधिप ।**
**प्राणयात्रा हि लोकस्य विनार्थं न प्रसिध्यति ॥**

(अ) MBh (MBh [Bh] 12. 8. 17, MBh [R] 12.8.17, MBh [C] 12.217-8).

(आ) IS 604.

(*a*) अर्थाध° or अर्थे ध° MBh (var.).

(*b*) सर्गश् or स्वर्गाश् or सुखं or स्वर्गं MBh (var.) ; चापि [चैव] MBh (var.).

(*c*) (ऽ)पि or च [हि] MBh (var.).

(*d*) ह्यर्थं न [(ऽ)र्थं न] MBh (var.).

From wealth spring all religious acts, all pleasures, and heaven itself, oh King ! without wealth, a man cannot find the very means of sustaining his life. (P.C. Roy's translation).

2963

**अर्थाद् भ्रष्टस्तीर्थयात्रां तु गच्छेत्**
**सत्याद् भ्रष्टो रौरवं वै व्रजेच्च ।**
**योगाद् भ्रष्टः सत्यधृतिं च गच्छेद्**
**राज्याद् भ्रष्टो मृगयायां व्रजेच्च ॥**

(अ) GP 1. 109. 54 (Cr 1186).

(*b*) रोरवं GP (var.).

(*c*) गच्छेत् GP (var.).

(*d*) मृगयां वै [मृगयायां] GP (var.).

Śālinī metre (defective in *d*).

Bereft of wealth one should set out for a pilgrimage ; deviation from the path of truth leads to *raurava*[1] ; deprived of the privilege of trance[2] one should bide his time with truth and patience. Ousted of his kingdom, a king should go out on a hunting excursion in the forest. (M. N. Dutt's translation with necessary modifications).

1. hell.
2. occult sight.

**अर्थाधर्मश्च कामश्च** see No. 2962.

**अर्थाधीताश्च यैर्वेदाः** see No. 3068.

**अर्थाधीताश्च (°नाश्च) यैर्वेदास्** see No. 3068.

2964

**अर्थानर्थान्तरे बुद्धिर् निश्चितापि न शोभते ।**
**घातयन्ति हि कार्याणि दूताः पण्डितमानिनः ॥**

(अ) R (R [Bar] 5. 2. 38 and 5.28.38 ; R [B] 5.2.38 and 5.30.38 ; R [Kumbh] 5.2.38 and 5.38.38, R [G] 5. 9. 38 ; R [L] 5.1.38* and 5. 24. 38). Cf. भूताश्चार्था निपद्यन्ते.

(आ) SRHt 157.2 (a. R), SSSN 121.2. (a. R), Sama 2 अ 43.

All those works, which are generally taken in hand after duly deliberating over their propriety and impropriety, are generally spoiled by those emissaries who are proud of their learning. (T. S. Raghavacharya's translation).

2965

अर्थानर्थौ विनिश्चित्य व्यवसायं भजेत ह ।
गुणतः संग्रहं कुर्याद् दोषतस्तु विसर्जयेत् ॥

(अ) R (R [Bar] 6.11.32, R [R] 6.17.41, R [B] 6.17.39).

The good and bad aspects of a proposition should be carefully discussed before action is taken thereon. If there is a prospect of any thing good resulting therefrom, action might be taken. Else it should be abandoned. (T.S. Raghavacharya's translation).

2966

अर्था न सन्ति न च मुञ्चति मां दुराशा
त्यागे रतिं वहति दुर्ललितं मनो मे ।
याच्ञा च लाघवकरी स्ववधे च पापं
प्राणाः स्वयं व्रजत किं परिदेवनेन ॥

(अ) BhPr 281 (a. Māgha), PrC 80. Cf. दारिद्र्यानलसंतापः.

(आ) ŚP 407 (a. Māgha), AP 93, VS 3180, SuM 7. 1, SR 67. 50, SSB 334. 51 (Māghakavi), SSg 174, SRK 56.5 (a. ŚP). (Cf. Kav p. 69).

(*b*) त्यागान्न (or दानन्न or दानाद्धि) सङ्कुचति (or सञ्चलति) [त्या° र° व°] PrC, ŚP, SSB ; दानान्न संकुचति दु° VS, SR, SuM ; दातानसंकुचित [त्या° च ला°] SRK ; दुर्ललितः करो मे PrC (but B in PrC as above) ; दुर्ललितं करोमि SuM (var.) ; दुर्ललिते SSg; करो मे SuM.

(*c*) यच्ञातिल° SuM (but A in SuM as above) ; हि [च] SRK ; स्वयमेव [स्व° च] SuM (var.).

(*d*) व्रजतु SRK ; परिदेवितेन PrC ; पविलम्बितेन ŚP ; ही विलम्बनेन VS, SR ; प्रविलम्बितेन SSB, SRK ; परिदेवितेन SSg.

Vasantatilakā metre.

Wealth is not, and despair releaseth me not ; my wayward mind hath delight in giving ; and begging (is) degrading ; and in self-murder (is) sin. Oh life, depart of thyself ! Why lamentation ? (L.H. Gray's translation.).

2967

अर्था न स्युर्यदि विजहिमो धर्ममर्थैकसाध्यं
कायक्लेशैः कतिकतिविधः साधनीयो न धर्मः ।
कायः श्रान्तो यदि भवति कस्तावता धर्मलोपश्
चित्तं दत्त्वा सकृदिव शिवे चिन्तितं साधयामः ॥

(अ) Śantiv 35.

Mandākrāntā metre.

If wealth is absent we may leave off those *dharma-s* which can be done with money alone. How many kinds of *dharma* may not be accomplished with physical labour alone ? Is there loss of *dharma* if the body gets tired thereby ? Putting our trust [thoughts] on Lord Śiva for once we fulfil our activities thought out (carefully). (A. A. R.).

2968

अर्थानामधिकानां
राज्ञा चौरेण वा नाशः ।
अन्ने खल्वतिभुक्ते
वमनं वा स्याद्विरेको वा ॥

(अ) Vaidi 38.

Āryā-upagīti metre.

If there is excess of wealth it is lost either to the king or thieves. If excess of food is taken, there will be a vomit or a purge. (A. A. R.).

2969

अर्थानामननुष्ठाता कामचारी विकत्थनः ।
अपि सर्वां महीं लब्ध्वा क्षिप्रमेव विनश्यति ॥

(अ) MBh (MBh[Bh] 12.93.7, MBh [R] 12. 92.7, MBh [C] 12.3469).

(आ) SRHt 84.1 (a. MBh), SSSN 72. 1. Variant of No. 2972.

If one does not utilise wealth properly but expends it thoughtlessly and brags about it, it soon comes to an end and one suffers even though one obtains the whole earth. (A. A. R.).

2970

अर्थानामर्जनं कार्यं वर्धनं रक्षणं तथा ।
भक्ष्यमाणो निरादायः सुमेरुरपि हीयते ॥

(आ) ŚP 13.93, SH 1131, SR 167. 41 (a. Vyāsa), SSB 501-641 (a. Vyāsa). (Variant of No. 2972).

(*c*) हि सततं [नि°] SH ; निरादायं SSB.

(*d*) सुमेरु परिहीयते SH.

Wealth should be earned and increased and also protected ; if one enjoys wealth without further income, it comes to an end, even though it is the golden mountain Sumeru. (A. A. R.).

2971

अर्थानामर्जने दुःखम् अर्जितानां च रक्षणे ।
नाशे दुःखं व्यये दुःखं धिगर्थाः कष्टसंश्रयाः ॥

(अ) MBh 13 ; App. 15 ; 1. 3971-2, (cf. 3.2.43), P (PP 1. 123, Pts 1. 163 and 2. 118, PtsK 1. 179 and 2.126), Cr 1187, cf. No. 2948.

(आ) VS 3353, SRHt 203. 1 (a. MBh), SSSN 136.1, SPR 1233. 63, IS 605, Subh 134, SMa 2.54, NT 38, TP 378.

(इ) SS (OJ) 467.

(*a*) आर्जने IS.

(*b*) आर्जि° SRHt, SMa, IS ; अर्जितस्य च पालने SSSN.

(*c*) आये [ना°] Pts 1.163, PtsK, Cr, SSSN, SMa ; व्यये महद्दुःखं IS ; क्षये [व्य°] SS (OJ).

(*cd*) नाशे दुःखं च धिगर्थो नरेण काष्ट° IS.

(*d*) धिगर्थो दुःखभाजनम् MBh ; धिगर्थान्दुःख: भाजनान् VS ; किमर्थं दुःखभाजनम् NT, TP ; अर्थं दुःखभाजनम् IS ; दुःखसंश्रयाः Cr ; धिगर्थं दुःखभाजनम् SRHt, SSSN; °र्थान् दुःख-वर्द्धनान् SS (OJ); °र्थान् दुःखसंश्रयान् SMa.

Money causes pain in getting ; / in the keeping, pain and fretting ; / pain in loss and pain in spending ; damn the trouble never ending ! (A.W. Ryder's translation).

2972

अर्थानामार्जनं कार्यं वर्धनं रक्षणं तथा ।
भक्ष्यमाणो निरादायः क्षीयते हिमवानपि ॥

(आ) VS 2815, SRHt 113.6 (a. MBh), SSSN 134.5 (a. MBh), SR 167.641 (a. Vyāsa), SSB 501. 641 (a. Vyāsa). (Variant of No. 2970).

(*a*) °मर्जनं VS, SR, SSB; कार्यम् SRHt (see *b*).

(*b*) आर्जितानां च रक्षणम् SRHt, SSSN.

(*c*) भुज्यमानो निरावापः SRHt, SSSN; निराधानः (°रः) VS ; निरादायं SSB.

(*d*) सुमेरुरपि हीयते SR, SSB; हि महानपि SSSN.

One should acquire wealth, as also increase and protect it. If one consumes it without profit, it (soon) gets exhausted, even though it is (of the size of) the Himālayas. (A. A. R.).

2973

अर्थानामीशिषे त्वं वयमपि च गिरामीश्महे यावदित्थं
शूरस् त्वं वाग्मिदर्पज्वरशमनविधावक्षयं पाटवं नः ।
सेवन्ते त्वां धनान्धा मतिमलहतये मामपि श्रोतुकामा
मय्यप्यास्था न ते चेत् त्वयि मम सुतरामेष राजन् गतोऽस्मि ॥

(अ) BhŚ 166.

(आ) VS 3474, SR 81.48 (a. VS), SSB 355. 51, Śatakāvali 103, Subh 311, IS 606.

(*a*) आर्थानाम् BhŚ (var.); ईशासे or ईश्वरम् BhŚ (var.); अतुल [अपि च] BhŚ (var.); गिरामीश्वरा BhŚ (var.); °दिच्छं BhŚ (var.), VS; °दर्थं or °दिधी: BhŚ (var.).

(*b*) त्वं शूरो or शूर त्वं or सूरस्त्वं BhŚ (var.); वादिदर्प° BhŚ (var.), VS, SR, SSB; वाधिदर्प° IS; वाङ्मयसर्प° or वाददर्प BhŚ (var.); °ज्वरदमन° BhŚ (var.), VS; °व्युपशमन° or °ज्वरमतुल° or °ज्वरमदन° or °ज्वरमथन° BhŚ (var.); °न्युपशमन IS; (ऽ)क्षवं or (ऽ)क्षया or (ऽ)क्षय: BhŚ (var.); (ऽ)क्षतं VS; पाटवं ते or पाटवान्न: BhŚ (var.).

(*c*) मदांधा BhŚ (var.), SR, SSB; धनाढ्या or धनार्था: BhŚ (var.); अतिविमलधियो or मतिमलगतये or गतमलमतयो or मतिमलगतयो or सुविमलरतयो (°मतयो) BhŚ (var.); मामिह or मां प्रति or (ऽ)मानपि [मामिह] BhŚ (var.); श्रोतुकामं BhŚ (var.).

(*d*) मय्य(or मान° or माना or माम)प्यास्थान-मेतत् or मय्यास्थानं न ते चेत् BhŚ (var.); मय्यास्था न चेत्वय्यपि मम नितरामेव रा° or मय्यास्थानं ते IS; मय्यस्त्यास्था BhŚ (var.), VS; मय्यप्याशा BhŚ (var.); न चेत् तत्(ते) VS, SR, SSB, BhŚ (var.); न तत्वे or न ते च BhŚ (var.); नि(न)तराम् BhŚ (var.); नैष or एव or नास्ति [एष] BhŚ (var.); राजन्गतोस्मिन् (°त्) or राजन्गतोसि or राजानतोस्मि or राजन्गतासीत् or राजन्... आगतोस्मि or चिंतापि राजन् or राजन्ननास्था or राजन्गता: स्म: BhŚ (var.).

Sragdharā metre.

You are a king of opulence; / I am a master / of infinite words. / You are warrior; / I hold a skill in eloquence / which subdues the fever of pride. / Men blinded by riches serve you; / but they desire to hear me / that their minds may be pure. / Since you have no regard for me, / the less I have for you, oh King—I am gone. (B.S. Miller's translation).

2974

अर्थानामीश्वरो य: स्याद् इन्द्रियाणामनीश्वर: ।
इन्द्रियाणामनैश्वर्याद् ऐश्वर्याद् भ्रश्यते हि स: ॥

(अ) MBh (MBh [Bh] 5.34. 61, MBh [R] 5.33.62, MBh [C] 5.1157).

(आ) SRHt 72.6 (a. MBh), SSSN 59.3 (a. MBh), IS 607.

(*d*) भ्रश्यतीह न संशय: MBh (var.); भ्रश्यतीह MBh (var.).

He who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses. (P.C. Roy's translation).

2975

अर्थानाहरतोऽनर्था: समायान्ति प्रमादिन: ।
अप्रमत्तस्ततो मार्गे नित्यमेवास्तु वित्तवान् ॥

(आ) SMH 12.13.

(*c*) मार्गो SMH (var.).

When wealth is taken from one place to another, danger comes to him who is careless. Let the man of wealth, therefore, be ever careful on the way. (A. A. R.).

2976*

अर्थानुलापान् व्रजसुन्दरीणाम्
अकृत्रिमाणां च सरस्वतीनाम् ।
आर्द्राशयेन श्रवणाञ्चलेन
संभावयन्तं तरुणं गुणीम: ॥

(अ) Kṛṣṇakarṇāmṛta 3.73.

Upajāti metre (Indravajrā and Upendravajrā).

I hail that youth[1] who with His ears listens and with His gracious mind grants the significant prayers of the guileless cowherdesses. (M. K. Acharya's translation).

1. Kṛṣṇa.

2977

अर्थान् केचिदुपासते कृपणवत् केचित् त्वलंकुर्वते
वेश्यावत् खलु धातुवादिन इवोद्ध्मन्ति केचिद् रसान् ।
अर्थालंकृतिसद्रसद्रवमुचां वाचां प्रशस्तिस्पृशां
कर्तारः कवयो भवन्ति कतिचित् पुण्यैरगण्यैरिह ॥

(आ) ŚP 168 (a. Rāghavacaitanya), SH 285 (a. Śrī-Rāghavacaitanya), SR 33. 51 (a. ŚP), SSB 54.41 (a. Rāghavacaitanya), SRK 40. 12 (a. Viśvaguṇādarśa [but not found in Viśva°]), Pad 118. 84 (a. Rāghavacaitanya), IS 7688.

Śārdūlavikrīḍita metre.

Some (poets) care for meanings as misers do for wealth, others decorate them (with figures of speech) as harlots do their persons. Still others make them full of ***rasa-s***, as alchemists do with mercury. As a result of great merits done previously, some become poets by utilising speech full of good sense, figures and fine sentiments and which result in (great) fame. (A. A. R.).

2978

अर्थान् ब्रूयान् न चासत्सु गुणान् ब्रूयान् न चात्मनः ।
आदद्यान् न च साधुभ्यो नासत्पुरुषमाश्रयेत् ॥

(अ) MBh ( MBh [Bh] 12.71.6, MBh [R] 12. 70. 6, MBh [C] 12. 2706).

(आ) IS 587.

(इ) SS(OJ) 191.

(*a*) अर्थाँ MBh (var.), SS (OJ) ; अस्मान or चारेषु [चा°] MBh (var.).

(*b*) गुणात्मानः [न चा°] MBh (var.).

(*ab*) अर्थानर्थान्ब्रूयान्नाचासगुणान्ब्रू°...चात्यनः MBh (var.).

(*c*) आदध्यान् or आदित्यान् or आदधीन् MBh (var.) ; आदद्याच्च न MBh (var.) ; SS (OJ).

(*d*) आश्रये MBh (var.).

Do not patronize the wicked; do not recount your own virtues ; accept not gifts from good men of little means; do not take refuge with the vile. (Raghu Vira's translation in SS [OJ]).

2979

अर्था भाग्योदये जन्तुं विशन्ति शतशः स्वयम् ।
दिग्भ्योऽभ्युपेत्य सर्वाभ्यः सायं तरुमिवाण्डजाः ॥

(अ) RT (RT [S] 7.504, RT [C] 7.505, RT [VVR] 7.504I).

(*a*) अर्थभाग्यो° RT (C).

(*c*) सव्वाभ्यः RT (C).

Riches come to a person hundredfold by themselves when his fortune rises, just as the birds gathering from all directions (come) to the tree when the evening (sinks). (M.A. Stein's translation).

2980

अर्थाभावे तु यज्ज्ञानं प्रत्यक्षमिव दृश्यते ।
गन्धर्वनगराकारं स्वप्नं तदुपलक्षयेत् ॥

(आ) ŚP 4403.

Knowledge without (the support of) wealth it is clearly seen (to be useless). It is a castle in the air, a thing that is seen in a dream. (A. A. R.).

2981

अर्थाभावे मृदुता
काठिन्यं भवति चार्थबाहुल्ये ।
नैकत्रार्थमृदुत्वे
प्रायः श्लोके च लोके च ॥

(आ) SkV 1517.

Āryā metre.

There is softness where is no meaning [or: wealth] and hardness where there is such. Meaning [or: wealth] and softness never dwell together in a verse or in the world. (D.H.H. Ingalls's translation).

अर्था यादस्वोपमा गुरुनदा see No. 2954.

2982

अर्थिना प्रिया एव श्रीहर्षोदीरिता गिरः ।
सारस्वते तु सौभाग्ये प्रसिद्धा तद्विरुद्धता ॥

(आ) SMH 2.19.

The words of Śrī-Harṣa are pleasing to those who desire wealth. When rich in literary wealth, it is well known, is opposed to worldly wealth. (A. A. R.).

2983*

अर्थिनी देवपूजा- स्वप्नोपश्रुतितत्परा ।
सदा गणकगेहं सा प्रष्टुं याति ग्रहस्थितिम् ॥

(अ) Deś 3.44.

Anxious for wealth and devoted to worship of gods, (interpretation of) dreams and fortune-telling, she[1] goes every day to the house of an astrologer to consult him about the position of stars.[2]

1. a prostitute.
2. PO 25.11.

2984

अर्थार्थी जीवलोकोऽयं ज्वलन्तमुपसर्पति ।
क्षीणक्षीरां निराजीव्यां वत्सस्त्यजति मातरम् ॥

(अ) KN (KN [TSS] 5. 62, KN [ĀnSS] 5. 62, KN [BI] 5. 63), SkP, Nāgarakhaṇḍa 155. 48. Cf. No. 2985 and तावत्प्रीतिर्भवेल्लोके.

(आ) SRHt 202. 4 (a. Kāmandakī), SSSN 135. 4 (a. Kāmandaka), IS 609.

(a) सर्वलोकोऽयं SkP.

(c) निरालम्बां SRHt, SSSN; जनितारमपि त्यक्त्वा SkP.

(d) निःस्वः संयाति दूरतः SkP.

If some one[1] needs money, he will (even) crowl to the red-hot fire; even a calf forsakes the mother, if she does not give milk and cannot give sustenance to the young (calf).[2]

1. in the world of beings.
2. M.N. Dutt translates this verse as follows: This world of living beings, ever struggling to obtain a means for maintenance, betakes to him who is in the full blaze of his prosperity. Even a calf forsakes its dam when her location becomes scarce and she cannot give it adequate sustenance.

2985

अर्थार्थी जीवलोकोऽयं श्मशानमपि सेवते ।
जनितारमपि त्यक्त्वा निःस्वं गच्छति दूरतः ॥

(अ) P (Pts 1.9, PtsK 1. 9), SkP, Nāgarakhaṇḍa 155.48. Cf. No. 2984.

(आ) ŚP 336 (a. Viṣṇuśarman), SR 64.1 (a. P), SSB 330. 1 (a. Viṣṇuśarman), SPR 1212.5, SMa 2.51, IS 608.

(a) अर्थार्थि IS.

(b) श्मशानमपसेवते SkP.

(c) त्यक्त्वा जनयितारं स्वं Pts; जनेता° SPR.

(d) निःस्वः संयाति दू° SkP; गच्छन्ति IS.

If some one[1] needs money, he will even visit burial places, leave his (own) father if he becomes poor; and will wander far away [in order to gain his livelihood].

1. in the world of beings.

अर्थार्थी भजते लोको see No. 9760.

2986

अर्थार्थी यानि कष्टानि मूढोऽयं सहते जनः ।
शतांशेनापि मोक्षार्थी तानि चेन् मोक्षमाप्नुयात् ॥

(अ) P (Pts 2.119, PtsK 2.127).

(आ) IS 610.

(*a*) याति P (var.).

(*b*) मूढायं कुरुते जन: PtsK.

(*d*) याति P (var.).

If a hundredth part of the troubles that foolish people undergo to get wealth, were utilised to obtain absolution, they would surely get liberation (from all ills). (A. A. R.).

2987

अर्थार्थी यानि कष्टानि सहते कृपणो जनः ।
तान्येव यदि धर्मार्थी न भूयः क्लेशभाजनम् ॥

(अ) Cr 90 (CR 6.27, CPS 148.38), GP 1. 113. 35.

(आ) VS 3491.

(*a*) अन्नर्थी GP ; कानि [या°] Cr (var.); ष्टकानि Cr (var.) (scribe's error) ; दुःखानि [क°] GP, VS ; (T in CRT adds क्षुधार्थ: and अर्थार्थी together).

(*b*) करोति [स°] GP.

(*d*) न पुनः क्लेशभाग्भवेत् Cr (var.) ; न भूयो जन्मभाग्भावेत् Cr (var.), VS ; न om. CRBh I.

If all the troubles that a miser undergoes desiring wealth were used to further righteousness, he would not be the object of any more pain. (A. A. R.).

अर्थार्थी सर्वलोकोऽयं see No. 2985.

2988

अर्थलाभेऽपि महति स्वाध्यायं न समुत्सृजेत् ।
कुलान्यकुलतां यान्ति स्वाध्यायस्य विवर्जनात् ॥

(अ) Viṣṇudharmottara 2.89.90.

Even at the acquisition of great wealth one should not give up the study of the scriptures ; families disintegrate [ lose their importance ] by giving up *svādhyāya* [study of the scriptures]. (A. A. R.).

अर्थास्त्यजत पात्रे see No. 2952.

2989

अर्थाहरणकौशल्यं किं स्तुमः शास्त्रवादिनाम् ।
अव्ययेभ्योऽपि ये चार्थान् निष्कर्षन्ति सहस्रशः ॥

(आ) SR 38.14, SSB 291.14, SRK 33.17 (a. Sphuṭaśloka), IS 7689.

(*d*) सहस्रशस् IS.

How shall we praise the cleaverness of those proficient in the *śastra-s* in *arthagrahaṇa* [ in making money or : in extracting the meaning of words] ? For they draw out *artha* [money or : meaning] in thousands from the *avyaya-s* [misers or : indeclinables]. (A. A. R.).

2990

अर्था हसन्त्युचितदानविहीनचित्तं
भूमिर्नरं च मम भूमिरिति ब्रुवाणम् ।
जारा हसन्ति तनयानुपलालयन्तं
मृत्युर्हसत्यवनिपं रणरङ्गभीरुम् ॥

(अ) BhŚ 382 (doubtful).

(आ) SR 176.956 (a. BhŚ), SSB 513.956, SRK 226. 54 ( a. Sphuṭaśloka ), SL f 31 *a*.

(a) °विहीनलुब्धं SR, SSB, SRK.

(b) भूम्यो हसन्ति म° SR, SSB, SRK.

Vasantatilakā metre.

Riches laugh at the person whose mind is averse to spending them in worthy causes. The earth laughs at him who claims it for himself (by giving him a grave). The paramour laughs at him who fondles the children born of his wife. Death ridicules the king who is afraid of the battlefield. (A. A. R.).

2991

अर्थिको व्याधितो मूर्खः प्रवासी परसेवकः ।
जीवन्तोऽपि मृताः पञ्च पञ्चैते दुखभागिनः ॥

(अ) Cr 91 (CS 2.38, CKl 46). Cf. जीवन्तोऽपि मृताः पञ्च.

(आ) IS 7454.

(a) अर्थितो (°र्थि°; °नो) Cr (var.); व्याधिसु मूखस्य Cr (var.); मूर्खं (मू°) Cr (var.).

(b) प्रवशि Cr (var.); परस्यवक: Cr (var.); परसेवक (°विक) Cr (var.).

(c) जीवितो (°वी°; °व°; °नो; °न्ति) Cr (var.); च [ऽपि] Cr (var.); मृतः (°तं; °जः) Cr (var.); सत्यं [पञ्च] IS.

(d) पञ्च ते Cr (var.); दुःखभजन (°गिन) or दखभागिनी (°नां) Cr (var.).

The supplicant, the invalid, the illiterate, and one living in foreign lands and those serving others, are the five persons said to be living dead, for these five are destined to misery. (B.C. Dutt's translation).

अर्थिताः प्रथमतस्त्वयि see No. 3077.

2992

अर्थिता विभवस्त्यागः स्वातन्त्र्यमुचितज्ञता ।
इति पञ्चगुणोपेतम् आश्रयेदाश्रयं नरः ॥

(आ) JS 408.57.

A person should lean on him for support who has the following five qualities, who is ever a seeker (after truth), is wealthy and munificent and has independence and a sense of propriety. (A. A. R.).

अर्थितो व्याधितो see No. 2991.

2993*

अर्थित्वे प्रकटीकृतेऽपि न फलप्राप्तिः प्रभोः प्रत्युत
द्रुह्यन् दाशरथिर्विरुद्धचरितो युक्तस्तया कन्यया ।
उत्कर्षं च परस्य मानयशसोर्विस्रंसनं चात्मनः
स्त्रीरत्नं च जगत्पतिर्दशमुखो दृप्तः कथं मृष्यते ॥

(अ) Mahāvīra. 2.9.

(आ) Kpr 7. 277, KāP 244. 17–245. 2, Amd 162.419.

(a) अर्थत्वाप्र° Amd (var.).

(d) देवः [दृप्तः] Kpr, KāP, Amd; मृष्यति Amd.

Śārdūlavikrīḍita metre.

Oh Lord, even on exhibiting beggarliness, the desired object has not been obtained; on the contrary, to her has been joined the son of Daśaratha, your enemy, who hates you. How can you, the ten-faced Lord of the world, bear this, and the excess of an enemy's pride and fame and the derogation of your own and this the gem of women! (G. Jhā's translation in Kpr.).

2994

अर्थिनस्त्वरितदानेन तृप्तिर्भवति यादृशी ।
बहुदानं विलम्बेन न तादृक् तृप्तिकारकम् ॥

(आ) Bahudarśana 49. 124, IS 7455.

(a) *Hyper metric.*

That satisfaction which a suppliant gets by the payment of the donation with promptitude, that satisfaction he can never

experience with a large donation made after delay. (A. A. R.).

2995

अर्थिनां कृपणा दृष्टिस् त्वन्मुखे पतिता सकृत् ।
तदवस्था पुनर्देव नान्यस्य मुखमीक्षते ।।

(अ) KāD 1.77, P (PD 310.151).

(आ) ŚP 275 (a. Daṇḍin), SRHt 169. 5 (a. Daṇḍin), SSSN 90.5, Pad 113. 32 (a. Daṇḍin), RJ 1434 (a. Daṇḍin), SR 103. 53 (a. ŚP), SSB 393. 60 (a. Daṇḍin), Can *ad* 4.9 (p. 39), IS 610.

(*a*) कृपना or पतिनां [कृ°] IS.

(*b*) तन्मुखे IS.

(*c*) तदवस्थां or हृदयस्था IS ; देवि IS.

(*d*) तान्यस्य मुखमीदते or नान्यस्यास्यं समीक्षते IS.

Once the sad eye of suppliants hath fallen on thy face, oh king, it taketh there its abode, and gazeth not at the face of any other. (A.B. Keith's translation in *A History of Sanskrit Literature*, p.377).

अर्थिनां पतिनां दृष्टिस् see No. 2995.

2996

अर्थिनां मित्रवर्गस्य विद्विषां च पराङ्मुखः ।
यो न याति पिता तेन पुत्री माता च वीरसूः ।।

(अ) Mārk.-p. 22.44.

(आ) IS 614.

He who turns not his back on suppliants, friends, and enemies, in him his father has a (real) son, and in (him) his mother has given birth to a hero. (F.E. Pargiter's translation).

अर्थिनां याचमानानां see No. 2997.

2997

अर्थिनामुपपन्नानां पूर्वं चाप्युपकारिणाम् ।
आशां संश्रुत्य यो हन्ति स लोके पुरुषाधमः ।।

(अ) R (R [Bar] 4. 29. 38, R [B] 4. 30. 71, R [ Kumbh ] 4. 30. 71, R [G] 4. 30. 10-1, R [L] 4.23.28).

(आ) PV 363, SSap 268, IS 612.

(*a*) अर्थिनां याचमानानां R (var.).

(*b*) वाप्यु° R (var.).

(*c*) आशां यो हंति सुग्रीव R (var.); संश्राव्य R (var.) ; हन्यात् R (var.).

He is the dreg of humanity who fails to render a promised help to one who had previously done him good and who seeks his help in adverse circumstances. (T. S. Raghavacharya's translation).

2998

अर्थिनि कवयति कवयति
पठति च पठति स्तवोन्मुखे स्तौति ।
पश्चाद्यामीत्युक्ते
मौनी दृष्टिं निमीलयति ।।

(अ) BhPr 111.

(आ) SR 72.41, SSB 342.41, SRK 63.22 (a. Sphuṭaśloka), IS 7690.

(*b*) पंठति [पठति second] IS (printing error); स्तवोद्यतं SRK ; स्तवोद्यते SR, SSB.

(*d*) कृपणः प्रणतोऽञ्जलिं कुरुते SR, SSB, SRK, IS.

Āryā metre.

When a suitor makes a poem, he[1] too will do the same ; when he recites it, he[1] too will recite ; when he is going to praise, he[1] too will praise. Then after all that when he says "I go", he[1] then keeps silent and closes his eyes. (J. Shastri's translation).

1. the king.

2999

अर्थिने न तृणवद्धनमात्रं
किं तु जीवनमपि प्रतिपाद्यम् ।

एवमाह कुशवज्जलदायी
द्रव्यदानविधिरुक्तिविदग्धः ॥

(अ) Naiṣ 5.86.

(आ) SR 69.21, SSB 337.23 (a. Naiṣ.).

(*c*) °दायी Naiṣ (var.), SR.

(*d*) दव्य° Naiṣ.

Svāgatā metre.

Not only one's wealth, but even one's life should be given away like a straw to a suppliant; this is the meaning of the cleverly worded rule about the making of gifts, when it enjoins the giving of water together with *kuśa*-blades. (K.K. Handiqui's translation).

3000

अर्थिनो जठरज्वाला- दग्धा वाक् कंचिदञ्चति ।
तां चाशमयतो वित्तं किन्निमित्तं न विद्महे ॥

(आ) SMH 12.23.

(*c*) तां च समयतो SMH (var.).

Speech spurred by hunger [burnt by the fire in the stomach] goes to some one, the donor. We do not know what the purpose is of the wealth which does not put it down. (A. A. R.).

अर्थिनो व्याधितो see No. 2991.

3001*

अर्थिप्रत्यर्थिलक्षैरप्य् अपराङ्मुखचेतसम् ।
त्वां पराङ्मुखतां निन्युः केवलं परयोषितः ॥

(आ) SR 102.50, SSB 393.57.

Hundreds of thousands of suppliants and enemies could not make you to turn your face away (by your munificence and courage in war); but others' wives made you turn your face (in furtherance of virtuous conduct). (A. A. R.).

3002

अर्थिभुक्तावशिष्टं यत् तदश्नीयान् महाशयः ।
श्वेतोऽर्थिरहितं भुक्त्वा निजमांसाशनोऽभवत् ॥

(अ) Cāruc. 7.

(आ) Nīsam 1.8.

A noble-minded person should take food after a guest [suppliant] has partaken of it. King Śveta, having dined, excluding a guest, had to eat his own flesh (as a consequence). (A. A. R.).

3003

अर्थिभ्यः कनकस्य दीपकपिशा विश्राणिता राशयो
वादे वादिविषाणिनां प्रतिहताः शास्त्रोक्तिगर्वा गिरः ।
उत्खातप्रतिरोपितैर्नृपतिभिः शारैरिव क्रीडितं
कर्तव्यं कृतमर्थिता यदि विधेस्तत्रापि सज्जा वयम् ॥

(आ) JS 455.69 (a. Vikramāditya).

(*b*) °गर्भा JS (var.).

Śārdūlavikrīḍita metre.

Heaps of gold, reddish brown like the flame of a lamp, have been given away to suppliants; the arrogant words of highly learned scholars due to the study of *śāstra-s* have been refuted in debates; uprooting and enthroning of princes have been done as if sporting with chess-men; thus have I accomplished the purpose of my life; if fate wishes to take me away (to the next world), prepared and ready am I for that too. (A. A. R.).

3004

अर्थिभ्यश्च द्विषद्भ्यश्च वैमुख्यं यस्य नास्त्यसौ ।
महोदारः सदा शान्तः कृतज्ञः कोऽपि दुर्लभः ॥

(आ) SSB 353.1.

Rare is a person who is not averse to suppliants and enemies alike, who is magnanimous and always calm and grateful to those who have rendered help. (A. A. R.).

अर्थिभ्यो हि विवृद्धेभ्यः see No. 3018.

3005*

अर्थिभ्रंशबहूभवत्फलभरव्याजेन कुब्जायितः
सत्यस्मिन्नतिदानभाजि कथमप्यास्तां स कल्पद्रुमः ।
आस्ते निर्व्ययरत्नसंपदुदयोदग्रः कथं याचक-
श्रेणीवर्जनदुर्यशोनिबिडितव्रीडस्तु रत्नाचलः ॥

(अ) Naiṣ 12.67.

(आ) Skm (Skm[B] 1457, Skm [POS] 3. 18. 2) (a. Śrīharṣa), VS 2517 (a. Naiṣ.), SR 107.183, SSB 400.199.

(*ab*) कुब्जायितो । देव त्वय्यतिदानभाजि VS.

Śārdūlavikrīḍita metre.

Let the (all-giving) *kalpa*-tree manage somehow to live, bending under the pretext of the weight of fruit accumulating owing to the lack of suppliants, since this king is there, profuse in his charities. But how will the jewel-mountain,[1] highcrested with the uprise of its unspent wealth of jewels, manage to live, utterly disgraced by the scandal of its desertion by suppliants? (K.K. Handiqui's translation).

1. *ratnācala.*

3006

अर्थी करोति दैन्यं
लब्धार्थो गर्वमपरितोषं च ।
नष्टधनश्च सशोकः
सुखमास्ते निःस्पृहः पुरुषः ॥

(आ) ŚP 319, SR 75. 12 (a. ŚP), SSB 347. 12, SRK 54. 12 (a. Kalpataru), SH 1057, SRS 4.62, IS 614.

(*b*) च om. SRK (*contra metrum*).

(*c*) नष्टधनोऽस्ति SRS ; स शोकं ŚP, SR, SSB.

Āryā metre.

A suppliant shows meekness, the successful one is proud and dissatisfied [ever wanting more]. The man who has lost his wealth is full of sorrow ; the man without desires remains happy. (A. A. R.).

अर्थी दाता गुणग्राही see क्षमी दाता गुणग्राही.

3007

अर्थी येनार्थकृत्येन संव्रजत्यविचारयन् ।
तमर्थमर्थशास्त्रज्ञाः प्राहुरर्थ्याश्च लक्ष्मण ॥

(अ) R (R[Bar]3.41. 32, R [B] 3. 43. 34, R [Kumbh] 3.43.33).

(*b*) संवृत्य विचचारयन् R (var.) ; सुव्र° or सव्र° R (var.).

(*d*) तु [च] R (var.) ; सुलक्ष्मण or कथंचन [च ल°] R (var.).

The object which persons desirous of acquiring wealth follow without any discretion in their actions, is the true definition of wealth given by the political economists. (M.N. Dutt's translation).

3008

अर्थी लाघवमुच्छ्रितो निपतनं कामातुरो लाञ्छनं
लुब्धोऽकीर्तिमसंगरः परिभवं दुष्टोऽन्यदोषे रतिम् ।
निःस्वो वञ्चनमुन्मना विकलतां शोकाकुलः संशयं
दुर्वागप्रियतां दुरोदरवशः प्राप्नोति कष्टं मुहुः ॥

(अ) Navaratna 2 (KSH 1).

(आ) SuM Appendix IV 4, SH 1396 *ac/bd*, SR 179.1031 (a. Nava°) (*ac/bd*) SSB 517. 1031 *ac/bd*, SRK 235. 54 (a. Sphuṭaśloka) *ac/bd*.

(इ) Ceylonese Navaratnaya 4.

(*a*) लाघवद् Nava° (Ceyl.) ; उन्नतो [उच्छ्रितो] Nava° (var.) ; उच्छ्रितो Nava° (Ceyl.) ; लाछनं Nava° (Ceyl.).

(*b*) असंमतः or असज्जनः [असंगरः] Nava° (var.); असङ्करः Nava° (Ceyl.), असारवान् SuM.

(*c*) दोषाकुलः SR, SSB, SRK.

(*d*) दुर्वाङ्ग् Nava° (Ceyl.); कच्छ्रं or कृच्छ्रं Nava° (Ceyl.); काष्टं Nava° (Ceyl.); महत् [मुहुः] SuM.

Śārdūlavikrīḍita metre.

A suppliant is slighted, the arrogant heads to a fall, the passionate reap a bad name, the miser gets notoriety, one false to his promises gets insult, a wicked person delights in the faults of others, the penniless cheats, the anxious are dispirited, the sorrowful one full of misgivings, the harsh in speech are disliked, and a gambler is in full embarrassment frequently. (A. A. R.).

अर्थे धर्मश्च कामश्च see No. 2962.

3009

अर्थेन किं कृपणहस्तगतेन तेन
　　रूपेण किं गुणपराक्रमवर्जितेन ।
मित्रेण किं व्यसनकालपराङ्मुखेन
　　ज्ञानेन किं बहुशठाधिकमत्सरेण ॥

(अ) Cr 92 (CR 2.12, CPS 39. 37), GP 1. 109. 6 *ad/bc*.

(आ) SuM 5. 18, IS 616 *ad/bc*, Subh 35 *ad/bc*, NBh 145 *ad/bc* and 14 *ab/dc*.

(इ) PrŚ (C) 12, NM (T) 6.9.

(*a*) कृपणहस्तमुपागतेन SuM, NBh 145, Subh; पुंसा [ते°] GP.

(*b*) गुणपराक्रमवर्जितेन [°कालमनागतेन Subh] Cr (var.), Subh; गुणसमूहविवर्जितेन NBh 145.

(*c*) स्नेहेन [मि°] NBh 145.

(*d*) शास्त्रेण [ज्ञा°] SuM, NBh 145, Subh; बहुशठकुलसङ्कुलेन (°ठाचरणश्रितेन Subh) GP, Subh; बहुजनैः कृतमत्सरेण NBh 14; बहुसमादिकमत्सरेण (°हृगदि°) Cr (var.); जनविरोधकहेतुकेन SuM; चलधिया भृशमादृतेन NBh 145.

Vasantatilakā metre.

Of what good is the gold which is in the greedy grip of a miser? What does mere personal beauty avail a person whose mind is not adorned with ennobling attributes? What is the good of one's having a friend who forsakes one in days of adversity? Of what worth is the knowledge which is wedded to a low cunning nature. (M.N. Dutt's translation).

अर्थेन च (तु) विहीनस्य see No. 3012.

3010

अर्थेन परिहीणं तु　　नरमस्पृश्यतां गतम् ।
त्यजन्ति बान्धवाः सर्वे　　मृतं सत्त्वमिवासवः ॥

(अ) P(PT 2.57). Cf. Ru 103.

When a person is without wealth he becomes (as if he were) an untouchable; all kinsmen abandon him just as the vital breath abandons a dying animal. (A. A. R.).

अर्थेन परिहीणस्य see No. 3012.

अर्थेन बलवान् see धनेन बलवान्.

3011

अर्थेन रक्षितमिदं
　　राज्यं पुनरर्थमर्पयति ।
अर्थैकपरो नृपतिः
　　परिहरति पुनः क्षणादुभयम् ॥

(आ) SMH 7.14.

Āryā-upagīti metre.

A kingdom is protected by (the help of) wealth and a well-protected kingdom brings in good revenue. A king solely devoted to collecting revenue loses both in a moment. (A. A. R.).

अर्थेन वियुक्तस्य see No. 3012.

अर्थेन हि विमुक्तस्य see No. 3012.

3012

अर्थेन हि विहीनस्य पुरुषस्याल्पमेधसः ।
व्युच्छिद्यन्ते क्रियाः सर्वा ग्रीष्मे कुसरितो यथा ॥

(अ) MBh (MBh[Bh]12.8.18, MBh[R] 12.8.18, MBh [C] 11.218-9), R (R [Bar.] 6. 70. 32, R [B] 6. 83. 32, R [Kumbh] 6.83.33, R [G] 6. 62. 30, R [L] 6.61. 30), P (PT 2. 53, PS 2. 30, PN 1. 27, PP 2. 71, PM 2. 30, PRE 2. 32, Pts 2. 85, PtsK 2. 52, [cf. Ru 103]), Cr 93 (Cv 6. 10, CR 4.13, CPS 92.26), H (HJ 1. 133, HS 1. 117, HM 1. 123, HP 1.94, HN 1. 95, HK 1.126, HH 25. 22-3, HC 35. 1-2. (Cf. JSAIL 24. 27, 30.79 and 31.8, Crn 60.).

(आ) SR 65. 7 (a. P), SSB 332. 8, IS 617, Sama 1 अ 35.

(इ) Old Syriac 2.29, Old Arabic 3.121.

(*a*) अर्थहीन विहीनस्य Cr (var.); नरस्यार्थ विहीनस्य (विहि°) Cr (var.); अर्थेनापि MBh (var.); अर्थेनेह MBh (R), च [हि] Pts, PtsK; छ [हि] MBh (C); तु [हि] PP, HK, HS (var.), SR, SSB, Sama; वियुक्तस्य MBh (var.), R [R], R [G]; विमुक्तस्य R (B); परिहीनस्य HS, HH.

(*b*) दुःखितस्या° Cr (var.); दुःतस्यस्या° Cr(var.); पुरुषस्यूल्पचेतसः PS (var.); ऽल्पचेतसः MBh (var.); ऽल्पतेजसः MBh (var.), R(R), R (G); ऽल्पनेतसः R (B); ऽल्पमेघसः HK.

(*c*) विच्छिद्यन्ते Cr, P, MBh (var.); व्यच्छिद्यन्ते (प्रच्छि° R[G]) R; उच्छिद्यन्ते MBh(var.), Cr (var.), PP, Pts, PtsK; नश्यन्ति प्रक्रि° Cr (var.)(but in CvA प्रक्रि° यासः र्वा); विच्छिद्यते CPS; क्रियाः सर्वा विनश्यन्ति H, SR, Sama, SSB; क्रिया Cr (var.); स्त्रियः [क्रि°] Cr (var.).

(*d*) ग्रीष्मा कुसरि यथा PP (var.); कंसरितो Cr (var.); तु सरि° [कु°] Cr (var.); घुसरितां [कु°] (*sic !*) Cr (var.).

The acts of a man of small wit and deprived of wealth dry up like small streams in the summer season.

3013

अर्थेन हीनः पुरुषस् त्यज्यते मित्रबान्धवैः ।
त्यक्तलोकक्रियाहारः परासुरिव निष्प्रभः ॥

(अ) P (PT 2. 58). Cf. Ru 103. Also cf. JAOS 38.239.

A person devoid of wealth is abandoned by friends and relations. Neglected by the people and without work and food he is devoid of lustre like a corpse. (A. A. R.).

3014

अर्थेनापि हि किं तेन यस्यानर्थे तु संगतिः ।
को हि नाम शिखाजातं पन्नगस्य मणिं हरेत् ॥

(अ) GP 1.110.6 (Cr 1189).

Covet not the riches of the mighty who would meet such efforts with condign punishment. Who on earth will stretch out his hand to rob a cobra of the jewel which shines on its hood ? (M. N. Dutt's translation).

अर्थेनाल्पीयसा ह्येते see No. 7973.

3015

अर्थेनोपार्ज्यते धर्मो धर्मेणार्थ उपार्ज्यते ।
अन्योन्याश्रयणं ह्येतद् उभयोत्पत्तिसाधनम् ॥

(अ) Sabhā 78.

***Dharma*** is acquired by the proper use of wealth; by righteous conduct one acquires wealth. These two are thus complementary; one helping to produce the other. (A. A. R.).

3016

अर्थेन्द्रियार्थाभिध्यानं सर्वार्थापह्नवो नृणाम् ।
भ्रंशितो ज्ञानविज्ञानाद् येनाविशति मुख्यताम् ॥

(अ) BhPn 4.22.33.

Brooding over wealth and objects of sensual pleasures screens all other objects of life. He who considers them important is hurled down from knowledge and wisdom. (A. A. R.).

3017

अर्थे प्रत्युपलब्धे च परदोषे च कीर्तिते ।
आत्मानं साधु कर्तव्यं शीलवृत्तमभीप्सितम् ॥

(अ) Cr 1189 (CNSap 37).

When wealth has been recovered and when others' defects have been pointed out, one must right one's own conduct if one wishes to be good in life. (A. A. R.).

अर्थेभ्योऽथ विवृद्धेभ्यः see No. 3018.

अर्थेभ्योऽपि हि वृद्धेभ्यः see No. 3018.

अर्थेभ्यो हि प्रवृत्तेभ्यः see No. 3018.

3018

अर्थेभ्यो हि विवृत्तेभ्यः संभृतेभ्यस्ततस्ततः ।
क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः ॥

(अ) MBh (MBh [Bh] 12. 8. 16, MBh [R] 12. 8. 16, MBh [C] 12. 216-7), R (R [Bar] 6. 70. 31, R [B] 6. 83. 31, R [Kumbh] 6.83.32, R [G] 6. 62. 29, R [L] 6. 61.29), P (PT Anh I 57, Pts 1.6, PtsK 1. 6), SkP, Nāgarakhaṇḍa 155.45.

(आ) IS 618. Cf. No. 3012.

(*a*) अर्थिभ्यो or आर्थेभ्यो or अर्थेभ्योऽपि MBh (var.), Pts ; अर्थेभ्योऽथ IS ; प्रवृत्तेभ्यः (°द्धेभ्यः) MBh (var.) ; हि वृद्धेभ्यः Pts.

(*b*) संभृतेभ्यस् or संभृत्येभ्यस् MBh (var.) ; संवृत्तेः R (var.) ; संवृत्तेभ्यस् Pts ; संवृत्तेभ्यो (संभृ°) यतस् PT, PtsK.

(*c*) प्र° क्रि° स° tr. P, SkP ; प्रियाः [क्रि°] MBh (var.).

(*d*) केसरेभ्यो यथा मधु PT ; पर्वतेभ्यो यथापगाः SkP ; समुद्रेभ्य [पर्व°] MBh (var.).

All kinds of meritorious acts flow from the possession of great wealth, like streams flow from[1] a mountain. (P. C. Roy's translation).

1. "streams flow from" omitted in P. C. Roy's translation.

अर्थे युक्तिमविज्ञाय see No. 2927.

3019

अर्थेषु काममुपलभ्य मनोरथो मे
स्त्रीणां धनेष्वनुचितं प्रणयं करोति ।
माने च कार्यकरणे च विलम्बमानो
धिग् भोः कुलं च पुरुषस्य दरिद्रतां च ॥

(अ) Cār 3.18.

Vasantatilakā metre.

My desire that found its pleasure in my wealth, now pays unseemly, court to women's treasures, loitering behind, both pride and duty. What's family pride if a man is a pauper ? (A. C. Woolner's translation).

3020

अर्थेष्वलभ्येष्वकृतप्रयत्नं
कृतादरं नित्यमुपायवत्सु ।
जितेन्द्रियं नानुतपन्ति रोगास्
तत्कालयुक्तं यदि नास्ति दैवम् ॥

(अ) Aṣṭāṅga-saṁgraha-sūtra 5. 43.

(आ) JS 400.116 (a- Vāgbhaṭa).

(*c*) नानु...पन्ति JS (one *akṣara* missing).

(*d*) चास्ति JS (var.).

Upajāti metre ( Indravajrā and Upendravajrā).

Diseases [troubles] do not torment a person who does not attempt impossible undertakings and is full of zeal in practicable things, and has his senses under proper control, provided fate also is suitable for the occasion. (A. A. R.).

अर्थे सिद्धि परामिच्छन् see No. 2938.

3021

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥

(अ) BhPṇ 4.29. 73.

Even though a person may not have wealth, the troubles of worldly life are not absent in him ; for he may be brooding over sensual pleasures and may come to grief as in a (bad) dream. (A. A. R.).

3022*

अर्थैरनेकैर्जननीममुष्याश्
चित्तं च दत्त्वा चिरकालचिन्त्यम् ।
संतोषयेयं सहसैव भद्रे
न चेत् कथं स्याद् इह नः प्रवेशः ॥

(आ) AA 89.2-5,

Upajāti metre ( Indravajrā and Upendravajrā).

Oh dear, we have to please her mother immediately with various things after deliberating over it for a long time ; otherwise, how can we get entrance here ? (A. A. R.).

3023

अर्थैरर्था निबध्यन्ते गजैरिव महागजाः ।
न ह्यनर्थवता शक्यं वाणिज्यं कर्तुमीहया ॥

(अ) P (PP 1.3). Cf. No. 1036 ; MBh (R) 12. 138. 104 (IS 620) ; येषां स्याद् विपुलं चित्तम्.

(c) अनर्थवतां PP (var.).

Wild elephants are caught by tame ;/ with capital is the same ; / in business, beggars have no scope / whose stock-in-trade is empty hope. (A. W. Ryder's translation).

3024

अर्थैर्विहीनः पुरुषो जीवन्नपि मृतोपमः ।
धर्मार्थविद्यार्जनतो मतिर्यस्य निवर्तते ॥

(अ) PdP in PWW 418.

A person devoid of wealth is dead, though living, in as much as his mind turns away from [is not attracted towards] the acquirement of *dharma*, wealth and learning. (A. A. R.).

3025

अर्थो गिरामपिहितः पिहितश्च कश्चित्
सौभाग्यमेति मरहट्टवधूकुचाभः ।
नान्ध्रीपयोधर इवातितरां प्रकाशो
नो गुर्जरीस्तन इवातितरां निगूढः ॥

(आ) SR 31.31, SSB 50.30.

(a) °मपि हितः [°मपिहितः] SSB ( printing error).

Vasantatilakā metre,

The meaning of words (of a poet), which is partly concealed and parlty not concealed, brings about great joy, like the bosom of the damsel of the Marahatta-[Mahārāṣṭra-] country. It should not be too exposed like that of Andhra-girls nor too well concealed as that of damsels of Gujarāt. (A. A. R.).

3026*

अर्थोत्कण्ठावकुण्ठप्रमुषितविनयैर्लुंठ्यतां नाकिशुण्ठैः
प्रत्नो रत्नोच्चयः किं त्वतिविषमदशां तामनुध्याय खिद्ये ।
सिन्धो मन्थाद्रिमन्थात् तरलतरबृहद्भङ्गसंघातघात-
प्रभ्रश्यन्मूलवेलागिरिगणपतनोद्दामधामन्धमीका ॥

(अ) Kavik 1.74.

Sragdharā metre.

Let the tugs of heaven, crazy for riches, / rob you of your peerless gems without mercy ; / but I cannot bear to think, O ocean, your state / when exposed to the uproar of falling mountains / from all sides, being uprooted by the force / of your swollen waves churned up by Mandara. (K. Krishnamoorthy's translation).

3027

अर्थो नराणां पतिरङ्गनानां
वर्षा नदीनामृतुराट् तरूणाम् ।
स्वधर्मचारी नृपतिः प्रजानां
गतं गतं यौवनमानयन्ति ॥

(आ) SSg 126, SR 173.868, SSB 509.868.

Upajāti metre ( Indravajrā and Upendravajrā).

Fresh youthfulness is brought back again and again to men by the incoming of wealth ; to women by the careful attentions of the husband ; to the rivers by the rains ; to the trees by spring ; .and to the people by the righteous conduct of the king. (A. A. R.).

3028*

अर्थो न संभृतः कश्चिन् न विद्या काचिदर्जिता ।
न तपः संचितं किंचिद् गतं च सकलं वयः ॥

(अ) KāD 2.161. Cf. प्रथमे नार्जिता विद्या.

(आ) SkV 1512, Ujjvaladatta on Uṇādisūtra 4.88, SRRU 909, IS 621.

(c) न यशः संभृतं Ujjva°.

(d) चतुरं [स°] Ujjva°.

I have made no money, / gained no knowledge, / and won no merit. / And now my time is up. (D. H. H. Ingalls's translation).

3029

अर्थो नाम जनानां
जीवितमखिलक्रियाकलापश्च ।
तमपि हरन्त्यतिधूर्ताः
छगलगला गायना लोके ॥

(अ) Kal 7.1. Cf. तमसि वराकश्चौरो.

(आ) ŚP 4046, AP 19. (Cf. ZDMG 27. 629 and A. B. Keith, *A History of Sanskrit Literature*, p. 240), SSB 255. 27 (a. Kṣemendra).

(b) जीवितमखिलः AP, Keith; °कालपस्य Kal.

(c) तं संहरन्ति धूर्ताश् (°र्ता) SR, SSB ; तं च [तमपि] ŚP, AP, Keith ; °धूर्ताश् ŚP, AP, Keith.

(d) श्लक्ष्णगला Kal.

Āryā metre.

Gold is the life and all the business of life for men, yet in this world our singers with their goat-like bleats are clever enough to steal it away. (A. B. Keith's translation in *A History of Sanskrit Literature*, p. 240).

3030

अर्थोपचयविज्ञानम् अस्ति यस्य स पण्डितः ।
सरः सलिलसंपूर्णम् आश्रयन्ति विहङ्गमाः ॥

(आ) SRHt 203.7 (a. MBh), SSSN 135.5.

He is said to be wise who has the know-how to make money. Birds flock to that lake which is full of water. (A. A. R.).

3031

अर्थोपार्जनदक्षश्च क्षान्तिशील: सदा भवेत् ।
न तत्र परकार्याणि विद्वानपि विशेषयेत् ॥

(अ) Cr 2110 (CNPh 150 [partly illegible]).
(b) क्षन्ति CNPh.

He should be clever in making money and conducting secret negotiations; he should be full of patience and forgiveness too; though knowing (the things) he should not divulge the affairs of others.

3032

अर्थोऽप्यर्थेन चेत् साध्य: का वार्ता धर्मकामयो: ।
अर्थ: सर्वजगन्मूलम् अनर्थोऽर्थविपर्यय: ॥

(अ) Sabhā 87.

If wealth can be increased by (investing) wealth, what difficulty is there in the furtherance of *dharma* and *kāma*? Wealth is the foundation of the entire world: danger is the absence of wealth. (A. A. R.).

3033

अर्थो विनैवार्थनयोपसीदन्
नाल्पोऽपि धीरैरवधीरणीय: ।
मान्येन मन्ये विधिना वितीर्ण:
स प्रीतिदायो बहु मन्तुमर्ह: ॥

(अ) Naiṣ 14.87.
(आ) SR 69.24, SSB 338.29.

Indravajrā metre.

The wise should not despise a thing, though slight, which comes without one's asking. Offered by an honourable Fate, methinks, such a gift of love is worthy of high esteem. (K.K. Handiqui's translation).

3034*

अर्थोष्मा पितृलालनं विटघटामेल: प्रियंमन्यता
तारुण्यं नगरे स्थितिस्तरलता धी: कामशास्त्रं प्रति ।
संगीतं रजनी विधुर्मधुमद: स्पर्धा सपत्नैस्तथा
वेश्यानामनुरक्तवित्तहरणे कुर्वन्ति साहायकम् ॥

(अ) Jalhaṇa's Mugdhopadeśa 43.

Śārdūlavikrīḍita metre.

The warmth of wealth, fondling by parents, association with sensualists, considering oneself popular, youth, residence in a city, fickleness, attraction to books on erotics, dance and music, night, full moon, intoxication by drink, competition with rivals—these render help in depriving a person of his wealth when attached to a prostitute. (A. A. R.).

3035*

अर्थोऽस्ति चेन्न पदशुद्धिरथास्ति सापि
नो रीतिरस्ति यदि सा घटना कुतस्त्या ।
साप्यस्ति चेन्न नववक्रगतिस्तदेतद्
व्यर्थं विना रसमहो गहनं कवित्वम् ॥

(अ) Śrīkaṇṭha 2.30.
(आ) VS 176, SR 40.53 (a. VS), SSB 294.53 (a. Paṇḍita-Maṅkha).

Vasantatilakā metre.

If the ideas in a literary work are good, it may be lacking in correctness of language, and if this too is present, it may lack good style—what happens then to its being well-knit? Of this also is present it has not new turns of expression and finally the whole work is worthless without appropriate sentiments. Alas! poesy is an impenetrable forest! (A. A. R.).

3036*

अर्थो हि कन्या परकीय एव
तामद्य संप्रेष्य परिग्रहीतु: ।
जातो ममायं विशद: प्रकामं
प्रत्यर्पितन्यास इवान्तरात्मा ॥

(अ) Śāk 4.21 (in some texts 4. 22 to 4.26). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 61).

(आ) Alm 55, SSap 501 (*a* only), SR 362. 14 (a. Śāk.), SSB 250.14 (a. Kālidāsa), SRK 289.7 (a. Kālidāsa).

(*b*) तामेव Śāk (var.); परिग्रहीतुं Śāk (var.).

(*c*) जातोऽस्मि सद्यो विशदान्तरात्मा Śāk (var.), SRK; ममयं Śāk (var.).

(*d*) चिरस्य निक्षेपिवार्पयित्वा (निक्षेमिवार्पयित्वा SRK) Śāk (var.), SRK.

Indravajrā metre.

A daughter is a loan—a precious jewel / lent to a parent till her husband claims her. / And now that to her rightful lord and master / I have delivered her, my burdened soul / is lightened, and I seem to breathe more freely. (Sir Monier Monier-Willians's translation).

3037*

अर्थो हि नष्टकार्यार्थैर् अयत्नेनाधिगम्यते ।
उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम् ॥

(अ) R (R [Bar] 4. Appendix I. 2.1. 33-4, R [B] 4. 1. 121, R [Kumbh] 4. 1. 120, R [R] 4. 1. 122).

(*a*) विनष्ट° R (var.).

(*b*) नायत्नेन R (var.); अयत्नैर्नाधि° or यत्नेनापि न ग° R (var.).

(*d*) सुखम् [बलम्] R (var.).

Those who have suffered a loss in their undertakings can regain their objective without much trouble; for enthusiasm is a powerful force, revered Sir, there is no greater strength than perseverance. (A. A. R.).

3038

अथौचित्यवता सूक्तिर् अलंकारेण शोभते ।
पीनस्तनस्थितेनेव हारेण हरिणेक्षणा ॥

(अ) Auc 15.

A poem becomes bright with a figure of speech which has a propriety of meaning, just as a fown-eyed lady looks beautiful with a necklace hanging on her well-developed bosom. (Sūryakānta's translation).

3039*

अर्धं कलङ्करहिता करुणैव शंभोर्
अर्धं गुणास्तदितरे सकलाः समेताः ।
इत्यम्ब संप्रति किल स्फुरितं रहस्यं
संपश्यतो मम भवन्मयमैशमर्धम् ॥

(अ) Ānas 93.

Vasantatilakā metre.

One half of the body of Lord Śiva is pure compassion (for the distressed) and the other half is made up of all other qualities—this secret, oh mother (of the universe), has dawned upon me when I see you constituting one half of the lord. (A. A. R.).

3040*

अर्धं जितं त्रिपुरमम्ब तव स्मितं चेद्
अर्धान्तरेण च तथा भवितव्यमेव ।
तच्चिन्तये जननि कारणसूक्ष्मरूप-
स्थूलात्मकत्रिपुरशान्तिकृते स्मितं ते ॥

(अ) Ānas 80.

Vasantatilakā metre.

If half the smile of yours, Divine mother, has conquered Tripura [the lord of the three cities], there should remain the other half; hence, I think, mother, your smile is intended to bring peace to the

three cities [bodies] of the worshipper, the gross, the subtle and the causal ones. (A. A. R.).

3041*

अर्धं दन्तच्छदस्य स्फुरति जपवशादर्धमप्युत्प्रकोपाद्
एकः पाणिः प्रणन्तुं शिरसि कृतपदः क्षेप्तुमन्यस्तमेव ।
एकं ध्यानान्निमीलत्यपरमविकसद्वीक्षते नेत्रमित्थं
तुल्यानिच्छाविधित्सा तनुरवतु स वो यस्य संध्याविधाने ॥

(आ) Skm (Skm [B] 136, Skm [POS] 1. 28.1).

Sragdharā metre.

Half the lip (of Śiva) throbs in the muttering of prayers and the other half (of Pārvatī) throbs too due to rising anger (in the worship of Saṁdhyā, her rival) ; one hand is raised to the head in obeisance, and the other to fling that away ; one eye is closed in meditation and the other looks on without blossoming (pleasure)—may the body of the Lord which does not brook an equal at the time of the worship of evening twilight [Saṁdhyā] protect you all. (A. A. R.).

3042*

अर्धं दानववैरिणा गिरिजयाप्यर्धं शिवस्याहृतं
देवेत्थं जगतीतले पुरहराभावे समुन्मीलति ।
गङ्गा सागरमम्बरं शशिकला नागाधिपः क्ष्मातलं
सर्वज्ञत्वमधीश्वरत्वमगमत् त्वां मां तु भिक्षाटनम् ॥

(अ) BhPr 241.

(आ) ŚP 1259 (a. Śaṅkara). (Cf. *Indische Studien* XV ; p. 392 and ZDMG 27. 90), SR 111. 249 (a. ŚP), SSB 405. 267 (a. Śaṅkarakavi), Kuv *ad* 30. 51 (p. 96).

(*a*) हरस्याहृतं [शि°] ŚP, *Indische Studien*, SR, SSB.

(*b*) भुवनत्रये स्मरहराभावे [ज° पु°] SR, SSB ; स्मरहराभावे [पु°] Kuv,

(*c*) शेषश्च पृथ्वीतलं [ना° क्ष्मा°] ŚP, SR, SSB.

(*d*) श्रिता [°टनम्] ŚP.

Śārdūlavikrīḍita metre.

Half of Śiva taken by the Foe of the Dānavas,[1] half, moreover, by the Mountain's Daughter,[2] is thus manifest, fire, or earth's surface in the absence of the Taker of cities ; the Gaṅges came to the ocean, a digit of the moon to the sky, the Lord of serpents[3] to the face of the world, omniscience (and) sovereignty to thee, but to me wandering beggary. (L.H. Gray's translation).

1. Śiva.
2. Gaurī or Pārvatī.
3. Vāsuki.

3043*

अर्धं नीत्वा निशायाः सरभससुरतायाससंश्लेषयोगैः
प्रोद्भूतासह्यतृष्णो मधुमदनिरतो हर्म्यपृष्ठे विविक्ते ।
संभोगक्लान्तकान्ताशिथिलभुजलतावर्जितं कर्करीतो
ज्योत्स्नाभिन्नाच्छधारं न पिबति सलिलं शारदं मन्द-
भाग्यः ॥

(अ) BhŚ 143.

(आ) ŚP 3908 (a. Bhartṛhari), VS 1824, SR 345.46 (a. Bhartṛhari), SG 594 (a. Bhartṛhari), SSB 221.53, IS 622, Śatakāvalī 68, SLP 5.33 (a. Bhartṛhari).

(*a*) अर्वः or अर्धे [अ°] BhŚ (var.) ; सुप्तो BhŚ (var.) ; सुप्ता BhŚ (var.), ŚP ; सुप्त्वा (°प्तं) [नि°] BhŚ (var.) ; निशायां (°या) BhŚ (var.) ; शरभस° or °ताया° or °तावास° [°तायास°] BhŚ (var.); °सर्व-श्लथांगा or सन्नश्लथांग or °संगश्लथांगः or °खिन्नश्लथांगः or °सन्नश्लगंधा or सन्नश्लगंधी (°धि) or °संविश्लथांगां BhŚ (var.) ; (°सन्न)श्लथाङ्गः ŚP, VS, SR, SSB.

(*b*) श्लेषरप्रोद्भूतमद्यो or प्रोद्भूतासह्यतृष्णा° (°ष्णुर् ; °ष्णं ) or प्रोद्भूतासह्यतृष्णो or

प्रोद्भूतासह्यवर्षे or प्रोद्घातान्नह्यतृप्ते or प्राग्भूतासन्नतृष्णा BhŚ (var.) ; °विरतौ ŚP, VS, SR, SSB ; °विरतो or °सरतो [°नि°] तृष्णा BhŚ (var.) ; विवेके BhŚ (var.) ; प्रबुद्धः [वि°] SR, SSB.

(*c*) सं(स)र्ग° [सं°] BhŚ (var.) ; °वर्जितां or °तर्जितं (°तां) or वर्जितुं or °विलिलतं BhŚ (var.) ; °विबुद्धः ŚP, VS ; शर्कराभं कः करोति BhŚ (var.) ; कर्करीतं (°रांते) or कर्करांभो (शर्क°) or कर्कटीतो or कंकरांतो कुर्कुरीतं or कुर्वरीतं or शर्वरीशो or कर्करीशो or कर्करीभ्यो BhŚ (var.); गर्गरीतो ŚP.

(*d*) याज्योत्स्ना or ज्योत्स्नो° BhŚ (var.) ; °भिन्नतसुधारं or भिन्नंधकार or °भिन्नाष्टधारं or °भित्त्वाच्छधारं or °भिन्नासदारं or °भिन्नात्सदारं or °भिन्नाधारासं or °भिन्नाच्छधारं or भिन्नांबुधारं or °च्छायाभिरामं or °भिन्नात्तसारं or °च्छायात्तसारं BhŚ (var.); पिबति न (च) BhŚ (var.) ; शलिलं or स बिलिं BhŚ (var.); मंदपुण्यः BhŚ (var.) ; SR, SSB ; °पुण्याः BhŚ (var.).

Sragdharā metre.

Having passed half the night in exhausting embraces / of passionate sport,/ now, on an isolated porch, his insatiable thirst indulges / in intoxicating draughts, / poured from a water jug by the languid creeper-arm / of his love-wearied mistress./ He is a cursed man who never drinks this autumnal water, / a crystal flow shattered by moonlight. (B. S. Miller's translation).

3044*

अर्धं प्रेमनिबद्धमर्धमपरं लज्जाश्रितं मानसं
　एवं नेत्रसरोरुहं प्रियमुखे चान्यद् गवाक्षेऽर्पितम् ।
पर्यङ्के पदमेकमेव धरणौ पृष्ठे च कृत्वापरं
　स्थातुं गन्तुमपि प्रभातसमये शक्नोति नैवाबला ।।

(आ) Vidy 985.

Śārdūlavikrīḍita metre.

The young lady could neither stay, nor go away (from the lover) at dawn, tossed as she was with her mind half filled with love and half filled with shyness ; thus one of her lotus-eyes was directed towards the lover's face, the other at the window (which announced the dawn); and one foot was resting on the sofa, the other resting on the floor. (A. A. R.).

3045

अर्धं भार्या मनुष्यस्य भार्या श्रेष्ठतमः सखा ।
भार्या मूलं त्रिवर्गस्य भार्या मित्रं मरिष्यतः ।।

(अ) MBh (MBh [Bh] 1. 68. 40, MBh [R] 1. 74. 40, MBh [C] 1. 3028), Cr 85 (CR 1. 31, CPS 15. 43). Cf. भार्यावन्तः क्रियावन्तः.

(आ) IS 623.

(*a*) शरीरस्य [म°] MBh (var.), Cr.

(*b*) भार्याभीष्टमता (°तमा) सुखम् Cr ; श्रेष्टतमा MBh (var.).

(*c*) कुलं सर्वं [त्रि°] Cr (var.).

(*d*) यस्य भार्या स बंधुमान् (चोत्तमः) MBh (var.) ; भार्यामैत्री न (°मैत्रेण or मैत्र्येण) नश्यति Cr ; तस्माद् भार्या परा गतिः Cr (var.); मूलं [मित्रं] MBh (var.) ; मुमूर्षतः or तु संततेः or तरिष्यतः or यः सभार्यः MBh (var.).

The wife is a man's half ; the wife is the first of friends ; the wife is the root of religion, profit and desire ; the wife is the root of salvation. (P. C. Roy's translation).

अर्धं भार्या शरीरस्य see No. 3045.

3046

अर्धं सज्जनसंपर्काद् अविद्याया विनश्यति ।
चतुर्भागस्तु शास्त्रार्थैश् चतुर्भागं स्वयत्नतः ।।

(अ) Yogavāsiṣṭha 6.12.37.

(आ) SSap 452.

One half of *avidyā* is destroyed by the association with good people and one fourth by the meanings of the sacred texts ; the remaing one fourth is eradicated by one's own efforts. (A. A. R.).

अर्धं सुप्ता (°प्तो or °प्त्वा) निशायाः see No. [ 3043.

3047*

अर्धं स्त्रियस्त्रिभुवने सचराचरेऽस्मिन्
अर्धं पुमांस इति दर्शयितुं भवत्या।
स्त्रीपुंसलक्षणमिदं वपुरादृतं यत्
तेनासि देवि विदिता त्रिजगच्छरीरा ॥

(अ) Ānas 100.

Vasantatilakā metre.

In the three worlds of movables and immovables one half are female and the other male—O goddess, to point out this truth you have taken up your form having the characteristics of the male and the female. Hence it is that you are known to possess a body constituting the three worlds. (A. A. R.).

अर्धः नीत्वा [सुप्तो] निशायाः see No. 3043.

3048**

अर्धचन्द्रं च चक्रं च शकटं मकरं तथा।
कमलं श्रेणिकां गुल्मं व्यूहानेवं प्रकल्पयेत् ॥

(आ) ŚP 1923.

Military arrays should be arranged to take the shape of the crescent moon, wheel, carriage, whale, lotus, row or bush. (A. A. R.).

3049*

अर्धचन्द्रवदाकारं स्त्रीनामार्थं च त्र्यक्षरम् ।
नकारादि रिकारान्तं यो जानाति स पण्डितः ॥

(आ) SR 185.21, SSB 529. 21 (puzzle).

(*b*) स्त्रीनामाथ SR.

He who knows the word which denotes a thing shaped like the crescent moon, which has the meaning of the female, consisting of three *akṣara-s*, beginning with '*na*' and ending with '*ri*', is wise. [Solution : *nagarī*]. (A. A. R.).

3050*

अर्धचन्द्रसमायुक्तं पुंनाम चतुरक्षरम् ।
ककारादि लकारान्तम् इह जानाति पण्डितः ॥

(आ) SR 185.28, SSB 530.28 (puzzle).

He who knows the word which denotes an object shaped like the crescent moon, the name of a male, of four *akṣara-s*, beginning with '*ka*' and ending with '*la*' is wise. [Solution : *karavāla*]. (A. A. R.).

3051**

अर्धचन्द्राकृतिर्यस्मिन् खड्गे स्वाभाविकी भवेत् ।
अपि दोषसहस्राणि हन्ति चन्द्रस्तमो यथा ॥

(आ) ŚP 4653 (a. Loharatnākara).

That sword which has a natural streak resembling the crescent moon, offsets thousands of other faults as the moon destroys the darkness. (A. A. R.).

3052**

अर्धपञ्चमहस्तं तु श्रेष्ठं चापं प्रकीर्तितम् ।
तद्विज्ञेयं धनुर्दिव्यं शंकरेण धृतं पुरा ॥

(आ) ŚP 1745.

That bow which is five and a half cubits in length is said to be the best of its kind : it is to be known as divine bow, held by Śiva in days of yore. (A. A. R.).

3053*

अर्धपीतमदिरा मणिपारी
शोभतां कथमतीव तरुण्याः ।
चुम्बितैरधिकपाटलभासा
पूरिताधरमयूखभरेण ॥

(आ) Skm (Skm [B] 1086, Skm [POS] 2. 123. 1) (a. Jayamādhava), VS 2017 (a. Jayamādhava).

(*b*) (ते) added after शोभतां Skm ( *contra metrum*) ; तरुण्या VS.

Svāgatā metre.

The jewelled cup of the damsel with half the wine drunk shines very much, as when touched by the rays proceeding from her lip redder than the *pāṭala*-flowers it appeared to be filled with wine. (A. A. R.)

3054*

अर्धपीतस्तनं मातुर् आमर्दक्लिष्टकेसरम् ।
प्रक्रीडितुं सिंहशिशुं बलात्कारेण कर्षति ॥

(अ) Śāk 7.14 (or 7.15) (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 96).

(*c*) विलम्बिनं [प्र°] Śāk (var.).

(*d*) करेणहृत्य [ब°] Śāk (var.).

He braves the fury of you lioness / suckling its savage offspring, and compels / the angry whelp to leave the half-sucked dug,/tearing its tender mane in boisterous sport. (Sir Monier Monier-Williams's translation).

3055*

अर्धपुरुषे च मत्स्यः
पारावतसंनिभश्च पाषाणः ।
मृद्भवति तत्र नीला
दीर्घं कालं च बहुतोयम् ॥

(आ) ŚP 2179.

Āryā metre.

That reservoir keeps water in plenty for long where fish is seen at a depth of half-a-man, and where pebbles resemble doves and which has dark coloured mud. (A. A. R.).

3056**

अर्धप्रोथस्थिता रेखा दृश्यन्ते यस्य वाजिनः ।
तस्य मृत्युः समुद्दिष्टो दशमं प्राप्य वत्सरम् ॥

(अ) Jayadatta's Aśvavaidyaka 4.12.

(आ) ŚP 1706 (a. Jayadatta).

(*a*) ऊद्ध्वं प्रोथे समा Aśv.

(*b*) यदि [यस्य] Aśv.

That horse in the middle of whose nosrtils streaks are seen will meet with its death when it has reached the tenth year. (A. A. R.).

3057*

अर्धप्लुष्टं बहुभ्यः शवपिशितमुपाहृत्य हृष्टश्चिताभ्यो
जातग्रासातिरेकः स्फुटतरधमनीनद्धशुष्कार्द्रकायः ।
प्रेतः संतर्ज्य दृष्ट्या कुटिलपरुषया मज्जनिष्कर्षशुष्कैर्
आहन्त्याहारलुब्धान्मुहुरभिपततो जम्बुकानस्थिखण्डैः ॥

(आ) Skm (Skm [B] 2361, Skm [POS] 5. 73. 1) (Jayāditya).

(*b*) स्फुटगलघ° Skm (var.).

(*c*) °भक्षैर्[°शुष्कैर्] Skm (var.).

Sragdharā metre.

The goblin, pleased with the collection of half-burnt flesh from the corpses of many funeral pyres and with mouth over-filled with flesh and with a shrunken body on which the veins were prominently seen, threatens the jackals which were greedy of food and surrounding on all sides with his eyes, that were harsh and crooked, and strikes them with pieces of bones, that were dried up with the marrow sucked out. (A. A. R.).

3058*-59*

अर्धमीलितविलोलतारके
सा दृशौ निधुवनक्लमालसा ।
यन्मुहूर्तमवहन्न तत्पुनस्
तृप्तिरास्त दयितस्य पश्यतः ॥

तत्क्लमस्तमदिदीक्षत क्षणं
तालवृन्तचलनाय नायकम् ।
तद्विघा हि भवदैवतं प्रिया
वेधसोऽपि विदधाति चापलम् ॥

(आ) Naiṣ 18.119-20, Mallinātha *ad* Naiṣ 18. 114-15.

(*g*) तद्विघाधिभवधूननक्रिया Mallinātha *ad* Naiṣ. Rathoddhatā metre.

The scratches which they gave to each other with their finger-nails in their frenzied joy, when they reached the culmination of their passion, was like a seasoning of molasses with red pepper sprinklings, giving relish, though sharp.

Her beloved was not tired of looking at her, when she was for a moment languid with exhaustion caused by love's exertion, eyes half closed and pupils rolling. (K.K. Handiqui's translation).

3060*

अर्धरात्रे दिनस्यार्धे त्वर्धचन्द्रेऽर्धभास्करे ।
रावणेन हृता सीता कृष्णपक्षे सिताष्टमी ॥

(अ) Cr 1190 (CRBh II 5.24).

(आ) SR 187.25, SSB 534.25.

(*b*) अर्धचन्द्रे SR ; ह्यर्धचन्द्रे SSB.

At midday of the eighth lunar day of the dark fortnight, Sītā was carried off by Rāvaṇa. The half moon of the *aṣṭamī* was bright at midnight and it shed light to the extent of its half-size.[1] (A. A. R.).

1. puzzle (see SR [note]).

3061

अर्धसिद्धेषु कार्येषु आत्मगुह्यं प्रकाशयेत् ।
स एव निधनं याति बकः कर्कटकाद्यथा ॥

(आ) IS 624, Subh 130.[1]

(*d*) कुक्कुटको यथा Subh.

1. Originally probably from a Pañcatantra text.

If a person reveals his secret [designs] when the matter has been only half accomplished, meets with his death, as the crane from a crab (which bit him to death on coming to know midway that he too was to be his food as other deluded fish). (A. A. R.).

3062*

अर्धस्मितेन विनिमन्त्र्य दशार्धबाणम्
अर्धं विधूय वसनाञ्चलमर्धमार्गे ।
अर्धेन नेत्रविशिखेन निवृत्य सार्धम्
अर्धार्धमेव तरुणी तरुणं चकार ॥

(आ) SR 273.11, SSB 98.11.

Vasantatilakā metre.

Having summoned Cupid [the five-arrowed god] with a (captivating) half-smile and letting the edge of her dress slip a little (half) way, and having half-turned towards the lover with the arrow of her glance half-directed towards him, the young lady made the young man half and half (brought him to her feet). (A. A. R.).

3063**

अर्धहस्तेन हीनस्तु भवेन्मध्यस्तुरङ्गमः ।
ततो हस्तेन हीनश्च हीन एव स्मृतो हयः ॥

(आ) ŚP 1639.

A horse which is deficient by half a span [*hasta*] in its height is considered a

middling one, and if it lacks a further span it is definitely inferior (in quality). (A. A. R.).

3064*

अर्धाङ्गनापुंवपुषः पुरारेर्
मूर्त्तिः श्रियं नौरिव वस्तनोतु ।
प्रेमातिभारादपरं यदर्धं
ममज्ज शृङ्गाररसाम्बुराशौ ॥

(आ) JS 19.18 (a. Vairaudha or Vairaḍa[1]).

1. In some MSs.

Upajāti metre (Indravajrā and Upendravajrā).

May the form [body] of Lord Śiva [the enemy of Tripura] whose body is half female and half male, bring prosperity to you, like a ship, one half of which is immersed in the sea of love by the great weight of affection. (A. A. R.).

3065*

अर्धाङ्गाहितपौर्वकीर्तिवनितादीव्यत्सितांशुप्रभं
कैलासीकृतदिक्करीन्द्रशिरसि न्यस्तस्वपादाम्बुजम् ।
विश्वव्याप्यविनाशि शंकरपदं यायात्त्वदीयं यशो
न स्यादस्य यदि क्षितीश भवतो दानादिकेभ्यो जनिः ॥

(आ) SR 136.51, SSB 449.51.

Śārdūlavikrīḍita metre.

Your fame, Oh king, bright like the moon sporting with the damsel of the eastern quarter of the renown of previous achievements, having placed its lily-like feet on the elephant of the quarters resembling the Kailāsa-mountain, may reach the indistructible all-pervading feet of Lord Śiva, if it were not for the fact that there may arise a new birth by your munificence and other qualities. (A. A. R.).

3066*

अर्धाङ्गुलपरीणाह- जिह्वाग्रायासभीरवः ।
सर्वाङ्गक्लेशजननम् अबुधाः कर्म कुर्वते ॥

(आ) JS 411.1 (a. Halāyudha), SSB 363.13.

(*c*) सर्वाङ्गीणं परिक्लेशं SSB.

(*d*) सहन्ते मूढबुद्धयः SSB.

Foolish people, afraid of exercising their tongues to the extent of half a finger (not getting themselves educated) undergo physical labour, producing pain all over the body. (A. A. R.).

3067*

अर्धाचिता सत्वरमुत्थितायाः
पदे पदे दुर्निमिते गलन्ती ।
कस्याश्चिदासीद् रशना तदानीम्
अङ्गुष्ठमूलार्पितसूत्रशेषा ॥

(अ) Kum 7. 61, Ragh 7. 10. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 110 and I. 4; p. 104).

(आ) SR 126.36, SSB 435.5 (a. Kālidāsa).

(*a*) अर्धाञ्चिता Ragh (var.), SR, SSB; अर्धार्चिता Ragh (var.).

(*b*) दुर्नमित्रे Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The half-strung girdle of some other lady who had riden up hastily, the jewels of which had been dropping down at every ill-measured step, had (only) the string fastened to [placed on] the root of the big toe left of it, at that time. (R. D. Karmarkar's translation).

अर्धाधाद्योजनशता° see सदशाद्योजनशता°.

3068

अर्धाधीताश्च यैर्वेदास् तथा शूद्रान्नभोजनाः ।
ते द्विजाः किं करिष्यन्ति निर्विषा इव पन्नगाः ॥

(अ) Cr 86 (CV 9.8, CPS 273.3).

(आ) IS 625, Sama 1 अ 87.

(a) अर्थाधीताश्च CV, CPS, Sama ; अर्थाधीनाश्च Cr (var.) ; ये [यैर्] Cr (var.), Sama.
(b) °भोजन: Cr (var.) ; °भोजिन: Sama.
(c) द्विजा Cr (var.).
(d) षन्नागा: Cr (var.).

Those Brāhmaṇa-s who have studied the Vedas for wealth, and who have become fat by feasting on the food presented by the Śūdra-s, will effect nothing, like the serpent which is not venomous. (K. Raghunathji's translation).

अर्धार्धाद्योजनशतात् see No. 1147.

3069*

अर्धासने समधिरोप्य सुरद्विपस्य
शक्रोऽपि यद्युधि शचीं कवचीकरोति ।
धीरस्य तस्य सहते दशकन्धरस्य
क: साहसैकरसिक: करवालधाराम् ॥

(आ) JS 320.13.
(d) कस्साह° JS.

Vasantatilakā metre.

Which rash man can withstand the edge of the sword of the brave ten-necked demon [Rāvaṇa] in fighting with whom even Indra seating his consort Śacī by his side on the divine elephant [Airāvata] covers her up with an armour ? (A. A. R.).

3070*

अर्धेन जलदश्यामम् अर्धेनातपपिङ्गलम् ।
अर्धनारीश्वराकारं न को मन्येत वासरम् ॥

(आ) JS 219.5 (a. Sarvadāsa).

Who will not consider the day as similar to Lord Śiva whose form is half female, when it is half screened by clouds and half reddish brown by sunlight ? (A. A. R.).

अर्धे नीत्वा (सुप्तो) निशाया: see No, 3043.

3071*

अर्धोक्ते भयमागतोऽसि किमिदं कण्ठश्च किं गद्गदश्
चाटोरस्य न च क्षणोऽयमनुपक्षिप्तेयमास्तां कथा ।
ब्रूहि प्रस्तुतमस्तु संप्रति महत् कर्णे सखीनां मुखैस्
तृप्तिर्निर्भरमेभिरक्षरपदै: प्रागेव मे संभृता ॥

(आ) JS 202. 26, Skm (Skm [B] 688, Skm [POS] 2. 43. 3) (a. Abhinanda). (Cf. Kav p. 20).
(a) भयमागतोपि Skm (var.).
(c) प्रस्तुतवस्तु Skm (var.) ; सुखं [मुखैर्] Skm.
Śārdūlavikrīḍita metre.

How is it that you are frightened when but half spoken ? Why is your throat hoarse ? This is not the moment for flattering words, shelve the irrelevant accounts. Tell me what is of moment now ; these things have whispered into my ear by her friends before which gave me immense satisfaction even at the outset. (A. A. R.).

3072*

अर्धोद्गतेन कदली
मृदुताम्रतलेन गर्भकोषेण ।
पिबति निदाघज्वरिता
घनधारां करपुटेनैव ॥

(आ) SkV 258 (a. Yogeśvara).
Āryā metre.

The banana-tree, perched by summer, / with its cluster of fruit / half-grown, soft and pink, / drinks as if with cupped hands the heavy rains. (D. H. H. Ingalls's translation).

3073*

अर्धोन्मीलितलोचनस्य पिबत: पर्याप्तमेकं स्तनं
सद्य: प्रस्नुतदुग्धदिग्धमपरं हस्तेन संमार्जत: ।
मात्रा चाङ्गुलिलालितस्य वदने स्मेरायमाने मुहुर्
विष्णो: क्षीरकणोरुधामधवला दन्तद्युति: पातु व: ॥

(अ) Kṛṣṇakarṇāmṛta 2.62 (in some editions 2.63).

(आ) ŚP 115 (a. Bilvamaṅgala), VS 37, PG 130 (a. Maṅgala) SR 24.153 (a. ŚP), SSB 39.70 (a. Bilvamaṅgala), PV 14 (a. Vilvamaṅgala), Sama 1 अ 50.

(*a*) किंचित्कुञ्चितलोचनस्य [अ° मी°] Kṛ°, VS ; पर्यायपीतं (°पीतस्तनं) Kṛ°.

(*b*) °प्रस्तुत° PG (var.) ; °बिन्दु° [°दिग्ध°] Kṛ°, VS.

(*c*) मात्रैकाङ्गु° Kṛ°, VS; माता PG (var.); चिबुके [वदने] ŚP, VS, SR, PV, Sama; चुबुके Kṛ°, SSB ; °यमणे मुखे ŚP, SR, PV ; स्मेराननस्याननाच् Kṛ°, VS ; मुखे [मु°] SSB, Sama.

(*d*) छौरे: or शौरे [वि°] Kṛ°, VS; क्षीरकणाम्बुधा° ŚP, SR, SSB, PV, Sama; क्षीरकणावलीव पतिता द° VS ; क्षीरकणान्विता निप° Kṛ° ; नन्द° [दन्त°] PG (var.); नः [वः] PG (var.).

Śārdūlavikrīḍita metre.

May the lustre of the teeth of Lord Viṣṇu (as baby Kṛṣṇa), all the whiter by the drops of mother's milk, grant protection to you all !—when the lord was sucking milk to his heart's content from one breast of the mother with eyes half closed (in ecstasy) and stroking with his palm the other breast which too had begun to ooze milk and who was all smiles when the mother began to fondle his face with her fingers. (A. A. R.).

3074*

अर्पयति प्रतिदिवसं
प्रियस्य पथि लोचने बाला ।
निक्षिपति कमलमालाः
कोमलमिव कर्तुमध्वानम् ॥

(आ) SH 2002, SR 359. 80, SSB 244. 1, RJ 1041.

Āryā-udgīti metre.

The young wife directs her glances every day on the road by which the beloved lover should return, as if to strew the path with wreaths of lilies to make the road smooth (for him to tread). (A. A. R.).

3075

अर्पयन्त्यर्थिने प्राणान् न प्रणाममरातये ।
न नास्तीत्युत्तरं जातु सुहृदे सुमनोजनाः ॥

(आ) SSB 353.2.

Good-hearted people offer their very lives for helping the suppliants, but never bow down to an enemy ; nor do they utter 'nay' to a friend (in need). (A. A. R.).

3076*

अर्पितं रसितवत्यपि नाम-
ग्राहमन्ययुवतेर्दयितेन ।
उज्झति स्म मदमप्यपिबन्ती
वीक्ष्य मद्यमितरा तु ममाद ॥

(अ) Śiś 10.27.

(आ) SR 315.30, SSB 170.30 (a. Māgha).

Svāgatā metre.

Though she tasted the wine offered, the young lady did not get pleasurably excited as her lover pronounced the name of her co-wife (unwittingly) ; the other damsel was pleasantly excited [ got intoxicated] though she did not drink the wine but only saw ( the wine and the discomfiture of the rival). (A. A. R.).

3077*

अर्पिताः प्रथमतस्त्वयि गावो
गोपशावक इति प्रणयेन ।

दीयते पुनरिदं धनहीनैर्
वेतनं गरुडकेतन चेतः ॥

(आ) RJ 75 (a. Vaṁśimiśra).

(a) अर्थिताः RJ (var.).

Svāgatā metre.

*Gāvaḥ* [cows or : words] were first offered to you, oh Lord Viṣṇu, for the affection you have as a cowherd-boy ; its grazing fee is offered by people devoid of wealth in the form of the mind [devotion to you]. (A. A. R.).

अर्वाक्शिरास्तमस्यन्धे see No. 3304.

3078*

अर्वागभ्येत्य गर्वादिव सरिदवरा सेयमित्युद्दिधीर्षोः
कालिन्दीं कोपवेगाकलितहलहठोत्क्षेपिणः क्षेमहेतुः ।
तालाङ्कस्याशु दालारसविवशहृदः स्रंसदंसोत्तरीयं
तिर्यग्व्यस्ताङ्घ्रि भूयः सुवलनमथ लघूत्थानमाधावनं तत् ॥

(आ) PV 862 (a. Hariharabhaṭṭa).

(c) °विवस° PV ; स्रंसदं° PV.

(d) तिर्यग्व्यस्तङ्घ्रि PV ; लघूधान° PV.

Sragdharā metre.

Desiring to throw up the Yamunā in an angry mood with his ploughshare raised and approaching it proudly saying, 'this is that mean river', Balarāma who was under the influence of intoxicating drink rushed towards it, stumbling as his upper garment got loose and fell crosswise at his feet and extricating himself he ran towards it. May this be a source of welfare to you all ! (A. A. R.).

3079*

अर्वाचीनवचः प्रपञ्चसुखिनां दुःशिक्षितानां पुरो
गम्भीरं कविपुङ्गवस्य किमहो सर्वस्वमुद्घाट्यते ।
व्यर्थं कर्दमगन्धगौरवहृतग्रामीणगोष्ठीमुखे
कोऽयं नाम सचेतनोऽस्ति य इह प्रस्तौति कस्तूरिकाम् ॥

(आ) Skm (Skm [B] 2140, Skm [POS] 5.28. 5) (a. Vallaṇa), cf. Kav p. 100.

(c) रथ्या [व्यर्थं] Skm (var.).

Śārdūlavikrīḍita metre.

Is the wealth of excellent poetry of a great poet to be expounded before people who have been ill-educated and whose pleasure is centered in the world of recent cheap literature ? Which sensible man will uselessly introduce excellent musk in an assembly of villagers who are captivated by the smell of mud ? (A. A. R.).

3080*

अर्वाञ्चत्पञ्चशाखः स्फुरदुपरिजटामण्डलः संश्रितानां
नित्यापर्णोऽपि तापत्रितयमपनयन् स्थाणुरव्यादपूर्वः ।
यः प्रोन्मीलत्कपर्दैः शिरसि विरचिताबालबन्धे द्युसिन्धोः
पाथोभिर्लब्धसेकः फलति फलशतं वाञ्छितं भक्तिभाजाम् ॥

(आ) Skm (Skm [B] 17, Skm [POS] 1.4.2) (a. Jahnu).

(c) कपर्दः Skm (var.).

Sragdharā metre.

May the novel *sthāṇu* [Lord Śiva or : tree-trunk], with the *pañca-śākha* [the blessing hand or : five branches] turned downwards and with shining *jaṭamaṇḍala* [matted hair or : fibrous roots] up above and who, though ever *aparṇa* [associated with Pārvatī or : leafless] removes the torments of worldly life [or : sun's heat] of those who resort to him, and who has the *kaparda* [matted hair or : small coins] tied firmly on his head and which, being watered by the streams of the divine Gaṅgā bears hundreds of desired fruit to the devotees, grant protection to you all. (A. A. R.).

3081

अलंकरोति यः श्लोकं शुक एव न मध्यमः ।
अलं करोति यः श्लोकं शुक एव नमध्यमः ।

(आ) SR 38.8, SSR 291. 8, SRK 32. 8 (a. Sphuṭaśloka).

He who (consciously) decorates his verse is indeed a parrot and not a middling (in merits). But he who disregards a verse ( of merit ) is no better than a dog. (A. A. R.),

3082

अलंकरोति हि जरा राजामात्यभिषग्यतीन् ।
विडम्बयति पण्यस्त्री- मल्लगायनसेवकान् ॥

(अ) KR 7.152.7.

(आ) SRHt 238.22 (a. MBh), SSSN 199.17, SuM 9. 32, SR 95.1, SSB 381.3, IS 628, Subh 93 and 288.

(a) अ...क° (°ल°) om. SRHt (MS) ; अल-करोति SR (printing error).

(b) नृपविप्रचिकित्सकान् SRHt, SSSN;°भिषग्वरान् Subh 288.

(c) विनम्बयति पण्यश्री° Subh 93 ; वेशस्त्री° (°श्या° SSSN) SRHt, SSSN.

(d) मल्लचारणनर्त्तकान् SRHt, SSSN ; मन्त्र° [मल्ल°] Subh, IS ; °गायक° SuM (var.).

For kings, ministers, physicians and ascetics[1] old age is an adornment, (but) disgraces prostitutes, professional wrestlers, public singers (or) servants.[2]

1. kings, wise and physicians (SRHt).
2. prostitutes, professional wrestlers, musicians (or) dancers (SRHt).

3083*

अलंकर्तुं कर्णौ भृशमनुभवन्त्या नवरुजं
ससीत्कारं तिर्यग्वलितवदनाया मृगदृशः ।
कराब्जव्यापारानतिसुकृतसारान् रसयतो
जनुः सर्वश्लाघ्यं जयति ललितोत्तंस भवतः ॥

(अ) BhV (BhV [POS] 2. 52, BhV [C] 2. 52, BhV [H] 24).

(आ) Rasagaṅgā 507. 9-12,

(a) नवरुजां BhV (C).

(b) सशीत्कारं BhV (C).

(d) सर्वं श्ल° BhV (C).

Śikhariṇī metre.

O beautiful ear-ring, victorious is your all praiseworthy birth, since you taste (the pleasure of) the movements, which are the fruit of your good actions, of the lotus-like hands of the deer-eyed one who, to adorn her ears, incessantly experiences fresh pain and turns her face aside with a hissing sound. (H.D. Sharma's translation).

3084*

अलंकारः शङ्काकरनरकपालं परिजनो
विशीर्णाङ्गो भृङ्गी वसु च वृष एको बहुवयाः ।
अवस्थेयं स्थाणोरपि भवति सर्वामरगुरोर्
विधौ वक्रे मूर्ध्नि स्थितवति वयं के पुनरमी ॥

(आ) SH 866 ( a. Kṣemendra ); 62*, SkV 1344, JS 414. 12, SRHt 57.6 (a. AR), SSSN 46.4 (a. Ruyyaka), JSub 263.4, SR 93. 94 (a. Kpr.), SSB 378.103 (a. Kpr.), Kpr 9. 369, KāP 295. 2-5, KH 272. 10-4, AR 198. 3-6, ARJ 183. 3-6, ASS 10. 5, Kāvyān 13. 16-9, Amd 221.588 and 315.911.

(a) परिकरो Amd 315. 911 (but अ in Amd as above), ASS ; °कपालः परिकरः SkV.

(b) प्रशीर्णाङ्गो Amd 315. 911 (var.), SkV ; गतवयाः Amd 221.588 (but व of Amd as above), Amd 315.911, ASS.

(c) यत्राम° [सर्वमि°] SH, Amd 221.588 (var.) and 315. 911 (var.), SkV, ASS.

(d) प्रभवति [स्थि°] AR.

Śikhariṇī metre.

Śiva has for his ornament the suspicious human skull, for his attendant Bhṛṅgī, with his body split up ; and for

his wealth a single old ox—when such is the condition of Śiva, the revered of all the Gods, when he has the curved moon [or : untoward Fate] on his forehead, then what are we ? (G. Jhā's translation).

3085*

अलंकारप्रियो विष्णुर् जलधाराप्रियः शिवः ।
नमस्कारप्रियो भानुर् ब्राह्मणो भोजनप्रियः ॥

(आ) SH 1483, Sama 2 न 1 and Sama 1 अ 118.

(*b*) अभिषेक प्रि° SH.

(*c*) भानु SH.

Lord Viṣṇu is fond of decoration (for his idols in temples) and Śiva of a stream of water (as *abhiṣeka* on his images); the Sun-god likes prostration before him (as *sūryanamaskāra*) whereas the Brāhmaṇa is fond of sweets. (A. A. R.).

3086

अलंकारभृतो रीति- मन्तः सिद्धा रसोन्नतौ ।
लक्षणैर्लक्षितात्मानः कृतिनो ननु केचन ॥

(आ) SSB 52.1 (a. Saṁgraha).

Some [people or : poets] are indeed blessed as they have *alaṁkāra-s* [decorations or : figures of speech], are *rītimantaḥ* [with good manners or : with fine literary style], are connoisseurs of *rasa* [fine dishes or : poetic sentiments] and are full of *lakṣaṇā-s* [fine features or : having secondary senses in their works which are pleasing]. (A. A. R.).

3087-89

अलंकारो हि नारीणां क्षमा तु पुरुषस्य वा ।
दुष्करं तच्च वः क्षान्तं त्रिदशेषु विशेषतः ॥

यादृशी वः क्षमा पुत्र्यः सर्वासामविशेषतः ।
क्षमा दानं क्षमा यज्ञः क्षमा सत्यं च पुत्रिकाः ॥

क्षमा यशः क्षमा धर्मः क्षमायां विष्ठितं जगत् ।

(अ) R (R [Bar] 1.32.7-9, R [R] 1. 33. 7-9, R [B] 1.33.7-9, R [Kumbh] 1.33.7-8, 9, R[G] 1.35.31 *ab*, 34, R[L] 1.30.31 *ab*, 33).

(*a*) अहंकारो R (var.); हि om. R (var.) (*submetric*); क्षमा पुत्र्यः or क्षमायुक्त° [हि ना°] R (var.).

(*b*) स्त्रियो वा (हि) or क्षमं तु [क्ष° तु] R (var.); च [तु] R (var.).

(*c*) तच्च वै (or यत्) or तत्र व or तस्य यत् or तद्धि वः [तच्च वः] R (var.).

(*e*) सर्वा or पुत्रः [पु°] R (var.).

(*f*) समता च [सर्वा°] R (var.).

(*fg*) यज्ञः and सत्यं tr. R (var.).

(*g*) सत्यं or यज्ञं [यज्ञः] R (var.).

(*h*) यज्ञश् (°ज्ञा°) [स°] R (var.); तु or हि [च] R (var.); पुत्रकाः R (var.).

(*j*) क्षमाया R (var.); (ऽ)धिष्ठितं (नि°) or हि स्थितं or विष्ठितो R (var.).

Alike to men and women forbearance is an ornament. And difficult it is for one to exercise that forbearance, especially in respect of the celestials.

And may every descendant of mine possess forbearance like unto yours ! Forbearance is charity ; forbearance is truth ; forbearance, oh daughters, is sacrifice.

Forbearance is fame ; forbearance is virtue,—yea, the universe is established in forbearance. (M.N. Dutt's translation).

3090

अलंकृतः काञ्चनकोटिमूल्यैर्
महार्हरत्नैर्गजवाजिवाहैः ।
निमेषमात्रं लभते न जीवं
कालेन काले शिखया गृहीतः ॥

(अ) Dar 2.65.

Upajāti metre ( Upendravajrā and Indravajrā ).

If a person is caught by the hair by the god of death at the appointed time (of death) one cannot get life even for a moment with all the decoration consisting of crores of gold pieces, priceless gems and accompanied by elephants, horses and chariots. (A. A. R.).

3091

अलंक्रियन्ते शिखिनः केकया मदरक्तया ।
वाचा विपश्चितोऽत्यर्थं माधुर्यगुणयुक्तया ॥

(अ) KN(KN [TSS] 3.27, KN[ĀnSS] 3.27, KN [BI] 3.27).

(आ) IS 629.

The *kekā*-cry full of lust adorns the peacock ; speech full of charm adorns the wise.

3092

अलंक्रिया शक्तिसमन्वितानां
तपोधनानां बलशक्तिरग्र्या ।
व्यापाददावानलवारिधारा
प्रत्येह च क्षान्तिरनर्थशान्तिः ॥

(आ) JS 445.3.

Upajāti metre ( Upendravajrā and Indravajrā).

Forbearance is the ornament of sages who are full of power of penance and is the best kind of strength to possess, which is the stream of water to put out the forest fire of dangers and which calms down all calamities. (A. A. R.).

3093*

अलं त्रिदिववार्तया किमिति सार्वभौमश्रिया
विदूरतरवर्तिनी भवतु मोक्षलक्ष्मीरपि ।
कलिन्दगिरिनन्दिनीतटनिकुञ्जपुञ्जोदरे
मनो हरति केवलं नवतमालनीलं महः ॥

(आ) PG 102 (a. Haridāsa).

(*a*) किमिह or किमपि [किमिति] PG (var.).

Pṛthvī metre.

Enough of the talk of heaven, of what use is the power of an emperor, let even the beatitude of *mokṣa* be kept far away. The lustrous form, dark like a fresh *tamāla* [palmyra] in the bowers on the banks of the river Yamunā alone captivates my heart. (A. A. R.).

3094*

अलं नलं रोद्धुममी किलाभवन्
गुणा विवेकप्रमुखा न चापलम् ।
स्मरः स रत्यामनिरुद्धमेव यत्
सृजत्ययं सर्गनिसर्ग ईदृशः ॥

(अ) Naiṣ 1.54.

(*a*) रोद्धुमिदं Naiṣ (var.).

(*b*) °प्रभवा Naiṣ (var.).

(*c*) स्म [स] Naiṣ (var.).

Vaṁśastha metre.

The power of discrimination, nor the other virtues could restrain Nala's disquiet ; for where there is love, Cupid produces this disquiet that is never restrained ; such is the natural law of the universe. (K.K. Handiqui's translation).

3095

अलं परिग्रहेणेह दोषवान् हि परिग्रहः ।
कृमिर्हि कोशकारस्तु बध्यते स्वपरिग्रहात् ॥

(अ) MBh (MBh [Bh] 12.316. 29 ; MBh [R] 12.329.29 ; MBh [C] 12.12450).

(आ) SRHt 260.7 (a. Viṣṇupurāṇa).

(इ) SS (OJ) 481.

(*a*) °णेति MBh (var.) ; °णैव SS (OJ).

(*b*) दोषता MBh (var.); परग्रह: MBh (var.); सपरिग्रह: SS (OJ).

(*c*) क्रिमिर्हि ( °मी° ) MBh (Bh), SS (OJ); कृमिभि MBh (var.); कोशकारो (°शा°; °च°) हि SS (OJ); शोककारस् or कोषकारस् or कोशकारं MBh (var.); स्म or स [तु] MBh (var.).

(*d*) वुध्यते MBh(var.); व° or ब° or स° [स्व°] MBh (var.).

Enough of surrounding oneself with accumulations. They are dangerous. The silk-worm making the cocoon is imprisoned thereby. (Raghu Vira's translation).

3096

अलं वा बहु यो ब्रूते हितवाक्यावमानिनः ।
स तस्माल्लभते दोषं कपेः सूचीमुखो यथा ॥

(अ) KSS 10.60.205 (in KSS [NSP] 10.60.204).

(आ) IS 647.

(*a*) अल्पं IS (changed by O. Böhtlingk); ब° यो tr. KSS (NSP).

Whoever says much to a person who despises good advice, incurs thereby misfortune, as *sūcīmukha* from the ape. (C. H. Tawney's translation).

3097*

अलं वा बहुवादेन यत्र यत्रानुरज्यसे ।
तत्र तत्रैव ते दुःख- दावपावकपङ्क्तयः ॥

(आ) SMH 12 64.

Enough of talking at length : wherever the mind is attached, there are the rows of the flames of the forest conflagration in the form of unhappiness. (A. A. R.).



3098*

अलं विलङ्घ्य प्रियविज्ञ याच्ञां
कृत्वापि वाम्यं विविधं विधेये ।
यशःपथादाश्रवतापदोत्थात्
खलु स्खलित्वास्तखलोक्तिखेलात् ॥

(अ) Naiṣ 3.84.

(*a*) प्रिय विज्ञ Mallinātha *ad* Naiṣ.

Upajāti metre (Upendravajrā and Indravajrā).

Oh wise and dear one, reject not my prayer, nor put diverse obstacles in the path of what is to be done. Deviate not from the path of fame that arises from the honourable position of being true to one's word – the path free from the sport of calumny. (K.K. Handiqui's translation).

3099

अलं विलम्ब्य त्वरितुं हि वेला
कार्ये किल स्थैर्यसहे विचारः ।
गुरूपदेशं प्रतिभेव तीक्ष्णा
प्रतीक्षते जातु न कालमर्तिः ॥

(अ) Naiṣ 3.91.

(*d*) कालमार्तिः Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

No use of delaying, it is time to hurry up; for there is scope for deliberation only in a matter that admits of delay; suffering never waits for time, just as a keen intellect waits not for a teacher's instruction. (K.K. Handiqui's translation).

3100*

अलं विवादेन यथा श्रुतं त्वया
तथाविधस्तावदशेषमस्तु सः ।
ममात्र भावैकरसं मनः स्थितं
न कामवृत्तिर्वचनीयमीक्षते ॥

(अ) Kum 5.82. (Cf. A. Scharpé's Kālidāsa-Lexicon ; I. 3 ; p. 79).
(आ) Sar 4. 148 and 5. 441.
(*a*) श्रुतस्त्वया Kum (var.), Sar 5.441 (var.).
(*b*) वः [सः] Kum (var.).
(*c*) °रहस्थितं मनो Kum (var.) ; स्थिरं Kum (var.).
(*d*) वचनीयदर्शिनी (°नीयमिष्यते) Kum (var.).

Vaṁśastha metre.

Enough of (this) wrangling ; let him be, for the matter of that, completely as you have heard him (to be). My mind possessed of the only sentiment of love, has been (firmly) set on him ; conduct prompted by love does not care for censure. (R.D. Karmarkar's translation).

अलं स्थातुं श्मशानेऽस्मिन् see No. 3101.

3101-2

अलं स्थित्वा श्मशानेऽस्मिन् गृध्रगोमायुसंकुले ।
कङ्कालबहुले घोरे सर्वप्राणिभयंकरे ॥
न पुनर्जीवितः कश्चित् कालधर्ममुपागतः ।
प्रियो वा यदि वा द्वेष्यः प्राणिनां गतिरीदृशी ॥

(अ) MBh (MBh [Bh] 12. 149. 8-9, MBh [R] 12.153.12-13, MBh [C] 12.5685-6).
(आ) Kpr 4.93-4, KāP 321.4-7, Amd 110.261 (cf. MBh [Bh] 12.849. 8 *ab*+9 *ab*).
(*a*) स्थातुं [स्थि°] MBh (var.) ; हि [ऽस्मिन्] MBh (var.) ; स्मशाने or प्रसादे Amd.
(*c*) °बहुले MBh (var.); रौद्रे [घो°] MBh (var.).
(*d*) सर्वप्राण° MBh(var.); भयंकरं MBh (var.).
(*e*) न मर्त्यो जीवते (°विते) क° MBh (var.) ; न चेह जी° Kpr, KāP, Amd ; जीविताः (°वते or °विते) MBh (var.).
(*f*) कालहेतुम् MBh (var.).
(*g*) प्रेष्यः [द्वे°] MBh (var.).

You need not stay any longer in this horrible crematorium crowded with vultures and jackals, abounding in skeletons and full of terror to all that live ; nor has anybody subjugated by death revived here, whether hated or beloved, such is the end of all that live. (G. Jhā's translation).

3103*

अलं हिमानीपरिदीर्णगात्रः
समापितः फाल्गुनसंगमेन ।
अत्यन्तमाकाङ्क्षितकृष्णवर्त्मा
भीष्मो महात्माजनि माघतुल्यः ॥

(आ) Rasagaṅgā 525.14-5, SR 346.12, SSB 222. 15, SRK 143.2 (a. Sphuṭaśloka).
(*c*) °काङ्क्षित° SSB (printing error).

Upajāti metre (Upendravajrā and Indravajrā).

The great distress to the body by the fall of snow when the need for a fire was greatly desired, came to an end by the arrival of the hot month of Phālguna, which was fierce in its great heat and similar to Māgha. [The great Bhīṣma who grealty desired the path of Lord Kṛṣṇa came to be like Māgha when he encountered Arjuna (in battle)]. (A. A. R.).

3104*

अलकतमः परिपीतं
सुस्मितसुषमापुरस्कृतं मधुरम् ।
को न सुधानिधिसहजं
सुमुखि मुखं हन्त संमनुताम् ॥

(आ) SSB 78.45 (a. Saṁgraha).

Āryā metre.

Who will not consider your face, oh sweet-faced one, as akin [a brother] to the treasure of nectar [the moon], which is surrounded by the tresses of darkness and

sweet by the presence of splendour in the form of an endearing smile ? (A. A. R.).

3105

अलकाश्च खलाश्चैव मूर्ध्नि भीरुजनैर्धृता: ।
उपर्युपरि सत्कारे- ऽप्याविष्कुर्वन्ति वक्रताम् ।।

(आ) SSK 4.1, SR 54.11, SSB 314.12.

(*b*) मूर्धभि: सुज° SR, SSB.

(*c*) संस्कारे SR, SSB.

Tresses and wicked men when elevated by timid people disclose their crookedness, though well treated again and again. (A. A. R.).

3106

अलकेषु चूर्णभास:
स्वेदलवाभान् कपोलफलकेषु ।
नवघनकौतुकिनीनां
वारिकणान् पश्यति कृतार्थ: ।।

(आ) SkV 245, Kav 123.

Āryā metre.

Happy is he who sees the rain-drops fall/ on women yearning for fresh clouds :/ like powder on their hair,/like sweat upon cheeks. (D.H.H. Ingalls's translation).

3107

अलक्तको यथा रक्तो नर: कामी तथैव च ।
हृतसारस्तथा सोऽपि पादमूले निपात्यते ।।

(अ) SkP, Nāgarakhaṇḍa 158. 64. (Cf. No. 3108, GVS 441-8).

Red lac and young men in love are thrown at the feet when their essence has been squeezed out. (A. A. R.).

3108

अलक्तको यथा रक्तो निष्पीड्य पुरुषस् तथा ।
अबलाभिर्बलाद् रक्त: पादमूले निपात्यते ।।

(अ) P (Pts 1. 145, PtsK 1. 161, PM 1. 65), VCsr VI 14. (Cf. No. 3107). Cf. also समुद्रवीचीव चलस्वभावा: and GVS 441-8.

(आ) SR 348.17 (a. P), SSB 227.17, IS 626.

(*a*) रक्त IS.

(*b*) निपीड्य VCsr (var.) ; निपीड्य: PtsK.

(*d*) पदमूलो VCsr (var.) ; निपद्यते or प्रणीयते [नि°] VCsr (var.).

A man who is in love [or : red] is squeezed out by women like red lac, and then violently thrown to the ground. (F. Edgerton's translation).

3109*

अलक्षितकुचाभोगं भ्रमन्ती नृत्यभूमिषु ।
स्मरेणापि सरोजाक्षी न लक्ष्यीक्रियते शरै: ।।

(आ) Pad 65. 38 (a. Bhānukara), SG 174 (a. Bhānukara), SR 335.48, SSB 221. 1, PV 540 (a. Gaṇapati), SuSS 113.

(*c*) सारे° PV.

(*d*) लक्षो° SG.

The lotus-eyed damsel is not made the target of his arrows by the god of love, when she dances on the stage unmindful of the expansion of her bosom. (A. A. R.).

3110*

अलक्षितगतागतै: कुलवधूकटाक्षैरिव
क्षणानुनयशीतलै: प्रणयकेलिकोपैरिव ।
सुवृत्तमसृणोन्नतैर्मृगदृशामुरोजैरिव
त्वदीयतुरगैरिदं धरणिचक्रमाक्रम्यते ।।

(आ) PV 128, Pad 19.22 (PdT 82, SSS 123, SR 124. 7, SSB 432. 4, RJ 171, AlK 143.15 ; 144. 2.

(*b*) क्षणानुनप° PV(var.) ; प्रणयकेलि° PV(var.).

(*d*) °तुरगोत्तमैर् AlK ; °माकम्पते AlK.

Pṛthvī metre.

These regions of the earth are invaded by your cavalry which do not mind the traffic as the glances of a virtuous woman, which easily become calm and cool like anger in a lover's tiff, and which are well shaped, smooth and lofty like the breasts of deer-eyed damsels. (A. A. R.).

3111

अलक्ष्मीराविशत्येनं शयानमलसं नरम् ।
निःसंशयं फलं लब्ध्वा दक्षो भूतिमुपाश्नुते ॥

(अ) MBh (MBh [Bh] 3. 33. 39, MBh [R] 3. 32. 42, MBh [C] 3.1243).

(आ) IS 627.

(*a*) नाशयति or लंघयति [आवि°] MBh (var.).

(*d*) एवं [दक्षो] MBh (var.); बुद्धिम् or पूतिम् or भूमिम् [भूतिम्] MBh (var.).

The person that is idle and lieth at his length, is overcome by adversity; while he that is active and skilful is sure to reap success and enjoy prosperity. (P.C. Roy's translation).

3112*

अलघुता जठरस्य कुचौ गता
चरणचञ्चलता नयने गता ।
सखि विलोकय मे तनुचेष्टितं
विनिमयप्रगतं नवयौवनम् ॥

(आ) SuM App. II. 2.

Drutavilambita metre.

Stoutness of the belly is now transferred to the bosom, and the quickness of the feet to my glances; friend, look at the activity of my limbs where fresh youthfulness has come by transference. (A. A. R.).

3113*

अलघूपलपङ्क्तिशालिनीः
परितो रुद्धनिरन्तराम्बराः ।
अधिरूढनितम्बभूमयो
न विमुञ्चन्ति चिराय मेखलाः ॥

(अ) Śiś 16.76.

Viyoginī metre.

The ladies of the enemy kings did not abandon their girdles set with rows of fine stones (like the slopes of a mountain full of big stones) which ever checked the garments from falling on all sides [which checked the movements of clouds] and which were firmly established on their hips. (A. A. R.).

3114*

अलङ्घ्यं तत्तदुद्वीक्ष्य यद्यदुच्चैर्महीभृताम् ।
प्रियतां ज्यायसीं मा गान् महतां केन तुङ्गता ॥

(अ) Kir 11.60.

(आ) SRHt 177.67 (a. Bhāravi), SR 79.10 (a. Kir.), SSB 353.10 (a. Bhāravi).

(*b*) यदेवोच्चैर् Kir (var.).

Those things pertaining to the mountains which are very high (such as the peaks) are to be seen with eyes raised and not crossed. Why should not the loftiness of the mighty be an object of great regard? (A. A. R.).

3115

अलङ्घ्यं सर्वेषामिह खलु फलं कर्मजनितं
विपत् कर्मप्रेष्या व्यथयति न जातासि हृदयम् ।
यदज्ञाः कुर्वन्ति प्रसभमुपहासं धनमदाद्
इदं त्वन्तर्गाढं परमपरितापं जनयति ॥

(आ) Skm (Skm [B] 2223, Skm [POS] 5. 45. 3) (a. Dharmākara), AB 516, cf. Kav p. 47.

(*b*) °प्रेष्या Skm (var.); जातापि Skm (var.), AB.

(*d*) इषं [इदं] Skm (POS); प्रथम° [परम°] Skm (var.).

Śikhariṇī metre.

Inviolabe is the result born of one's own action to every one ; and know ye not that calamity brought on by *karma* pains the heart ? Ignorant people do ridiculous things impetuously out of the intoxication of wealth, but the poison entering the heart produces immense pain. (A. A. R.).

अलङ्घ्यत्वाज्जनैरन्यैः see प्रसादरम्यमोजस्वि.

3116

अलब्धं चैव लिप्सेत लब्धं रक्षेत् प्रयत्नतः ।
रक्षितं वर्धयेच्चैव वृद्धं पात्रेषु निक्षिपेत् ॥

(अ) Mn 7. 99, P (PT 1. 2, PRE 1. 2, PM 1.6), H (HJ 2.8, HS 2.7, HM 2.8, HP 2.8, HN 2.8, HK 2.8, HH 41.1-2, HC 54. 1-2). (Cf. Mn 7. 100-1, Y 1.316, Vas 16. 16, PSDh 1. 1 ; 472. 11, Vīr. Vyav 131.20.1, RR 7. 15-16, KN 11. 55, 13.57 ; 1.18. Cf. Nos. 3118-3119.

(आ) PSDh 1. 1 ; 472. 11, VRR 131. 20-1, RRK 7.15-6, SR 163.468 (a. H), SSB 495.468, IS 630, Sama 1 अ 45. Cf. JSAIL 33.

(*a*) अलब्धमर्थं PT, PRE.

(*b*) अलब्धयोऽपि परिक्षितुं HP (var.) ; रक्षेच्च यत्नतः Medhātithi, Rāghavānanda, PSDh, VRR ; रक्षेत यत्नतः Govindarāja ; रक्षेदवेक्षया (°यात्) PT, PRE, H (with some exceptions marked below), SR, SSB, Sama ; रक्षेदपेक्षया (°यात्) Nandana, HN, HH, HC (var.) ; च परिपालयेत् HP (var.).

(*c*) वर्धयेन्नित्यं PRE, HP ; वर्धयेत् सम्यक् (°ग्) H, SR, SSB, Sama ; °वर्धयेच्चैनं PT.

(*d*) तीर्थे विनिक्षेपेत् [पा° नि°] HS (var.) ; तीर्थेषु [पा°] H, SR, SSB, Sama ; निःक्षिपेत् (नक्षि°) HH, HS (var.), Mn (var.), PSDh, VRR.

He should strive to obtain what has not been obtained ; what he has obtained be should guard with special care ; what has been guarded he should also increase ; what has been increased he should intrust to worthy persons.

3117

अलब्धदुग्धादिरसो रसावहं
तदुद्भवो निम्बरसं कृमिर्यथा ।
अदृष्टजैनेन्द्रवचोरसायनस्
तथा कुतत्त्वं मनुते रसायनम् ॥

(अ) AS 149.

(*a*) °दुःखादिरसो AS (var.).

(*d*) रसायणं AS (var.).

Vaṁśastha metre.

Not having seen the excellence of the doctrines of the best of Jaina-s, a person considers certain worthless tenets as elixir of life, just as a worm, not having experienced the taste of excellent milk and such things considers the juice of *nimba*[1] in which it is born, as sweet elixir. (A. A. R.).

1. a bitter fruit.

अलब्धमर्थं लिप्सेत see No. 3116.

3118

अलब्धमिच्छेद्दण्डेन लब्धं रक्षेदवेक्षया ।
रक्षितं वर्धयेद् वृद्ध्या वृद्धं पात्रेषु निक्षिपेत् ॥

(अ) Mn 7.101. (Cf. Vās 16.6, K. 9.2). Cf. Nos. 3116, 3119.

(आ) IS 631. Cf. JSAIL 33.

(*d*) पात्रे निवेदयेत् Kaśmīrian Comentary ; दानेन निक्षिपेत् some Medhātithi's commentaries and *vulgata* ; तीर्थेषु निक्षिपेत् Mn (var.), IS.

He should strive to obtain by force what has not been obtained ; what he has obtained he should guard with attention ; what is guarded he should augment by adding to it ; what has been increased he should intrust to worthy persons.

3119

अलब्धमीहेद्धर्मेण लब्धं यत्नेन पालयेत् ।
पालितं वर्धयेन्नीत्या वृद्धं पात्रेषु निक्षिपेत् ॥

(अ) Y 1.316 (in some editions 1. 317), PS 1.2.

(आ) Kṛtyakalpataru, Rājadharmakhaṇḍa 148.3-4, IS 632. Cf. Nos. 3116, 3118. Cf. JSAIL 33.

(*a*) धर्मेण लब्धुमीहेत Y (ChSS) (wrong; should be धर्मेणाऽलब्धुमीहेत ; so also Kṛtyakalpataru).

(*c*) नित्यं Y (var.), PS.

(*d*) वृद्धि PS (var.).

He should attempt to obtain by lawful means what has not been obtained ; what he has obtained he should protect diligently ; what he has obtained he should increase by moral ways ; what has been increased he should intrust to worthy persons.

3120

अलब्धलिप्सा न्यायेन लब्धस्य च विवर्धनम् ।
परिवृद्धस्य विधिवत् पात्रे संप्रतिपादनम् ॥

(अ) KN (KN [TSS] 14. 57, KN [ĀnSS] 14. 57, KN [BI] 13.57)[1].

(*b*) परिवर्द्धनं KN (BI).

1. इति वृत्तं महीपतेः.

Desire for acquiring what remains unacquired and facilitating the advancement of what is acquired, and the proper consignment of a thriving object to the care of a deserving person (are the functions of the king). (M.N. Dutt's translation).

3121-22

अलब्धवेतनो लुब्धो मानी चाप्यवमानितः ।
क्रुद्धश्च कोपितोऽकस्मात् तथा भीतश्च भीषितः ॥

यथाभिलषितैः कामैर् भिन्द्यादेतांश्चतुर्विधान् ।
परपक्षे स्वपक्षे च यथावत् प्रशमं नयेत् ॥

(अ) KN (KN [TSS] 18.25-26, KN [ĀnSS] 18.25-26, KN [BI] 17.23-4).

(*a*) अलब्धस्वपणो KN (BI).

(*b*) चाथावमानितः KN (BI).

(*c*) यस्मान् [ऽक°] KN (BI).

(*d*) तथातीतोऽवभाषितः KN (BI) ; भीतंश्च KN (ĀnSS).

The greedy who have been deprived of their dues, the honourable persons who have been dishonoured, the irritable persons who have been angered, and those who have been extremely abused.

These are the four kinds of alienable parties, who should be won over, each by the fulfilment of his particular desire. But to establish peace in his own party as well as in the party of the foe—is a better policy. (M.N. Dutt's translation).

अलब्धस्वपणो लुब्धो see No. 3121.

3123*

अलब्धान्तः प्रवेशस्य तारमाक्रन्दतो बहिः ।
प्रभो करुणया कर्णे क्रियन्तां कृपणोक्तयः ॥

(आ) VS 3501 (a. Arcitadeva)[1].

1. Better Architadeva.

My lord [god or : king], let the cry of distress of mine be kindly listened to—I who have not secured admittance [into thy heart or : into the palace] and who loudly call out from without. (A. A. R.).

अलब्धापि धनं राज्ञः see No. 3125.

3124

अलब्धे रागिणो लोका अहो लब्धे विरागिणः ।
हेमन्ते तापमोहन्ते हन्त ग्रीष्मे हिमं पुनः ॥

(आ) Subh 110, IS 633.

(c) ईहन्त Subh.

Human beings desire what they do not have ; on the other hand they do not want what they have ; in winter they long for hot days and in summer they long for snow.

3125

अलब्ध्वापि धनं राज्ञः संश्रिता यान्ति संपदम् ।
महाह्रदसमीपस्थं पश्य नीलं वनस्पतिम् ॥

(आ) ŚP 1450, SH 1132, IS 634, SR 87.16 (a. ŚP), SSB 366.18.

(a) अलब्धापि IS ; राजः ŚP.

(b) संपदाम् ŚP ; संश्चयाम्वाति SH.

(c) महाद्रुमस° ŚP, SH ; महाक्र स° IS.

(d) पस्य IS ; वस्पति IS.

Even if persons do not get riches from a king they become wealthy due to association with him. Look at the mighty tree which is ever green due to proximity with a great reservoir (though it is not watered directly by it). (A. A. R.).

3126

अलब्ध्वा यदि वा लब्ध्वा नानुशोचन्ति पण्डिताः ।
आनन्तर्यं चारभते न प्राणानां धनायते ।

(अ) MBh (MBh [Bh] 5.131.15, MBh [R] 5.132.17, MBh [C] 5.4510).

(आ) IS 635.

(a) लब्ध्वा वा (न लब्ध्वा) यदि वालब्ध्वा MBh (var.).

(b) न तु [नानु°] MBh (var.) ; शोचति पंडितः MBh (var.).

(c) कातर्यमंतरे किं तत् MBh (var.) ; चारभंते (त्वा°) or चालभंते or च लभते [चा°] MBh (var.).

(d) प्राणानां (न प्रा°) निधनायते ( न° ) MBh (var.) ; न प्राणपरिरक्षणं MBh (var.).

Whatever he gaineth his object or not, he that is possessed of sense never indulgeth in grief. On the other hand, such a person accomplisheth what should be next done, without caring for even his life. (P.C. Roy's translation).

3127*

अलभन्त नभःक्षेत्रे तारास्तरलकान्तयः ।
त्विषं तुषारबीजानां नूतनाङ्कुरशालिनाम् ॥

(अ) Vikram 16.8.

(आ) VS 1828.

In the field of firmament, twinkling stars attained the lustre of the seeds of snow with new sprouts. ( S. Ch. Banerji's translation).

3128

अलभ्यं लप्स्यमानेन तत्त्वं जिज्ञासुना चिरम् ।
जिगीषुणा ह्रियं त्यक्त्वा कार्यं कोलाहलो महान् ॥

(अ) Kalivi 5.

(a) अभ्यास्यं [अ°] Kalivi (var.) ; लज्जमानेन Kalivi (var.).

If a person desires to obtain something which is very difficult to secure and desires to know some important information and desires to win (in an undertaking) should leave off all shyness and make a great deal of noise for long. (A. A. R.).

3129

अलभ्यं लब्धुकामस्य जनस्य गतिरीदृशी ।
अलब्धेषु मनस्तापः संचितार्थो विनश्यति ॥

(आ) Kt (Kt 70, KtR 70), SR 156.161 (a. Kt), SSB 485.165, Sskr̥ 32, IS 636, SRK 233.37 (a. Kalpataru).

(*a*) अलभ्येषु Kt, SR, SSB, SRK.

The fate of a person who aspires for something impossible to obtain comes to this : he is pained at not getting the impossible and loses what has already been acquired. (A. A. R.).

3130

अलभ्यलाभाय च लब्धवृद्धये
यथार्हतीर्थप्रतिपादनाय च ।
यशस्विनं वेदविदं विपश्चितं
बहुश्रुतं ब्राह्मणमेव वासय ॥

(आ) SRHt 98.5 (a. MBh), SSSN 98.5.

(*d*) सत्यम् [वासय] SSSN (*contra metrum*).

Vaṁśastha metre.

To get something difficult to obtain, to increase that which has already been secured, to distribute the same to deserving persons ; be closely allied with a Brāhmaṇa who is well learned, wise, and knows the scriptures and who is withal of good repute. (A. A. R.).

अलभ्यशोकाभिभवेयमांकृतिर् see No. 1224.

3131

अलमतिचपलत्वात् स्वप्नमायोपमत्वात्
परिणतिविरसत्वात् संगमेनाङ्गनायाः ।
इति यदि शतकृत्वस् तत्त्वमालोचयामस्
तदपि न हरिणाक्षीं विस्मरत्यन्तरात्मा ॥

(अ) Bilhaṇakāvya 58, BhŚ 839 (doubtful), Śānt 2.5.

(आ) SkV 477, (a. Dharmakīrti), Kav 225, (a. Dharmakīrti), Prasanna 120 *a* (a. Dharmakīrti ), ŚP 566, SR 252.44 (a. ŚP), SSB 59.50 (a. Bilhaṇa), SK 7.3, Kpr 7.191, KāP 200. 7-10, Amd 154.391, AA *ad* 21 (p. 56), ŚbB 3.82, IS 637.

(*a*) मनमति° [अलमति°] Śānt (var.).

(*b*) सङ्गमेन प्रियायाः BhŚ, Amd, Kpr (var.), SkV, Kav ; संगमंनांगनायाः Śānt (var.) ; मङ्गमङ्गलयाः Śānt (var.).

(*c*) वयमिति [इ° य°] AA ; शतकृत्वा or शतवारं Śānt (var.) ; आलोकयमास् Bilh°, Śānt (var.) ; आलोकयामि BhŚ ; आलोकयामन् SkV ; आलोचयंतस् Prasanna.

(*d*) हरिणक्षी Śānt (var.), Kav (var.) ; विस्मरत्व° Śrīkr̥ṣṇa.

Mālinī metre.

'Have done with this attachment to women, an attachment which is unsteady, and resembles a dreaming illusion, and quite unpleasant in its effects", though this truth I do often ponder over, yet my inner soul forgets not the fawn-eyed one[1,2]. (G. Jhā's translation in Kpr.).

1. Quoted in Kpr. as an example of frequent repetition of particles (त्वात्) which are not pleasant to the ear.
2. Also translated by J. Brough in *Poems from the Sanskrit* No. 45 and D. H. H. Ingalls in SkV.

3132*

अलमथवा बहुवादैर्
विरचय लोकानुरागनिर्बन्धम् ।
तत्रैकत्र समग्रं
तन्निहितं यन्न जातु संनिहितम् ॥

(आ) SMH 3.43.

Āryā-gīti metre.

Or enough of speaking much : cultivate assiduously the affection of the people at large ; therein, in one place is stationed everything (desirable) which are not available (elsewhere). (A. A. R.).

3133*

अलमन्ध भुजायष्टि- भ्रान्त्या भ्रातर्जडस्य ते ।
दंशाय दंदशूकोऽयं दंशमुद्रां न मुञ्चति ॥

(आ) JS 128.48.

Enough, blind man, of the delusion ! that what you hold is the end of your walking-stick It is a leech for a bite (to let off blood) and will not leave off from the bite. (A. A. R.).

3134

अलमन्यथा गृहीत्वा
न खलु मनस्विनि मया प्रयुक्तमिदम् ।
प्रायः समानविद्याः
परस्परयशःपुरोभागाः ॥

(अ) Māl 1.20 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 20).
Āryā metre.

Cease to put an invidious construction on my conduct. Indeed, this was not brought about me, O sagacious one, it is ordinarily the case that people who pursue the same science are jealous of one another's fame. (C.H. Tawney's translation).

3135

अलमन्यैरुपालम्भैः कीर्तितैश्च व्यतिक्रमैः ।
पेशलं चानुरूपं च कर्तव्यं हितमात्मनः ॥

(अ) MBh (MBh [Bh] 12.174.20, MBh [R] 12.181.20 and 12. 322. 20, MBh [C] 12.6764 and 12.12157).

(आ) IS 638.

(*a*) अल्पम् or अस्तम् [अलम्] MBh (var.) ; उपालब्धैः MBh (var.).

(*b*) कीर्तितश MBh (var.) ; (ऽ)व्यतिक्रमैः or (ऽ)व्यनुक्रमैः MBh (var.).

(*c*) पार्याप्तं चानुरूपं च MBh (var.) ; पेशलश् MBh (var.) ; चानुकूलं or चानुरूपश् MBh (var.).

(*d*) कर्तव्यं हि महात्मनः MBh (var.).

There is no need of speaking ill of others ; nor of reciting the instances in which others have tripped. On the other hand, one should always do what is delightful, agreeable, and beneficial to one's own self. (P.C. Roy's translation).

3136

अलमप्रियाण्युदित्वा
रुचिरार्थाः किमिह न स्थिता वाचः ।
अमृतमिति वचसि सत्यपि
विषमिति हि किमुच्यते वारि ॥

(आ) JS 406.32 (a. Vallabhadeva).

(*b*) निष्टि [स्थिता] JS (var.).

(*c*) अमृमपि° JS (var.).
Āryā metre.

Enough of speaking unpleasant words. Are there not words with sweet meanings ? Why use the word *viṣam* [water or : poison] in the sense of water when such a word as *amṛtam* [water or : nectar] is there ? (A. A. R.).

3137*

अलमभिमुखैर्बद्धैर्भोगैरलं भ्रमिभिर्दृशोर्
अलमविरलैर्गर्जोद्गारैरलं विषवृष्टिभिः ।
किमिह भुजगाः कोपावेगैरमीभिरमुद्रितैर्
ननु भगवतस्तार्क्ष्यस्यैते वयं स्तुतिपाठकाः ॥

(आ) Skm (Skm [B] 1764, Skm [POS] 4.35. 4) (a. Vaidya-Gadādhara).
Hariṇī metre.

Enough, oh serpents, of raising your hoods in front of us and enough of rolling

your eyes (in anger). Enough too of your incessant hissings and showering of poison. What is the use of exhibiting these spurts of anger ? Are we not the reciters of the hymns of praise [bards] on the lord Garuḍa [the mortal enemy of serpents]? (A. A. R.).

3138*

अलमलमघृणस्य तस्य नाम्ना
पुनरपि सैव कथा गतः स कालः ।
कथय कथय वा तथापि दूति
प्रतिवचनं द्विषतोऽपि माननीयम् ॥

(आ) ŚP 3513 (a. Vāsudeva), AP 84, VS 1418 (a. Vāsudeva), JS 165. 3, PG 228 (a. Aṅgada), SR 292. 2 (a. ŚP), SSB 132. 4 (a. Vāsudeva), SG 41 (a. Vāsudeva), cf. Kav p. 41.

(*d*) द्विषतोऽपि PG (var.).

Puṣpitāgrā metre.

Enough of mentioning his name, the hard hearted (lover); it is all the same old story (of silly excuses, important engagenents). Or dear messenger, tell me, tell me; for the reply even of enemies must be honoured (by being listened to)! (A. A. R,).

3139*

अलमलमतिमात्रं साहसेनामुना ते
त्वरितमयि विमुञ्च त्वं लतापाशमेनम् ।
चलितमपि निरोद्धुं जीवितं जीवितेशे
क्षणमिह मम कण्ठे बाहुपाशं निधेहि ॥

(अ) Ratnāvalī 3.17.

(आ) Amd 83.181, Sar 5.58.

(*c*) इव [अपि] Amd, Sar; जीवितेश Amd (var.).

Mālinī metre.

Really enough, enough of thy inconsiderate deed! Abandon thou quickly this creeper cord[1]! O thou who art master of my life, for a moment throw the noose in the form of thy arms here on my neck to extinguish my shaken life! (Bak Kun Bae's translation).

1. arms around the neck.

3140*

अलमलमतिवृद्ध्या स्थीयतां तस्य पश्यस्य्
अकरुण करभोरोर्भज्यते मध्यमेतत् ।
इति गुरुजघनाज्ञाचोदिता रोमराजिः
स्तनयुगमसिताक्ष्या वक्तुमारोहतीव ॥

(आ) VS 1556, SuMuñ 130.18-21.

Mālinī metre.

"Oh enough of expansion, stop, see, merciless one, the waist of the young lady of charming legs will break"—thus urged by the orders of the heavy hips, the line of hair (in the belly) of the black-eyed damsel seems to be mounting upward to speak to the pair of her (expanding) breasts! (A. A. R.).

3141*

अलमलमनुगम्य प्रस्थितं प्राणनाथं
प्रथमविरहशोके न प्रतीकार एषः ।
सपदि रमणयात्रा श्रेय इत्यारटन्त्या
चरणपतनपूर्वं सा निरुद्धेव काञ्च्या ॥

(आ) VS 1046 (a. Māgha; not found in Śiś); cf. Kav p. 70.

Mālinī metre.

Enough of accompanying the husband [the lord of life] when he has started to go; this is not the remedy, for the pain of the first separation. The travel of the lover at this time is for welfare"—saying these words, as it were, she was prevented (from further progress) by the girdle falling at her feet.[1] (A. A. R.).

1. The girdle got loose due to sudden emaciation and entangled her feet from moving further.

3142*

अलमलमियमेव प्राणिनां पातकानां
निरसनविषये या कृष्ण कृष्णेति वाणी ।
यदि भवति मुकुन्दे भक्तिरानन्दसान्द्रा
विलुठति चरणाब्जे मोक्षसाम्राज्यलक्ष्मीः ।।

(आ) PG 12 (a. Sarvajña).
Mālinī metre.

Desist from uttering the word Kṛṣṇa, Kṛṣṇa (Oh ! I am polluted) in keeping the distance from the people who are fallen.[1] If these words are uttered on the Lord Kṛṣṇa with the devotion of intense joy, the wealth of the empire of liberation will be rolling at your lotus-feet. (A. A. R.).

1. outcasts.

3143*

अलमात्मीयं विदितं
विदितं धनिकस्य याचकोऽवहितः ।
चन्द्रं ब्रवीति चटकं
चटकं चन्द्रं च लोभलोलमना ।।

(आ) SMH 6.28.
(*b*) ऽरहितः SMH (var.).
Āryā-gīti metre.

It is enough to know one's self : even a beggar can know [please] a rich person. He says that the moon is the *caṭaka*-bird and vice-versa to please the donor, as his mind is agitated by greed. (A. A. R.).

3144*

अलमादिवराहेण वटुदासं परं स्तुमः ।
जगदुद्धरता येन न वक्रीकृतमाननम् ।।

(आ) Skm (Skm [B] 2379, Skm [POS] 5. 76. 4) (a. Umāpatidhara).

Enough of (praising) the First Boar [Lord Viṣṇu] : we, on the other hand, praise Vaṭudāsa [ a king of that name or ; Viṣṇu as Vāmana], for in raising the earth [from the waters or : in doing good to the world] he there has his face contorted (but helped smilingly). (A. A. R.).

3145

अलमुदकेन तृणैर्वा
मनस्विना प्राणधारणा कार्या ।
नासंस्कृतश्च पुरुषः
प्राकृतसत्त्वः प्रणयितव्यः ।।

(अ) Dvi App. 8.
Āryā metre.

It is better that a man of self-respect should maintain himself with water or grass, than to bow to one who is uncultured and very common in nature. (A. A. R.).

अलम्बुषा कुहूश्चैव see No. 5764.

अलम्बुषा दक्षिणे स्याद् see 5766.

3146-47

अललितगतिरुच्चैः स्थूलवक्राङ्गुलीकं
वहति चरण युग्मं कन्धरां ह्रस्वपीनाम् ।
कपिलकचकलापा क्रूरचेष्टातिपीना
द्विरदमदविगन्धिः स्वाङ्केऽनङ्के च ।।

द्विगुणकटुकषायप्रायभुग् वीतलज्जा
लुलदतिविपुलोष्ठी दुःखसाध्या प्रयोगे ।
बहिरपि बहुरोमात्यन्तमन्तर्विशालं
वहति जघनरन्ध्रं हस्तिनी गद्‌गदोक्तिः ।।

(अ) Ratirahasya 1. 18-9 (cf. Nos. 8654-6 and सुगतिरनतिदीर्घा).
(*d*) °गन्धी Ratir° (var.).
(*f*) लल° Ratir° (var.).
(*g*) तनुलोमा° Ratir° (var.).
Mālinī metre.

The elephant-woman[1] does not move daintily. She has stout feet with curling

toes, a short, plump neck and red-brown hair. She is apt to be spiteful, is rather corpulent, and her whole body, and more especially her queyent, have the odour of elephant-"tears".

She likes hot and astringent food, and eats it by second helpings, she has no modesty, her lips are big and pouting ; in intercourse she is inordinately difficult to satisfy. Her quent is downy on the outside and very wide within and she speaks with a stutter. (A. Comfort's translation).

1. हस्तिनी.

अलशस्य see अलसस्य.

3148

अलसं मुखरं स्तब्धं　क्रूरं व्यसनिनं शठम् ।
असंतुष्टमभक्तं च　त्यजेद् भृत्यं नराधिपः ॥

(अ) Cr 94 (Cv 4. 15, CS 1. 74, CR 5.17, CNF 68 *ab*, CNPh 33, CNPN 16, CNG 123, CNSap 40, CnT II 6. 10, CnT III 4. 17, CnT V 72, CnT VIII 23, CPS 115.19), Śto 321.28. Cf. Crn 218.

(आ) ŚP 1329, SRHt 132. 2 ( a. MBh ), SSSN 107.2, IS 639, Subh 192.

(*a*) सालसं[अ°] ŚP ; आलस्यं (°स्य) Cr (var.) ; निष्ठुरं व्यर्थं Śto ; मुषर Cr (var.) ; मूखरं (°लं) Cr (var.) ; दुर्मुखं [मु°] SRHt, SSSN ; स्तब्ध IS.

(*ab*) स्त° क्रू° tr. Cr (var.), ŚP.

(*b*) कुरं (°ल) Cr (var.) ; तेव्यं [क्रू°] Cr (var.) (see *a*) ; विकृतिनिस्महम् Cr (var.); वास तथा CNPh ; वेसनिसं Cr (var.) ; व्यवसिनं Cr (var.) ; सठम् IS ; शठे Cr (var.).

(*c*) अशक्तं [अभक्तं] IS, हृतघ्नं [अ°] Śto.

(*d*) हृदं अत्यन्नराधिपः Cr (var.); त्यजे CNPh, Śto (var.), Cr (var.) ; दुष्टं महीपतिः Śto; भृत्ये Cr (var.) ; नराधिप(°पं) Cr (var.).

But all idlers and bare-faced dependants, and such as are mischievious, sulky, or addicted to gaming and craftiness, and those that are discontented and disloyal, are to be shunned by masters of men. (B.C. Dutt's translation).

3149*

अलसं वपुषि श्लथं दुकूले
　　चपलं चेतसि धूसरं कपोले ।
चकितं नयने स्तने विलोलं
　　तव नामश्रवणं तनूदरीणाम् ॥

(आ) Pad 17.8 (a. Bhānukara).

Aupacchandasika metre.

The utterance of (listening to) your name, oh goddess, is similar to that of a delicate bodied [pregnant] lady, for you are gentle in movements, loose in dress, fleeting [inconstant] in mind, and pale [white] in the face, timid in glances and expansive at the bosom. (A. A. R.).

3150-51

अलसं विक्रमश्रान्तं　विहतोपायचेष्टितम् ।
क्षयव्ययप्रवासैश्च　श्रमेण विपरिद्रुतम् ॥

भीरुं मूर्खं स्त्रियं बालं　धार्मिकं दुर्जनं पशुम् ।
मैत्रीप्रधानं कल्याण-　बुद्धिं सान्त्वेन साधयेत् ॥

(अ) KN (KN [TSS] 18. 45-6, KN [ĀnSS] 18. 45-6, KN [BI] 17.43-4).

(*a*) विक्रमे शान्तं KN (BI).

(*c*) क्षयव्ययप्रसारैस्तु KN (BI).

(*d*) सन्तप्तं परिविद्रुतम् KN (BI).

(*e*) भीतं KN (BI).

Those who are idle, those who have lost all power, those who have exhausted their efforts in an undertaking, those who are suffering from extensive destruction and loss, those who are routed,

and cowerds, fools, women, boys, pious men, and wicked and brute-like persons, as also those of a friendly nature and of a peaceful turn of mind—these should be won over by conciliatory measures. (M.N. Dutt's translation).

अलसचलितैः प्रमार्द्रैर् see No. 3157.

3152*

अलसभुजलताभिर्नादृतो नागरीभिर्
भवनदमनकानां नातिथिर्वा बभूव ।
त्वदरिनगरमध्ये संचरंश्चैत्रजन्मा
जरदजगरपीतः क्षीयते गन्धवाहः ॥

(आ) Pad 28.68 (a. Bhānukara), SR 131.11, SSB 443.11.

Mālinī metre.

The spring breeze blowing in your enemy's capital (which has been ransacked by your majesty's forces) is not welcomed by the charming women of the city with open arms, nor is it a welcome guest to the (tired) servants of the house-holds : it is only wasted by being inhaled by old pythons (who are in possession of the wooded city). (A. A. R.).

3153*

अलसमधुरा स्निग्धा दृष्टिर्घनत्वमुपागता
किसलयरुचिर्निस्ताम्बूलस्वभावधरोधरः ।
त्रिवलिवलया लेखोन्नेया घटन्त इवैकतः
प्रकृतिसुभगा गर्भेणासौ किमप्युपपादिता ॥

(आ) Skm (Skm [B] 524, Skm [POS] 2. 10. 4) (a. Karṇāṭadeva).

Hariṇī metre,

Eyes glossy and sweet by gentleness have become heavy, the lips, of the colour of tendrils, now possess the natural hue without the aid of the betelroll, and the three folds on the belly which are now to be inferred by slender lines are all quite appropriate ; thus in this state of her pregnancy she is naturally charming. (A. A. R.).

3154*

अलसमुकुलिताक्षं वक्त्रमालोक्य तस्या
मयि विलुलितचित्ते मूकभावं प्रपन्ने ।
श्रवणकुवलयान्तश्चारिणा षट्पदेन
क्षणमनुगतनादं गीतमन्तः स्मरामि ॥

(आ) Skm (Skm [B] 1061, Skm [POS] 2. 118. 1) (a. Lakṣmaṇasena[deva]).

(*d*) स्मरभि Skm (POS).

Mālinī metre.

On seeing the face of the beloved where disappointment at my leaving was indicated by the eyes being closed gently, and which resulted in my being silently depressed—a bee moving in the interior of the lily on her ear was humming for a moment in consonance with the general air of depression — this I recall to my mind. (A. A. R.).

3155*

अलसयति गात्रमधिकं
भ्रमयति चेतस्तनोति संतापम् ।
मोहं च मुहुः कुरुते
विषमविषं वीक्षितं तस्याः ॥

(आ) SkV 496, Kav 244, VS 1262 (a. Bhaṭṭa-Karṇāṭaka), ŚP 3302, Sabhyālaṁkaraṇa of Bhaṭṭa-Govindajit (MS BORI 417 of 1884-87) 29 *b*. (Cf. Āryāsaptaśatī of Govardhana [KM 1] 54).

(*a*) श्रमयति शरीरमधिकं ŚP, Sabhyā°.

(*b*) चेतः करोति ŚP.

(*c*) मुहुश्च [च मु°] ŚP, Sabhyā°.

(*d*) विषमिव विषमं तु वीक्षणं तस्याः ŚP, Sabhyā°; विषविषमं Kav, VS; विषविमं SkV (var.); तन्व्याः [तस्याः] VS.

Āryā metre (in ŚP Āryā-gīti metre).

It brings paralysis and dizziness of mind, / it rouses fever, and at the last / it even drives out consciousness :— / her glance holds mortal poison. (D. H. H. Ingalls's translation).

अलसललुलितः प्रेमा° see No. 3157.

अलसलवलितै प्रमा° see No. 3157.

3156*

अलसलुलितमुग्धान्यध्वसंपातखेदाद्
अशिथिलपरिरम्भैर्दत्तसंवाहनानि ।
परिमृदितमृणालीदुर्बलान्यङ्गकानि
त्वमुरसि मम कृत्वा यत्र निद्रामवाप्ता ॥

(अ) Uttara 1.24.

(आ) Amd 78.166.

(*a*) अलसललि° Uttara (var.); °सञ्चतखेदाद् Uttara (var.); °सङ्कत° Amd (var.); °संप्रांत° Amd (var.).

(*c*) मृदुमृदि° [परिमृदि°] Amd ; °दुवलान्य° Uttara (R) (printing error).

Mālinī metre.

(This is) where you[1] fell asleep laying on my bosom your slim limbs powerless like crushed stalks of lotus, languid, bruised and thus charming [or: and palsied] through the fatigue caused by the journey—limbs to which shampooing were done by close embraces. (S. Roy's translation).

1. Sītā.

अलसवलितमुग्धस्निग्ध° see स्तिमितविकासिता°

3157*

अलसवलितैः प्रेमार्द्रार्द्रैर्मुहुर्मुकुलीकृतैः
क्षणमभिमुखैर्लज्जालोलैर्निमेषपराङ्मुखैः ।
हृदयनिहितं भावाकूतं वमद्भिरिवेक्षणैः
कथय सुकृती कोऽयं मुग्धे त्वयाद्य विलोक्यते ॥

(अ) Amar (Amar [D] 4, Amar [RK] 4, Amar [S] 5, Amar [K] 4, Amar [NSP] 4, Amar [POS] 5)[1].

(आ) ŚP 3416 (a. Amaru), VS 1098, SkV 508, (a. Śrī-Harṣa), Skm (Skm[B] 658, Skm [POS] 2.37.3) (a. Amaru), JS 138. 4 (a. Amaru), SR 286. 13 (a. Amaru), SSB 120.13 (a. Amaru), RJ 1038, SuSS 510 (a. Amaru), IS 640, JSub 222.2, Amd 153. 389, KH 163. 19-22.

(*a*) अलसललुलितः Amar (D) (var.); अलसचलितैः Amd; अलसलवलितैः Amd (var.); स्नेहार्द्रैः (स्नेहाहार्द्र°) Amd (D) (var.); निमेषपराङ्मुखैः [मुहु°] SkV (from *b*).

(*b*) क्षणमभिमुखं SkV (but S in SkV as above) मुहुर्मुकुलीकृतैः[निमे°] SkV (from *a*).

(*c*) हृदयनिहतं SkV (var.).

(*d*) कोऽसौ [कोऽयं] SkV (but S in SkV as above); त्वयाद्य निरीक्ष्यते Amd (D) (var.).

1. Western (Arj 4), Southern (Vema 5), Ravi 4, Rāma 4, Br MM 4, BORI I 4, BORI II 4.

Hariṇī metre.

Tell, oh charming one, who is the happy one at whom you are looking today with eyes that turn languidly, overflowing with love—with eyes which time and again close themselves, which for a moment turn to him directly and then flicker to and fro in bashfulness, then move away for a moment and betray involuntarily the feeling

of love that has nested in your heart. (Ch. R. Devadhar's translation).

अलसवलितैः स्नेहार्द्रैः see No. 3157.

3158*

अलसविलसन्मुग्धस्निग्धस्मितं व्रजसुन्दरीम्
अदनकदनस्विन्नं धन्यं महद्वदनाम्बुजम् ।
तरुणमरुणज्योत्स्नाकात्स्न्यस्मितस्नपिताधरं
जयति विजयश्रेणीमेणीदृशां मदयन्महः ॥

(अ) Kṛṣṇakarṇāmṛta 3. 56.

Hariṇī metre.

Triumphs verily the Radiance incarnate, bedecked with sweet dallying smiles, sweating through excessive love-sports with the beautiful damsels of Vraja, bearing a youthful, enchanting lotus-face, and cherry lips sweet with smiles like moonlight ; and infusing into its deer-eyed companions the triumphs of ecstacy. (M. K. Acharya's translation).

3159*

अलसविलसितानामुल्लसद्भ्रूलतानां
मसृणमुकुलितानां प्रान्तविस्तारितानाम् ।
प्रतिनयननिपाते किंचिदाकुञ्चितानां
विविधमहमभूवं पात्रमालोकितानाम् ॥

(अ) (Mālatī [Kāśī edition] 1.28).

(आ) SR 279.58.

(*a*) स्तिमितविकसितानां° Mālatī (var.).

Mālinī metre.

Before those orbs that now like opening buds, / Beneath the creeper of the tremulous brows. / Expansive bloomed, and now retiring shrunk, / But half averted from the answering gaze, / Then dropped the veiling lashes o'er their brightness / I felt their influence. (H. H. Wilson's translation).

3160

अलसस्य कुतो विद्या अविद्यस्य कुतो धनम् ।
अधनस्य कुतो मित्रम् अमित्रस्य कुतः सुखम् ॥

(अ) Cr 1191 (CNW 35, CNP II 12, CNI I 70, CNT IV 9, CNM 9, CNMN 9, CnT I 23, CnT II 11.3, CnT III 7. 78, CnT V 41, CnT VII 4; cf. CNP I 10).

(आ) SuB 14. 5, SPR 1391. 30 (a. Dharmakalpadruma 23. 26), SSNL 24, SR 160. 320 (a. C), SSB 490.327, IS 641, VP 9.55.

(इ) PrŚ (C) 74.

(*a*) आलसस्य CNM ; अलशस्य CNW (MS) ; आलस्येन CNI I ; आलस्ये च CNP II ; विद्या(त्) CNI I ; शिल्पम् PrŚ (C)(see *b*).

(*b*) अबोधस्य कुतोऽभयम् CNW ; निर्विद्यस्य SSB ; ह्युलुब्धस्य and अधनस्य कुतो ध° CNI I ; अशिल्पस्य PrŚ C)(see *a*).

(*c*) निर्विद्यस्य SSB ; कुतो बलम् CNP II, SPR ; मित्रं CNI I ; मित्रः CNM ; बन्धुर् [पि°] SSNL.

(*d*) बलम् [सु°]CNI I, CNM, SuB ; अबन्धोश्च [अमि°] SSNL ; कुतो बलम् SSNL.

How can an indolent man (achieve) wisdom ?[1] How can an ignorant man[1] (gather) wealth ?[2] How can a poor man (secure) friends ? How can a man without friends (be) happy ?

1 "artistic skill" and "a man without artistic skill" PrŚ (C).

2. In CNW "feel secure".

3161

अलसस्याल्पदोषस्य निर्विद्यस्याकृतात्मनः ।
प्रदानकाले भवति मातापि हि पराङ्मुखी ॥

(अ) KN (KN [TSS] 5.57, KN [ĀnSS] 5, 57, KN [BI] 5. 56).

(*a*) (ऽ)ल्पतोषस्य KN ( BI ), KN ( ĀnSS ) (var.).

Even the mother of one idle, unambitious, illiterate and worthless, turns her face away from him[1] when she has to give him something by way of assistance. (M.N. Dutt's translation).

1. i. e. holds in contempt an idle, unambitious, illiterate and/or worthless.

3162

अलसानपि नून् रक्षेन् न कृतघ्नान् कदाचन ।
द्विषतोऽपि गुणाः काम्याः सुहृदोऽपि न दुर्गुणाः ॥

(आ) SSB 476.288.

One may give protection to the indolent, but never to the ungrateful. The virtues of even enemies should be welcomed, but not so the vices of friends. (A. A. R.).

3163*

अलसारुणलोचनारविन्दां
परिभोगोचितधूसरैकचेलाम् ।
शिथिलाकुलवेणिबन्धरम्याम्
अबलामन्तिकशायिनीं दिदृक्षे ॥

(आ) AA 31.12-5.

Aupacchandasika metre.

I wish to see, sleeping by my side, a damsel whose lotus-eyes are ruddy and gentle, dressed in a single garment of dusky-white colour which is suitable for enjoyment and who is charming with the tresses let loose from the bondage of the knot. (A. A. R.).

3164*

अलसैर्मदेन सुदृशः शरीरकैः
स्वगृहान् प्रति प्रतिययुः शनैः शनैः ।
अलघुप्रसारितविलोचनाञ्जलि-
द्रुतपीतमाधवरसौघनिर्भरैः ॥

(अ) Śiś 13.48.

Mañjubhāṣiṇī metre.

The charming-eyed young ladies slowly returned to their homes with their gait rendered slow by intoxication and overcome with love for Kṛṣṇa whom they gazed at with eyes well stretched (with the gait heavy due to the large quantity of handfuls of wine they had drunk in quick succession). (A. A. R.).

3165

अलसो मन्दबुद्धिश्च सुखी च व्याधिपीडितः ।
निद्रालुः कामुकश्चैव षडेते शास्त्रवर्जिताः ॥

(अ) Cr 1192 (CNF 48).

(आ) SuB 3.20, IS 642, Subh 112, Vyās 75.

(इ) Vyās (C) 71, Vyās (S) 72.

(*b*) सुखिनो Subh, Vyās (C), Vyās (S).

(*c*) चेति Vyās (C), Vyās (S).

All those six who are indolent, dull-witted, happy, afflicted with disease, sleepy, in love are outside the law.[1]

1. destitute of *śāstra-s*.

3166*

अलाबुं वर्तुलाकारं वार्ताकं कुन्दसंनिभम् ।
प्राणान्तेऽपि न चाश्नीयान् मसूरान्नं सवल्कलम् ॥

(आ) ŚP 652.

One should not eat even if starvation faces him : a gourd which is round in shape, *vārtāka* [the fruit of the egg-plant] which resembles the *kunda* [jasmine in colour] and rice-mixed *masūra*-pulse that have their husks on. (A. A. R.).

3167**

अलाबुबीजं त्रपुसस्य बीजं
तस्यैव तोयेन च तन्निषिक्तम् ।
आलेपनाद्यैर्विधिवत् प्रयुक्तं
हन्याद्विषं तक्षकसंभवं च ॥

(आ) ŚP 2932.

Upajāti metre ( Upendravajrā and Indravajrā).

The seeds of the bottle-gourd and *trapusa* well soaked in their own juice, made into a paste and applied according to rules may become an antidote against poison in general and of a virulent type of *takṣaka* [serpent]. (A. A. R.).

3168

अलाभात् पुरुषाणां हि भयात् परिजनस्य च ।
वधबन्धभयाच्चापि स्वयं गुप्ता भवन्ति ता: ।।

(अ) MBh (MBh [Bh] 13. 38. 23, MBh [R] 13.38.23, MBh [C] 13.2224).

(आ) IS 643, SR 349.49, SSB 228.49.

(*a*) च [हि] MBh (var.).

(*b*) परिभवस्य MBh (var.).

(*c*) एव [(ऽ)पि] MBh (var.), SR, SSB.

(*d*) तेन गुप्ता हि योषित: MBh (var.) ; तथा [स्व°] SR, SSB ; हि योषित: [भ° ता:] MBh (var.), SR, SSB.

Through inability to find persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women restrain themselves, ...... (P.C. Roy's translation).

3169*

अलिकुलमञ्जुलकेशी
परिमलबहुला रसावहा तन्वी ।
किशलयपेशलपाणि:
कोकिलकलभाषिणी प्रियतमा मे ।।

(आ) Sāh *ad* 6.530 (p. 198) (a. Prabhāvatī) SR 253.10, SSB 61.20.

(*c*) किसल° SR, SSB.

Ārya-gīti metre.



Aha ! how ! Is it here that she with her beautiful like the bee-swarm, breathing sweet fragrance, with hands soft like the tender leaf, speaking with the *kokila's* sweet voice—is it here that my slender-formed beloved dwells. (Translation in *Bibl. Ind.* 9)

3170*

अलिनीलालकलतं कं न हन्ति घनस्तनि ।
आननं नलिनच्छाय- नयनं शशिकान्ति ते ।।

(अ) KāD 3.89.

(आ) KH 260.22-261-3 (gloss), IS 644, Sar 2.273.

(*a*) °लकयुतं KāD (var.).

(*c*) नलिनच्छायं Sar.

Ho lady of developed breasts, whom do not your moon-like face captivate—face having lotus-like eyes and having bee-like black tresses of hairs ?[1] (K. Roy's translation).

1. Verse composed of velars, palatals and dentals.

3171*

अलिपटलैरनुयातां
सहृदयहृदयज्वरं विलुम्पन्तीम् ।
मृगमदपरिमललहरीं
समीर पामरपुरे किरसि ।।

(अ:) ŚP 791, (a. Bhavabhūti), AP 63, JS 68.3 (a. Mālatīmādhava), SR 114. 2, SSB 595. 2 ( a. Bhavabhūti ), SRK 174.4 (a. Kāvyasaṁgraha), RJ 240, cf. Kav p. 62.

(*b*) स्वहृ° SR.

(*d*) किं पामरेषु रे [पा°] JS, SR, SRK (*contra metrum*).

Āryā metre.

Oh mind, you blow [scatter your fragrance] in waves conveying the perfume of musk and accompanied by the (delighted) bees and capable of giving great pleasure to the connoisseurs, in the city of degraded people (who can never appreciate you). (A. A. R.).

3172*

अलिभिरञ्जनबिन्दुमनोहरैः
कुसुमपङ्क्तिनिपातिभिरङ्कितः ।
न खलु शोभयति स्म वनस्थलीं
न तिलकस्तिलकः प्रमदामिव ॥

(अ) Ragh 9.41. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 142).

(आ) Vyaktiviveka p. 412 and 446, KH 170. 4-5, SR 332. 51, SSB 198. 56 ( a. Kālidāsa).

(*d*) तिलकं ति° SR.

Drutavilambita metre.

Verily the *tilaka*-plant, which was variegated with bees charming like marks of collyrium alighting on rows [or : collection] of flowers, did but grace [or : adore] the forest site just as the *tilaka*-mark decorates a young woman. (M.R. Kale's translation).

3173*

अलियुवा विललास चिराय यस्
त्रिदशशैवलिनीकमलोदरे ।
विधिवियोगनियोगवशीकृतो
गततरौ स मरौ रमते कथम् ॥

(आ) Any 82.58.

Drutavilambita metre.

How can the youthful bee, who had for long enjoyed life in the interior of lotuses in the heavenly river [the Gaṅgā], but now separated helplessly by the ordinance of fate, take delight in a desert devoid of trees ? (A. A. R.).

3174

अलिरनुसरति परिमलं
लक्ष्मीरनुसरति नयगुणसमृद्धिम् ।
निम्नमनुसरति सलिलं
विधिलिखितं बुद्धिरनुसरति ॥

(आ) SRHt 55. 47, SSSN 44. 33, SR 170. 750, SSB 504. 750, SRK 250. 92 (a. Sabhātaraṅga), IS 7691, GSL 26.

(*a*) अळिरनु° SHRt ; परिमळं SRHt.

(*b*) नवगुण° SRHt.

Āryā metre.

The bee pursues fragrance, prosperity ; pursues good statesmanship ; water pursues low level and a man's mind follows[1] Fate's decree. (A. Sharma's translation).

1. pursues

3175*

अलिरयं नलिनीदलमध्यगः
कमलिनीमकरन्दमदालसः ।
विधिवशात् परदेशमुपागतः
कुटजपुष्परसं बहु मन्यते ॥

(अ) Cr 95 (CV 15.15, CPS 330. 35), Bhramarāṣṭaka 7.

(आ) SuM 22. 1, SR 223. 73 (a. C), SSB 611.27, SRK 185. 1 (a. ŚP), IS 645, Any 83.61, Sama 1 अ 113.

(*a*) अलिरसौ Bhra°; मलिनी° CV (var.); नलिनीवनमध्यगः (°नवल्लभः Bhra°) SuM, Any, Bhra°.

(*b*) कुमुदिनीकलकेलिमदालसः (°नीमकरंदमदालसः ; °नीकुलकेलिकलारसः Bhra°) SuM, Any, Bhra°.

(*c*) विधिनिदेशविदेशम् SuM, Any, ; विधिवशेन विदेश° Bhra°.

(*d*) कुटजपुष्परसं CV (var.) ; कुटजपुष्पमिदं SuM (var.).

Drutavilambita metre.

Look at this beetle, who always resides among the soft petals of the lotus and drinks abundantly its sweet nectar, is now feasting on the juice of the flower of the *kuṭaja*, as he is in a strange country where lotuses do not exist. (K. Raghunathji's translation).

1. A better translation is given by O. Böhtlingk in IS : *Diese Biene, die, träge in Folge des Rausches, den der Honigseim einer Wasserrose bei ihr bewirkt hatte, in den Blättern dieser Blume sass, begab sich nach dem Willen des Schicksals an einen anderen Ort und findet jetzt grossen am Saft der* Kuṭaja- *Blüthe.*

3176*

अलिर्मृगो वा नेत्रं वा यत्र किंचिद् विभासते ।
अरविन्दं मृगाङ्को वा मुखं वेदं मृगीदृशः ॥

(अ) BhV 2.77.

(आ) Rasagaṅgā 351.10-1, 368.6-7.

(*b*) किंचिन्न भासते BhV (C).

(*c*) चेदं BhV (var.).

Is this a lotus, or the moon, or the face of the deer-eyed one, where something like a bee, or a deer, or an eye is shining? (H D. Sharma's translation).

3177*

अलिवलयैरलकैरिव
कुसुमस्तबकैः स्तनैरिव वसन्ते ।
भान्ति लता ललना इव
पाणिभिरिव किसलयैः सपदि ॥

(अ) Amd 240.656, RK 8.30, Sar 4.17.

(*d*) किसलयैरधिकम् Amd, Sar.

Āryā metre.

Now in the spring, the creepers shine like young ladies, with rows of bees resembling tresses, with bunches of blossoms resembling their breasts, and with fresh tendrils imitating their hands. (A. A. R.).

3178

अलीक एव त्वद्भावो मद्भावोऽलीक एव च ।
अनुभूतोऽप्यसद्रूपः स्वप्ने स्वमरणं यथा ॥

(आ) ŚP 4246 (a. Vāsiṣṭha[rāmāyaṇa]).

The idea of 'you' (as a separate entity) is false, equally false is the concept 'I'. Even things experienced are unreal as one's own death seen in a dream. (A. A. R.).

3179*

अलीकरूपो यदि मध्यभागः
पयोधराकारभृतश्च केशाः ।
उत्सङ्गशोभापि सरोरुहाक्ष्याः
करस्य शोभां कलयेन्न कस्मात् ॥

(अ) Cāruc. of Kṣemendra 49.

(आ) SR 270.21, SSB 94.21.

Upajāti metre (Upendravajrā and Indravajrā).

If the waist of the lotus-eyed damsel is of the form of *alīka* [fore-head or : non-existent due to thinness] and her tresses resemble *payodhara* [black cloud or : breasts], why should not the brilliance of her lap be similar to *kara* [the asterism *Hasta* or : the hand] ? (A. A. R.).

3180*

अलीकव्यामुक्तप्रचुरकबरीबन्धनमिषाद्
उदञ्चद्दोर्वल्लीद्वयधृतपरीवेशनिहितः ।
अयं जृम्भारम्भस्फटिकशुचिदन्तांशुनिचयो
मुखेन्दुर्गौराङ्ग्या गलितमृगलक्ष्मा विजयते ॥

(आ) SkV 449, Kav 197.

(*d*) दुर्गौराङ्ग्यां Kav (MS) ; °लक्ष्मी Kav (MS).

Śikhariṇī metre.

Unrivalled is her face, this fair-complexioned beauty's, / a moon without a deer, casting forth massed rays / from teeth of crystal-white voluptuously yawning,/ the while she adds a halo with her arms upraised / as though to bind the heavy braid / that has loosened from her brow. (D.H.H. Ingalls's translation).

3181*

अलीनां मालाभिर्विरचितजटाभारमहिमा
परागैः पुष्पाणामुपरचितभस्मव्यतिकरः ।
वनानामाभोगे कुसुमवति पुष्पोच्चयपरो
मरुन् मन्दं मन्दं विचरति परिव्राजक इव ॥

(आ) SkV 1134, Skm (Skm [B] 437, Skm [POS] 1.88.2)(a. Vīryamitra ; in some texts : Vīramitra) ; cf. Kav p. 109.

(*d*) विचरिति SkV (var.).

Śikhariṇī metre.

With garlands of black bees / to form a crown of matted locks / and pale pollen of the flowers / to form a covering of ash, / the wind that passes slowly,/raising flowers in the blossoming wood, / is like a wandering ascetic (D.H.H. Ingalls's translation).

3182

अलुप्तसत्त्वकोशानां महत्त्वं महतां हि किम् ।
आकर्णितां परस्यार्ति न चेच्छिन्दन्ति तत्क्षणम् ॥

(अ) KSS 12.74.124.

(आ) IS 646.

(*a*) °कोषाणां KSS (NSP).

For what is the use of the greatness of great ones, who have abundant courage and wealth, if they do not put a stop to the sufferings of their neighbour as soon as they hear of them ? (C.H. Towney's translation).

3183

अलुब्धैः सह सौहार्दं पण्डितैः सह संकथा ।
उत्तमैः सह सङ्गश्च विधेयाः सुखमिच्छता ॥

(आ) SSB 369.2.

A person desiring his own happiness should cultivate friendship with the generous, (enjoy) conversation with the learned, and be associated with the best people. (A. A. R.).

3184

अलोभः परमं वित्तम् अहिंसा परमं तपः ।
अमाया परमा विद्या निरवद्या मनीषिणाम् ।

(अ) Dar 3.152.

Absence of greed is the greatest, wealth, non-injury to others the supreme penance, and rectitude is the greatest learning to the wise ; they are ever praiseworthy. (A. A. R.).

3185*

अलोमशं पूर्णशशाङ्कशोभं
मुखं तु यूनां कतिचिद् दिनानि ।
जाते ततः श्मश्रुविशालजाले
शेवाललीनाब्जतुलां बिभर्ति ॥

(घ) Dar 4.3.

(*a*) °शोभि Dar. (var.).

(*c*) तमालजाले [°विशा°] Dar (var.).

Upajāti metre (Upendravajrā and Indravajrā).

For a few days the faces of the very young men devoid of the growth of hair are similar to the full moon : thereafter with the growth of a network of hair they resemble lotuses covered with moss. (A. A. R.).

3186*

अलौकिकमहालोक- प्रकाशितजगत्त्रयः ।
स्तूयते देव सद्वंश- मुक्तारत्नं न कैर्भवान् ॥

(आ) Kpr 10.427, SR 103.55, SSB 393. 62 (a. Kpr.).

O King! by whom are you not eulogised—you being the pearl of the bamboo of high family, and brightening the world with your superhuman resplendence? (G. Jhā's translation).

3187**

अलौल्यमारोग्यमनिष्ठुरत्वं
गन्धः शुभो मूत्रपुरीषमल्पम् ।
कान्तिः प्रसादः स्वरसौम्यता च
योगप्रवृत्तेः प्रथमं हि चिह्नम् ॥

(आ) ŚP 4505.

Upajāti metre (Upendravajrā and Indravajrā).

Steadiness, good health, absence of cruelty, pleasant smell (of the skin), very little discharge of urine and feces, brightness, good humour, and a pleasing voice are the first signs of the practice of yoga (deep meditation). (A. A. R.).

3188

अल्पं किंचिच्छ्रियं प्राप्य नीचो गर्वायते लघु ।
पद्मपत्रतले भेको मन्यते दण्डधारिणम् ॥

(अ) Cr 1193 (CNF 21).

(*d*) E. Teza suggests दण्डधारित्वं (GSAIL 1.44).

A low person easily puts on airs when he has acquired a little wealth; a frog seated on a lotus-leaf considers itself to be a king.

3189

अल्पं दर्पबलं दैत्य स्थिरमक्रोधजं बलम् ।
हतस्त्वं दर्पजैर्दोषैर् हित्वा यो भाषसे क्षमाम् ॥

(अ) PdP, Sṛṣṭikhaṇḍa 43. 268 (in PWW 293).

Oh demon, strength born of pride is insignificant, whereas the power born of the absence of anger is permanent. You are undone by the defects born of arrogance, and you speak abandoning patience and forgiveness. (A. A. R.).

3190*

अल्पं निर्मितमाकाशम् अनालोच्यैव वेधसा ।
इदमेवंविधं भावि भवत्याः स्तनजृम्भणम् ॥

(अ) KāD 1.91.

(आ) Kuv *ad* 96.163 (p. 178), Sar 1. 185, SR 265. 265, SSB 84. 20. Cf. A.B. Keith, *A History of Sanskrit Literature*; p. 377. Cf. No. 1253.

(*d*) स्तनजृंभणक Kuv (var.), Sar, Keith; स्तनमण्डलम् Kuv (but also as above), SR, SSB.

Surely the creator hath made this world too narrow, foreseeing not so great an extension of thy breasts. (A. B. Keith's translation in *A History of Sanskrit Literature*; p. 378).

अल्पं वा यो बहु (or बहु यो) ब्रूते see No. 3097.

3191

अल्पतोऽधिकतः साध्यं लघुनैव प्रसाधयेत् ।
भूप्रदक्षिणतोऽहल्यां गौतमः कपिलां भ्रमन् ॥

(अ) Purāṇārthasaṃgraha, Udāharaṇa 34 (as quoted in *Purāṇa* VII. 2; p. 377).

Where it is possible to accomplish much with very little effort, one should adopt the easier way. Instead of taking Ahalyā round the world[1], sage Gautama went round a *kapilā* [brown cow]. (A. A. R.).

1. in circumambulation to expitiate the sins.

3192

अल्पतोयश्चलत्कुम्भो ह्यल्पदुग्धाश्च धेनवः ।
अल्पविद्यो महागर्वी कुरूपी बहुचेष्टितः ॥

(आ) Sama 2 अ 67.

A pot with a little water gurgles much and cows with very little milk are very shaky. One with a little learning is full of arrogance and one who is not presentable acts much (to impress). (A. A. R.).

अल्पनिहिता पुरस्ताद् see No. 2403.

3193

अल्पप्रभोस्तु सेवायां भुक्तिमात्रं प्रयोजनम् ।
अनुग्रहमजामूल्यं निग्रहं प्राणसंकटम् ॥

(आ) NBh 100.

(*c*) or अनुग्रहे त्व NBh.

(*d*) or निग्रहे NBh.

By serving a petty prince one gets but bare sustenance. The benefit is of the order of the price of a goat. But its loss is painful like injury to one's life. (A. A. R.).

अल्पमन्यैरुपालम्भैः see No. 3135.

3194

अल्पमप्यवमन्येत न शत्रुर्बलदर्पितः ।
रामेण रामः शिशुना ब्राह्मण्यदययोज्झितः ॥

(अ) Cāruc. of Kṣemendra 49.

(आ) Nīsam 1.48.

Arrogant of one's own strength one should not treat an enemy, however small, contemptuously. Paraśurāma was let off by the boy Śrī-Rāma in consideration of his Brāhmaṇahood. (A. A. R.).

3195

अल्पश्रुतलव एव
प्रायः प्रकटयति वाग्विभवमुच्चैः ।
सर्वत्र कुनट एव हि
नाटकमधिकं विडम्बयति ॥

(आ) VS 396 (a. Ravigupta), SR 58. 172 (a. VS), SSB 321.178 (a. Ravigupta). (Cf. ABORI 48 : pp. 148 sqq. No. 7).

Āryā metre.

Only those with very little learning make a great show of their command of language. Everywhere it is the poor actor alone who makes a great show of his acting skill. (A. A. R.).

3196

अल्पसारोऽपि यो मोहाद् विस्तारं कर्तुमिच्छति ।
पश्चाच्छोचति दुर्बुद्धिर् नालिकेरबको यथा ॥

(अ) PTu 45.1-2 and 87.15.

That perverted fool who attempts, out of delusion, to acquire much though possessing little strength, comes to regret his action later as did the crane of the coconut tree. (A. A. R.).

अल्पस्नायु वसावशेष see स्वल्पस्नायु वसावशेष.

3197

अल्पाक्षररमणीयं
यः कथयति निश्चितं स खलु वाग्मी ।
बहुवचनमल्पसारं
यः कथयति विप्रलापी सः ॥

(अ) Dvi 8.

(आ) SR 85. 8, SSB 364. 8, SRK 111. 4 (a. ŚP), IS 7692.

(*b*) वै [खलु] Dvi ; वाग्मी SSB.

Āryā metre.

He is eloquent [a good orator] who speaks out his ideas in a few pleasing words. He who speaks much with very little substance, him they call a prattler. (A. A. R.).

अल्पागमातिव्ययता see परकर्मोदयो नेतुः.

3198

अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।
तृणैर्गुणत्वमापन्नैर् बध्यन्ते मत्तदन्तिनः ॥

(अ) H (HJ 1.35, HS 1.30, HM 1.34, HK 1.35, HP 1.27, HN 1.27, HH 11.2-3, HC 15.1-2). Cf, बहूनामप्यसाराणाम्.

(आ) Kt 35, KtR 35, SPR 1149. 6, SR 83.2 (a. H), SSB 359. 2, SRK 227. 73 (a. Prasaṅgaratnāvalī), IS 648, SSH 2.28, Sama 1 अ 26.

(*d*) बध्यन्तेऽपि हि दन्तिनः HS ; हस्तिनः [द°] IS.

A combination even of small things (is) effective of the business. Furious elephants are bound with straws (which have) acquired the consistency of a rope. (F. Johnson's translation).

3199

अल्पापकारमपि पार्श्वगतं निहन्ति
नीचो न दूरमसमागसमप्यरातिम् ।
श्वा निर्दशत्युपलमन्तिकमापतन्तं
तत्त्यागिनं न तु विदूरगमुग्ररोषः ॥

(अ) RT (RT [S] 7.1204, RT [C] 7. 1206, RT [ VVRI ] 7.1205).

(*d*) °ग्रदोषः RT (C).

Vasantatilakā metre.

A low-minded person strikes down him who is close by for a small fault, but not the enemy afar off who has committed an enormous offence. (Thus too) the dog in mighty fury bites the shone which hits, but not the person who has thrown it from a distance. (M.A. Stein's translation).

3200

अल्पायां वा महत्यां वा सेनायामिति निश्चयः ।
हर्षो योधगणस्यैको जयलक्षणमुच्यते ॥

(आ) ŚP 1938.

Whether the army is small or big the sure sign of victory, it is said, is this one thing—the enthusiasm of the group of soldiers that fight. (A. A. R.).

अल्पायासबलेन यत्र see No. 3203.

अल्पारभ्ये(°रम्भे)ऽप्यल्पधियः see No. 5183.

अल्पाशी स्वल्पसंतुष्टः see बह्वाशी स्वल्पसंतुष्टः.

3201

अल्पाश्च गुणाः स्फीता
भवन्ति गुणसमुदितेषु पुरुषेषु ।
श्वेतगिरिशिखरकेष्विव
निशासु चन्द्रांशवः पतिताः ॥

(अ) Dvi 50.

Āryā metre.

Even though the good qualities are small in number, they multiply themselves in persons endowed with merits ; just as the rays of the moon falling at night on the peaks of the Himālayas, white with snow. (A. A. R.).

3202

अल्पाश्रयं समासाद्य महानप्यल्पको भवेत् ।
गजेन्द्रः पर्वताकारो यथा दर्पणमाश्रितः ॥

(आ) NBh 55.

Even a great man resorting for help to small men becomes less in stature. The lordly elephant, though of mountainous size, is small in shape when reflected in a mirror. (A. A. R.).

3203*

अल्पीयःस्खलनेन यत्र पतनं कृच्छ्रेण यत्रोन्नतिर्
द्वारे वेत्रलतावितानगहने कष्टः प्रवेशक्रमः ।
हे सारङ्ग मनोरमा वनभुवस्त्यक्त्वा विशेषार्थिना
किं भूभृत्कटकस्थितिव्यसनिना व्यर्थं खुराः शातिताः ॥

(आ) VS 652, ŚP 943, SR 233. 114, SSB 628.19, Any 40.18.

(*a*) अल्पायासबलेन [अ°] SSB.

(*b*) कष्टप्रवेशक्रमः Any.

(*d*) व्यक्तं VS (var.).

Śārdūlavikrīḍita metre.

Where a fall is easy by a little stumbling and a rise is possible only with great effort and where entrance is difficult to obtain on account of the network of bamboo sticks, oh deer, why are your hoofs rendered thin in vain by your desire to be in the camp of the king, to get special things, leaving your sylvan regions which are charming ? (A. A. R.).

3204

अल्पीयसामेव निवासभूमि-
त्यागाद्विपत्तिर्महतां न जातु ।
रत्नाकरात् सन्मणयोऽभियान्ति
राज्ञां शिरः काकमुखानि भेकाः ॥

(आ) SR 173. 877, SSB 509. 877, SSNL 13, VS 54, NBh 74.

(*a*) हि जन्मभूमेस् (°मेः) VS, NBh, SSNL.

(*b*) त्यागः प्रमादो (°गप्र°) विदुषां न सोस्ति (चास्ति) VS, NBh ; °हत न जातु SSB ; हतां तु सम्यत् SSNL.

(*c*) स्थानादपेता (अब्धेरुपेता) मनयो (मु°) व्रजन्ति (भ°) VS, NBh ; स्थानादपेता मणयो लभन्ते SSNL.

(*d*) भेका: SSB,

Indravajrā metre.

It is only the insignificant who come to grief by leaving their native place and not the great. Fine gems leave the sea and occupy crowns of kings and frogs (too leave the sea) but (leave it) in the beaks of crows. (A. A. R.).

3205

अल्पीयसैव पयसा
यत्कुम्भः पूर्यते प्रसिद्धं तत् ।
ब्राह्मं तेजः पश्यत
कुम्भोद्भूतः पपौ वार्धिम् ॥

(आ) ŚP 1076 (a. Śārṅgadhara), SR 217. 44 (a. ŚP), SSB 600. 4 (a. Śārṅgadhara), SRK 197.2 (a. ŚP), RJ 325 (a. Śārṅgadhara), IS 649, Pr 363, Any 24.196.

(*c*) तेजाः IS.

(*d*) कुम्भोद्भवोऽपि IS ; कुम्भोत्पन्नः IS (Zus.) ; कुम्भोद्भवः पपौ वार्द्धिं ŚP (MS) ; वारिंशिं ŚP (MS).

Āryā mete.

It is a well-known fact that a pot can be filled with a very small quantity of water. But see the power of Brāhmaṇahood ! Agastya [born of a pot] drank the (whole) ocean. (A. A. R.).

अल्पे च गुणाः see स्वल्पे हि गुणाः.

3206

अल्पेच्छुर्धृतिमान् प्राज्ञश् छायेवानुगतः सदा ।
आदिष्टो न विकल्पेत स राजवसतिं वसेत् ॥

(अ) H (HJ 2.53, HS 2. 53, HM 2. 56, HK 2.56, HP 2. 49, HN 2.48, HH 48. 5-6, HC 63.20-1). Cf. MBh (Bh) 4. 4. 37*b* +39*cd* (*d* also in 4. 4. 37, 4. 4. 15, 4. 4. 31 ; 4. 4. 38, 4. 4. 40 ). Cf. N and Hārīta in RR 12. 9-10. (a. Nāradahārīta). (Cf. JSAIL 26. 26).

(आ) SR 145. 138 (a. H), SSB 467. 25, IS 650.

(*a*) अल्पेछो (°च्छो) HP (HN) (var.); अल्पेषु धृ° HH.

(*d*) राजवसतौ HM.

One moderate in his desires, steadfast, wise, ever in close attendance like a shadow, and when commanded will not hesitate; he may dwell in a king's palace. (F. Johnson's translation).

**अल्पेच्छो धृतिमान्** see No. 3206.

3207

**अल्पेन विभवेनैव व्ययाधिक्यं न युक्तितः ।**
**क्षीणेन वाससाच्छन्ने पादविस्तारणं यथा ॥**

(आ) Bahudarśana 64, IS 7456.

(*b*) युक्तिजं Bahudarśana.

It is not reasonable to spend much when the income is small; just as the spreading sideways of one's legs when covered with a worn out garment (which will result in the cloth being torn). (A. A. R.).

3208

**अल्पेनापि सुरक्तेन साधनेन प्रयोजनम् ।**
**ओष्ठद्वयसहायेन कान्तास्येन जगज्जितम् ॥**

(आ) VS 1508, ŚP 3311, SH 1683, SR 261. 138, SSB 76.2.

Even a small thing, if it is *surakta* [thoroughly reliable or : very red] is of good use. The world was conquered by the face of the beloved with the aid of a pair of lips. (A. A. R.).

**अल्पेनाल्पेन देयेन** see **यथा शलभकवानाखुः.**

3209

**अल्पेनैव गुणेन हि**
**कश्चिल्लोके प्रसिद्धिमुपयाति ।**
**एकेन करेण गजः**
**करी न सूर्यः सहस्रेण ॥**

(आ) VS 3119 (a. Prakāśavarṣa), SRRU 893.

Āryā metre.

One does attain fame in the world by the possession of a little merit. The elephant is '*karī*' by the possession of one *kara* [trunk], not so the sun with a thousand. [*kara* : hand or ray]. (A. A. R.).

3210

**अल्पेऽपि नृपतिदत्ते**
**प्रतिश्रुते वापि दातुमेतेन ।**
**उत्थायाशीर्देया**
**क्वचिदुपविश्यापि परिषदौचित्यात् ॥**

(आ) SMH 6.30.

Āryā-gīti metre.

One should rise and give thanks [blessings] even if the thing offered or promised by the king is small. This may be done seated sometimes, if the propriety of the assembly demands it. (A. A. R.).

3211

**अल्पेऽप्यपकृते मोहान् न शान्तिमुपगच्छति ।**
**तादृशैः संगतं नीचैर् नृशंसैरकृतात्मभिः ।**
**निशाम्य निपुणं बुद्ध्या विद्वान् दूराद् विवर्जयेत् ॥**

(आ) MBh (MBh [Bh] 5. 39. 13 *cd* and 14, MBh [R] 5. 38. 16+17*a*; MBh [C] 5.1461).

(*a*) स्वल्पे MBh (var.).

(*b*) अधि° [उप°] MBh (var.).

(*c*) तादृशं MBh (var.) ; संगति (°तिर्; °तैर्) MBh (var.).

(*e*) निश्चित्य or परीक्ष्य [नि°] MBh (var.).

(*f*) क्रूरान् [द्रू°] MBh (var.); विसर्जयेत् MBh (var.).

If the loss they[1] sustain be even very small, for all that, they, from want of self-control, fail to enjoy peace. He that is learned, examining every thing carefully and reflecting well, should, from distance avoid the friendship of vile and wicked-minded persons such as these. (P.C. Roy's translation).

1. i.e. those whose friendship ceased.

3212*

**अल्पे वयसि हे बाले कुचयोः पतनः कुतः ।**
**अधस्तात् खनने मूढ गिरयो न पतन्ति किम् ॥**

(आ) IS 651, Subh 215. Cf. No. 8487.

"How did it happen, young girl, that your breasts fell already down in this young age of yours ?" "Oh fool, do the mountains not fall down, if they are undermined.

**अल्पेषु धृतिमान्** see No. 3206.

3213

**अल्पोऽपि ह्यरिरत्यन्तं वर्धमानपराक्रमः ।**
**वल्मीको मूलज इव ग्रसते वृक्षमन्तिकात् ॥**

(अ) MBh (MBh [Bh] 2. 50. 24, MBh [R] 2.55.17, MBh [C] 2.1961). Cf. मृदुरार्द्रः कृशो भूत्वा.

(आ) IS 652.

(*a*) अमित्रः सूक्ष्मवृत्तिर्हि or अल्पेन स्विह्यरिरत्यंतं MBh (var.) ; स्वल्पो MBh (var.) ; हि [ऽपि] MBh (var.) ; रिपुर् or शत्रुर् MBh (var.); इत्यंतं or अत्यर्थं MBh (var.).

(*b*) वर्धमानः (वर्त°) पराक्रमैः (°मः) or वर्त्तमानः पराक्रमः or राजानमपराक्रमः (°मं) MBh (var.).

(*d*) गर्हते [ग्र°] MBh (var.) ; मूलम् [वृ°] MBh (var.); अंतिकं (°कान्) MBh (var.).

A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants about the root of a tree eating off the tree itself. (P.C. Roy's translation).

**अल्लब्धः पूजयेन्मान्यान्** see No. 3827.

**अवंशजनितो राजा** see No. 3214.

3214

**अवंशपतितो राजा मूर्खपुत्रश्च पण्डितः ।**
**अधनी हि धनं प्राप्य तृणवन्मन्यते जगत् ॥**

(अ) Cr 96 (CN 79, CvH 8. 12, CvL I 8. 21, CvL II 8. 15, CPS 372. 59). Cf. Crn 250.

(आ) SR 162. 412, SSB 493. 419, IS 653, Subh 209.

(*a*) अवंशजनितो (°नी°; °भीतो) CN (var.).

(*b*) मूर्खस्य पण्डितः सुतः CPS ; मूर्खस्य पुत्र CN (var.) ; मूर्खस्य प° पुत्रः CN (var.); पुत्रो पुत्रस्तु CN (var.); हि [च] CN (var.); °पण्डितः सुतः CN (var.) ; पण्डित CN (var.).

(*c*) अधनेन Cr ; अधनश्च CN (var.), SSB ; निर्धनो हि [अ°] CN (var.) ; निर्धनेन [अ°] CN (var.); निर्धनं (निर्धनैन) CN (var.) ; प्राप्यं CN (var.); प्राप्तस् SSB.

(*d*) तृणवत् (°द्) CN (var.) ; तृणडवन् CN (var.).

A king who comes from a low family, son of a fool who became learned, and a poor man who became rich, will not care for the world, as if it were straw.

3215

अवकाशः सुवृत्तानां हृदयान्तर्न योषिताम् ।
इतीव विहितौ धात्रा सुवृत्तौ तद्बहिः कुचौ ॥

(अ) RT (RT [S] 6.75, RT [T] 6.75, RT [C] 6.75, RT [VVRI] 6.75).

(आ) VS 2795 (a. Kalhaṇa), IS 654.

(*c*) विदधे धाता [वि° धा°] VS.

The creator has, as it were, because there is no room in the heart of women for good conduct[1], put outside them their well-rounded[2] breasts. (M. A. Stein's translation).

1. सुवृत्त.
2. सुवृत्त.

3216

अवकेशिनोऽस्य युक्तं
जानामि तरोरशोक इति नाम ।
फलपाकविधुरितात्मा
यतोऽन्यथासौ सशोकः स्यात् ॥

(आ) JS 182.31.

(*a*) अवशोकिनोऽस्य JS (var.).

Āryā metre.

I know that it is but meet that the tree is called *aśoka* [without grief], as it is devoid of fruit. Otherwise, deprived as he will be of his ripened fruit he will become *saśoka* [full of worry]. (A. A. R.).

3217*

अवक्रस्तारकाधीशः परिपूर्णप्रियोदयः ।
प्राचीं दिशमतिक्रम्य पतनं प्रतिपद्यते ॥

(आ) SNi 4.3.

(*b*) परिपूर्णः SNi (var.).

The moon [lord of the stars], not being crescent [crooked] and having risen in full orb [having done good to friends] now is on its way to its setting [fall] having traversed the eastern quarter [having exceeded his means]. (A. A. R.).

अवक्रा मांसहीना च see No. 3218.

3218**

अवक्रे मांसहीने च वाजिजङ्घे सुशोभने ।
कूर्चं समं सुसंधि स्याद् ग्रन्थिव्रणविवर्जितम् ॥

(अ) Variant of Aśvavaidyaka of Jayadatta Sūri (BI) 3. 22 and of Aśvaśāstra of Nakula 20.21.

(आ) ŚP 1626 (a. Śālihotra).

(*a*) अवक्रा मांसहीना च Aśva°, Aśva° Nak°.

(*b*) वाजिजंघा शुभा स्मृता Aśva°; वाजिजङ्घा प्रशस्यते Aśva° Nak°.

(*c*) सुवृत्तं सुसमञ्चैव Aśva°; शुभं स्मृतं सुवृत्तं च Aśva° Nak°.

(*d*) नातिस्तब्धं नचोन्नतम् Aśva°, समं चैव नतोन्नतम् Aśva° Nak°.

A good horse should have its shanks well shaped, free from crookedness and devoid of fat; the hair between the eyebrows should be even; and firm in joints. He should also be free from wounds at the junctures. (A. A. R.).

3219*

अवगच्छति मूढचेतनः
प्रियनाशं हृदि शल्यमर्पितम् ।
स्थिरधीस्तु तदेव मन्यते
कुशलद्वारतया समुद्धृतम् ॥

(अ) Ragh 8. 88 (in some editions 8. 87 or 8.89). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 131).

(आ) SR 175.927, SSB 511. 927 (a. Kālidāsa), SPR 1343.1 (a. Raghuvaṁśa).

(a) अथ ग° Ragh (var.).

(c) इतिररस्तु Ragh (var.).

Viyoginī metre.

An ignorant person looks upon the loss of a dear person as a dart fixed [or : implanted] in his heart ; while a wise man regards that very thing as a dart extracted (from the heart) on account of its being a way leading to [or : obtaining] absolution [or : happiness]. (M.R. Kale's translation),

3220*

अवगम्य कथीकृतं वपुः
प्रियबन्धोस्तव निष्फलोदयः ।
बहुलेऽपि गते निशाकरस्
तनुतां दुःखमनङ्ग मोक्ष्यति ।।

(अ) Kum 4.13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 56).

(b) निःफलोदयः Kum (var.) ; °बन्धुस् Kum (var.).

Viyoginī metre.

O bodiless one ! Knowing the body of you, (his) dear friend, to have become a matter of history, the maker of might [i.e. the moon] whose rise has (now) become fruitless would with great pain give up his sinness [i.e. wax] even when the dark half of the fortnight has passed. (R.D. Karmarkar's translation).

3221*

अवचनं वचनं प्रियसंनिधाव्
अनवलोकनमेव विलोकनम् ।
अवयवावरणं च यदञ्चल-
व्यतिकरेण तदङ्गसमर्पणम् ।।

(अ) BhŚ 384 (doubtful). (Cf. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 208).

(आ) VS 2052 ( a. Vāmanasvāmin ), SP 3957 (Vāmanasvāmin), SkV 502, Kav 250, Prasanna 121b, Skm (Skm [B] 514, Skm [POS] 2.8.4) (a. Kālidāsa), JS 305. 18, ŚbB 1. 328 and 4. 428, ZDMG 30.306.

(a) सुवचनं SkV (var.) ; गुरुसंनिधा VS.

(c) हि [च] VS, ŚP ; यदंशुकं (°क°) BhŚ, VS, ŚP, JS ; यदङ्ग Skm (var.); हि [च] ŚP; यदञ्चन- Prasanna.

(d) तरङ्ग° BhŚ.

Drutavilambita metre.

When she is by me / silence affords / as much as words, / and closed eyes see. / Our limbs, though hid, / are so by interchange of dress, / and so confess / naught was forbid. (D.H.H. Ingalls's translation).

3222*

अवचयपरिभोगवन्ति हिंस्रैः
सहचरितान्यमृगाणि काननानि ।
अभिदधुरभितो मुनिं वधूभ्यः
समुदितसाध्वसविक्लवं च चेतः ।।

(अ) Kir 10.5.

Puṣpitāgrā metre.

The sylvan regions ( where Arjuna was practising penance) were enjoyable due to plenty, with the ferocious animals moving freely with other animals, and thus they announced themselves to the nymphs (who had come to disturb his penance). This resulted in heaviness of heart (at the difficult task set to them). (A. A. R.).

3223*

अवचितकुसुमा विहाय वल्लीर्
युवतिषु कोमलमाल्यमालिनीषु ।
पदमुपदधिरे कुलान्यलीनां
न परिचयो मलिनात्मनां प्रधानम् ।।

(अ) Śiś 7.61.

(आ) JS 241.17 (a. Māgha), VS 1863 (a. (Māgha).

(*a*) अपचित° JS.

(*b*) °माल्यभारिणीषु JS, VS.

Puṣpitāgrā metre.

The swarms of bees, abandoning the creepers whence flowers had been picked, settled themselves on the young ladies adorned with charming chaplets. Long acquaintance is no criterion (for attachment) to the dark ones (in colour and mental attitude). (A. A. R.).

3224*

अवचितबलिपुष्पा वेदिसंमार्गदक्षा
नियमविधिजलानां बर्हिषां चोपनेत्री ।
गिरिशमुपचचार प्रत्यहं सा सुकेशी
नियमितपरिखेदा तच्छिरश्चन्द्रपादैः ॥

(अ) Kum 1.61. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 26).

(आ) Suvṛ (Suvṛ [KM] *ad* 3. 19, Suvṛ [RP] 85).

(*b*) वहिषां Kum (var.).

Mālinī metre.

She of beautiful hair, plucking flowers for offerings, clever in cleaning the altar, bringing water and *kuśa*-grass for auspicious rites, and with her fatigue dispelled by the rays of the moon on the crest, worshipped Śiva every day.[1] (Dr. Sūryakānta's translation).

1. Quoted in Suvṛ as a good example of Mālinī verse.

3225*

अवजितमधुना तवाहमक्ष्णो
रुचिरतयेत्यवनम्य लज्जयेव ।
श्रवणकुवलयं विलासवत्या
भ्रमररुतैरुपकर्णमाचचक्षे ॥

(अ) Śiś 7.60.

Puṣpitāgrā metre.

The lily adorning the ear of the graceful damsel, bending low as if in shame, whispered in her ear through the humming of the bees settled on it, that was vanquished by the charms of her eyes. (A. A. R.).

3226

अवज्ञया दीयते यत् तथैवाश्रद्धयापि च ।
तदाहुरधमं दानं मुनयः सत्यवादिनः ॥

(अ) MBh (MBh [Bh] 12.282.19, MBh [R] 12.293.19, MBh [C] 12.10789).

(इ) SS (OJ) 216.

(*a*) अवज्ञाया MBh (var.); यद् SS (OJ) (see *b*).

(*b*) यदेवा° SS (OJ); वा [च] MBh (var.).

(*c*) तम् [तद्] MBh (var.); आह [आहुर्] MBh (var.); मध्यमं or अधर्मं° [अधमं] MBh (var.); दत्तं [दानं] MBh (var.).

That gift which is made contemptuously and without any reverence, is said to be inferior (in point of merit). (P.C. Roy's translation).

3227*

अवज्ञया न दातव्यं कस्य चिल्लीलयापि वा ।
अवज्ञया कृतं हन्याद् दातारं नात्र संशयः ॥

(अ) R (R [Bar] 1. 12. 28 *cd/ef*, R [B] 1. 13.34-5, R [Kumbh] 1.13.33, R [G] 1. 12. 29-30, R [L] 1. 9. 89-90). Cf. नावज्ञया प्रदातव्यं.

(आ) IS 656.

(*a*) नावज्ञया (मा°) प्रदातव्यं (न दा°) R (var.).

(*b*) न त लीलया [ली°] R (var.) ; किंचिद्वा केनचित् (°वा) क्वचित् R (var.) ; दातुस्तद्दोषमाहरेत् R (var.).

(*c*) अवज्ञाय or अवज्ञापि R (var.) ; कृतो or कृतं R (var.).

Nothing should be given to anyone with callousness ; no, not even in jest. If anybody violates this law he will doubtlessly be ruined. (T. S. Raghavacharya's translation).

3228*

अवज्ञया यदहसदुच्चकैर्बलः
समुल्लसद्दशनमयूखमण्डलः ।
रुषारुणीकृतमपि तेन तत्क्षणं
निजं वपुः पुनरनयन्निजां रुचिम् ॥

(अ) Śiś 17.4.

(आ) Alm 58.

(*d*) रुचम् Alm.

Rucirā metre.

(On hearing the insulting words) Balarāma laughed aloud in contempt, creating a circle of lustre by the brightness of his teeth. Although his body [face] was reddened by anger, it quickly assumed its natural (white) colour. (A. A. R.).

अवज्ञातसहस्रैस्तु see No. 3230.

3229

अवज्ञातोऽपि दुष्टेन गुणो दोषो न मन्यते ।
नहि चम्पकसौगन्ध्यं पूतिर्भृङ्गावहेलया ॥

(आ) SSB 361.4.

A merit, though disregarded by the wicked, is not considered a vice. The fragrance of the *campaka*-flower does not become stale because of the disregard shown by the bees. (A. A. R.).

अवज्ञात्रुटितं प्रेम see No. 3231.

3230

अवज्ञानसहस्रैस्तु दोषाः कष्टतरा धने ।
धने सुखकला या च सापि दुःखैर्विधीयते ॥

(अ) MBh (MBh [Bh] 12.171.35, MBh [R] 12.177.35, MBh [C] 12.6620).

(आ) IS 657.

(*a*) अवज्ञात° or अविज्ञान° MBh ( var. ) ; °सहस्रेषु (°स्रैश्च; °स्रैस्तैर्) MBh (var.).

(*b*) दोषः कष्टरोधने MBh (var.) ; दोष° MBh (var.); कष्टवरा MBh (var.).

(*c*) धन्वेष्वथ MBh (var.) ; यां च or या तु or कापि MBh (var.).

(*d*) सा दुःखैरपि धीयते MBh (var.); सा च (हि) MBh (var.) ; दुःखे MBh (var.).

With various kinds of humiliation that number by thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow. (P. C. Roy's translation).

अवज्ञानाद्राज्ञो भवति see No. 3331.

अवज्ञाया दीयते यत् see No. 3226.

3231

अवज्ञास्फुटितं प्रेम समीकर्तुं क ईश्वरः ।
संधिं न याति स्फुटितं लाक्षालेपेन मौक्तिकम् ॥

(अ) BhPr 136.

(आ) SSap 686, VP 4.3, SLPr 47. 17-18, SR 158. 221, SSB 487.228.

(*a*) अवज्ञात्रुटितं SR, SSB, VP.

(*b*) नवीकर्तुं SR, SSB, VP.

Love that is shattered by humiliation cannot be repaired. The broken parts of the pearl cannot be joined together by the plaster of a lac dye.[1] (J. Shastri's translation in BhPr [B]).

1. L.H. Gray's translation: Affection burst by contempt, who (is) the lord to make (it) the same (as it was aforetime)? A burst pearl is not joined by smearing (it) with lac.

3232

**अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः ।**
**यथा विदासिनः कुल्याः सरसः स्युः सहस्रशः ॥**

(आ) Sama 2 क 22.

Oh Brāhmaṇa-s, the incarnations of Lord Viṣṇu, the repository of all goodness, are, indeed, innumerable, even as a broad lake has thousands of small channels branching from it. (A. A. R.).

3233

**अवति निखिललोकं यः पितेवादृतात्मा**
**दहति दुरितराशिं पावको वेन्धनौकम् ।**
**वितरति शिवसौख्यं हन्ति संसारशत्रुं**
**विदधतु शुभबुद्ध्या तं बुधा धर्ममत्र ॥**

(अ) AS 690.
(*b*) पावकेवे° AS (var.).
(*a*) विदधति AS (var.).

Mālinī metre.

Let the wise practise *dharma* which protects the whole world like a loving father, and burns out all the evil effects [calamities], as fire does a heap of fuel; it gives auspicious happiness and destroys the enemy in the form of (evils of) worldly existence. (A. A. R.).

3234*

**अवतु वः सवितुस्तुरगावली**
**स्फुरति मध्यगतारुणनायका ।**
**समभिलम्भिततुङ्गपयोधरा**
**मरकतैकलतेव नभःश्रियः ॥**

(आ) JS 26.59, SR 28. 20 (a. Kuv) *ac/bd*, SSB 45. 2 *ac/bd*, Kuv *ad* 120 (p. 165) *ac/bd*, Sar 2.16.
(*a*) अवतु नः सवितुस् Kuv, SR, SSB ; सवितु° IS (*contra metrum*).
(*b*) स्फुरित° Kuv, SR, SSB, Sar.
(*c*) समतिलङ्घि° Kuv, SR, SSB, समविलङ्घि° Sar ; °लम्बित° JS (var.).
(*d*) नभश्रियः SR.

Drutavilambita metre.

May the necklace of the row of horses of the sun which has Aruṇa, the charioteer in their midst as a central gem, shining like a string of emeralds round the plump breasts of the goddess of the sky, protect you all. (A. A. R.).

3235*

**अवद्यजम्बालगवेषणाय**
**कृतोद्यमानां खलसैरिभाणाम् ।**
**कवीन्द्रवाङ्निर्जरनिर्झरिण्यां**
**संजायते व्यर्थमनोरथत्वम् ॥**

(आ) SR 40.35, SSB 293.35.

Upajāti metre (Upendravajrā and Indravajrā).

Disappointment comes to the wicked buffaloes, who are eager to search for a worthless muddy place, when they come to a limpid stream of the poetry of the best of poets. (A. A. R.).

3236

**अवद्यमुक्ते पथि यः प्रवर्तते**
**प्रवर्तयत्यन्यजनं च निःस्पृहः ।**
**स सेवितव्यः स्वहितैषिणा गुरुः**
**स्वयं तरंस्तारयितुं क्षमः परम् ॥**

(अ) Sūmu 13.

Vaṁśastha metre.

That preceptor [ *guru* ] should be resorted to, by a person desiring his own welfare, who, ever selfless, remains in the right path and leads others also on into it, who is capable of liberating himself as well as others from the bonds of the world.

3237

अवधानेन मौनेन काषायेण जटाजिनैः ।
विश्वासयित्वा द्वेष्टारम् अवलुम्पेद् यथा वृकः ॥

(अ) MBh (MBh [Bh] 12.138.46, MBh [R] 12.140.46, MBh [C] 12. 5292-3). (Cf. No. 221.

(आ) IS 659.

(*b*) कापायेन or कषायेण MBh (var.).

(*c*) द्वंतारम् MBh (var.).

(*d*) अवलुंपद् (°लप्याद्) MBh (var.).

By attention (to the/acquisition of religious merit), by taciturnity, by the reddish garb of ascetics, and wearing matted locks and skins, one should inspire confidence in one's foe, and then (when the opportunity comes) one should jump upon him like the wolf. (P.C. Roy's translation).

3238

अवधारय धर्मेषु प्रधानमवधानतः ।
निर्भरानन्दकन्दाय गोविन्दाय मनोऽर्पय ॥

(आ) SMH 12.55.

Listen attentively to the principal thing in *dharma*. Offer your mind to Lord Kṛṣṇa, the Govinda, who is the embodiment of absolute bliss. (A. A. R.).

3239*

अवधार्य कार्यगुरुतामभवन्
न भयाय सान्द्रतमसंतमसम् ।
सुतनोः स्तनौ च दयितोपगमे
तनुरोमराजिपथवेपथवे ॥

(अ) Śiś 9.22.

(आ) SR 297.18, SSB 141.31 (a. Māgha).

Pramitākṣarā metre.

The spreading dense darkness did not frighten the charming damsel on her way to meet her lover, having in view the importance of the mission ; nor did her bosom tremble along the thin line of hair. (A. A. R.).

3240*

अवधिदिनावधिजीवाः
प्रसीद जीवन्तु पथिकजनजायाः ।
दुर्लङ्घ्यवर्त्मशैलौ
स्तनौ पिधेहि प्रपापालि ॥

(अ) ĀrS 24.1.

(आ) Vidy 631 (a. Govardhana), SG 536 (a. Govardhana).

Āryā metre.

O girl, keeper of the way-side watershed, cover your bosom which are the hills on the difficult path of travellers ; be considerate. Let the wives of travellers, who would keep alive only up to the appointed day of the arrival of their husbands, live. (A. A. R.).

3241*

अवधिदिवसः प्राप्तश्चायं तनोर्विरहस्य वा
रविरयमुदेत्यस्तं सख्यो ममापि च जीवितम् ।
तदलमफलैराशाबन्धैः प्रसीद नमोऽस्तु ते
हृदय सहसा पाकोत्पीडं विडम्बय दाडिमम् ॥

(आ) JS 143.19 (a. Kṣemendra or Kṣameśvara) (not found among Kṣemendra's works), SH 2018 (a. Kṣemavara), Skm ( Skm [B] 746, Skm [POS] 2. 55.1) (a. Abhimanyu).

(*a*) सोयं प्राप्तस् त° Skm.

(*b*) ममेव मनोरथः Skm.

(*c*) °फलैराशं ब° SH.

(*d*) पाकोत्पीडां Skm ; वा कोल्याडां SH ; दाडिमीम् (°मीः) Skm.

Hariṇī metre.

The day fixed for the end of separation from the husband or of life has arrived ; friends, the sun is about to set and so is my life. Enough, therefore, of useless hopes. Be pleased. I bow to you all. O heart, imitate quickly the action of the pomegranate, when it is fully ripe. (A. A. R.).

3242*

अवधिदिवसः सोऽयं नात्रागतः किमियत् क्षणं
वितर नयने पश्यैतन्मे पुरः सखि साहसम् ।
इयमियमहं रूढज्वालाकरालितरोदसीं
मलयजरसाभ्यक्तैरङ्गैः पताम्यभि कौमुदीम् ।।

(आ) Skm (Skm [B] 748, Skm [POS] 2. 55. 3) (a. Gosaka or Gosoka).

Hariṇī metre.

This is the day appointed for the return of the husband (from his journey) and he has not made his appearance till this moment. Friend, cast your eyes and look at my rashness. I shall move about facing the moonlight, which has made the regions from the earth to the sky dreadfully ablaze with its flames, with my body smeared with sandal paste. (A. A. R.).

3243*

अवधीरणां कृतवती भवती
मयि यत्कुकर्ममहिमा स हि मे ।
यदि चातको न लभतेऽम्बु घनाद्
वचनीयता भवति काम्बुमुचः ।।



(आ) VS 1339 (a. Rairupaka).

Pramitākṣarā metre.

Your ladyship has rejected me (as a lover), but I consider it to be the result of my own misdeeds. If a *cātaka*-bird does not get water from a cloud, what blame is to be attached to the cloud ? (A. A. R.).

3244

अवधीरय धनविकलं
कुरु गौरवमकृशसंपदः पुंसः ।
अस्मादृशं हि मुग्धे
धनसिद्धचै रूपनिर्माणम् ।।

(अ) Kuṭṭ (Kuṭṭ [BI] 277, Kuṭṭ [KM] 277).

Āryā metre.

Despite the man who brings no money, honour the man who has solid fortune; our beauty is but nature's tool for building riches, O fair innocent.[1] (E. Powys Mathers's translation).

1. Teachings to a young prostitute.

3245

अवधूतप्रणिपाताः
पश्चात् संतप्यमानमनसोऽपि ।
निभृतैर्व्यपत्रपन्ते
दयितानुनयैर्मनस्विन्यः ।।

(अ) Vik 3. 5. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 87).

(आ) IS 660, Alm 59.

(*b*) हि [ऽपि] Vik (var.).

(*c*) विविधैरनुतप्यन्ते Vik.

(*d*) दयितानुशयैर् IS.

Āryā metre.

Wise women, when they have rejected kind greetings, on second thoughts feel

remorse, and they distress themselves with various expedients to pacify their beloved. (E.B. Cowell's translation).

3246*

अवधूयारिभिर्नीता हरिणैस्तुल्यवृत्तिताम् ।
अन्योन्यस्यापि जिह्रीमः किं पुनः सहवासिनाम् ॥

(अ) Kir 11.58.

(आ) Rasagaṅgā. 95.14-5.

(*b*) तुल्यरूपताम् Kir (var.).

Banished by our enemies, we have been reduced to a condition of sustaining ourselves like a herd of deer. We are ashamed of one another ; what then of our companions ? (A. A. R.).

3247*

अवधेहि क्षणमेहि
भ्रातर्भावज्ञ भावय गिरं नः ।
चरमे चकास्ति चेतसि
मूकस्वप्नोपमो भावः ॥

(आ) Skm (Skm [B] 2137, Skm [ POS ] 5.28.2). (a. Gosoka).

Āryā metre (imperfect in *c*).

Come hither, brother, and attend to me for a moment, and ponder over my words, you who have understanding. The idea that the lord's name will gleam in our minds at the last stage [when about to die], is only similar to a dream of a dumb person. (A. A. R.).

3248*

अवधौ दिवसावसानकाले
भवनद्वारि विलोचने दधाना ।
अवलोक्य समागतं तदा माम्
अथ रामा विकसन्मुखी बभूव ॥

(अ) BhV (BhV [POS] 2. 15, BhV [C] 2. 14).

(अ) Rasagaṅgā 95.1.

Aupacchandasika metre.

The beautiful lady, who had directed her eyes towards the gate of the house in the evening which was the appointed time (of my arrival), had her face delighted on seeing me come. (H.D. Sharma's translation).

अवध्यं चाथवागम्यम् see No. 3249.

3249

अवध्यं वाथवागम्यम् अकृत्यं नास्ति किंचन ।
लोके बुद्धिमतामत्र तस्मात्तां योजयाम्यहम् ॥

(अ) P (PP 1.354, Pts 1.369, PtsK 1. 413). Cf. बुद्धेर्बुद्धिमतां लोके.

(आ) IS 661.

(*a*) चाथ° Pts.

(*c*) °मतां बुद्धेस् Pts, PtsK.

(*d*) विनियोजयेत् Pts ; हि नियोजयेत् PtsK.

All understanding may be won, / all things be slaim, and all be done, / if mortals have sufficient wit;/for me, I make good use of it.[1] (A.W. Ryder's translation).

1. A more literal translation is given, for instance, by Th. Benfey : *Nichts giebt es in der Welt, das nicht vernicht-, erreicht-, und ausführ barfürden Verstand Verstandvoller ; darum strenge man dieses an.*

3250

अवध्या ब्राह्मणा गावो स्त्रियो बालाश्च ज्ञातयः ।
येषां चान्नानि भुञ्जीत ये च स्युः शरणागताः ॥

(अ) MBh (MBh [Bh] 5. 36. 64, MBh [R] 5.35.66, MBh [C] 5. 1325), Vet 1. 25 (wrongly marked as 1. 27), (Vet Hu² 1. 21), VCbr 4.0.12 (p. 285 *a*). MK (MK [GOS] 70, MK [S] 69A, MK [K] 223, MK [P] *ad* 44 C). Cf. Nos. 3352-3.

(आ) IS 662.

(*a*) गाव: Vet.

(*b*) ज्ञातय: शिशव: स्त्रिय: MBh (var.) ; वृद्धाश्च or बालाथ [बालाश्च] MBh (var.) ; बाला च Vet; बांधवा: [ज्ञा°] MBh (var.); ज्ञाप्तय: Vet (var.); नार्जा (instead of नार्यो) बाला-(:)स्वजातय (°जाप्तय:) Vet (var.); बालस्तथैऽव च Vet (var.) ; बाला: प्रजास्तथा or बाला नार्यस्तथैऽव च or स्त्री तपस्वी चो रगवान् or स्त्रीबालातिथिज्ञातय: Vet (var.) ; बाला द्विजातय: Vet Hu[2].

(*c*) येषामन्नानि or येषां ये चान्ये (चापि हि) Vet (var.) ; भुक्तानि Vet (var.), Vet Hu[2].

(*d*) वा [च] or ये चान्ये or ये चापि Vet (var.) ; शरणं ग° MBh (var.), Vet ; यत्र च स्यात् प्रतिश्रय: or य: शिशु: श° or न वध्य: श° Vet (var.).

These must never be slain : Brāhmaṇa-s, kine, relatives, children, women, those whose food is eaten, and those also that yield asking for protection. (P.C. Roy's translation).

3251*

अवध्यैरिन्दुपादानाम् असाध्यैश्चन्दनाम्भसाम् ।
देहोष्मभि: सुबोधं ते सखि कामातुरं मन: ॥

(अ) KāD 2. 245.

(आ) AA 41.18-9.

(*a*) अवन्ध्यै: KāD (var.).

(*b*) °म्भसा KāD (var.).

(*c*) स्सुबोधं AA (but A in AA as above).

Friend, your condition is irremediable by moon's rays and impossible of cure by the application of sandal water. It is easy to know by the warmth of your body that your mind is afflicted by love. (A. A. R.).

3252

अवध्यो ब्राह्मणो बाल: स्त्री तपस्वी च रोगभाक् ।
येषां चान्नानि भुक्तानि ये च स्यु: शरणं गता: ॥

(अ) Cr 1194 (CNP II 50, CM 11), Vet *d* in Vet 1. 27. (Cf. Vet 1. 27, VCbr 4. 0.12[p. 285 *a*] and Nos. 3250, 3253).

(*a*) अवध्या ब्राह्मणा गाव: *d* in Vet (and Vet).

(*b*) स्त्रियो बाला च रोगवान् *d* in Vet, Vet with ज्ञतय of रो°.

(*c*) भक्तानि CNP II ; भुञ्जीत *d* in Vet and Vet.

Neither a Brāhmaṇa, nor a child, nor a woman, nor a hermit, nor a sick person, nor those whose rice one eats, nor those who were put under one's protection should be slain.

3253

अवध्यो ब्राह्मणो बाल: स्त्री तपस्वी च रोगभाक् ।
विहिता व्यङ्गिता तेषाम् अपराधे गरीयसि ॥

(अ) P (PP 1.156, Pts 1. 201, PtsK 1. 217). Cf. Nos. 3250, 3252.

(आ) ŚP 1348, IS 664.

(*a*) अबध्यो PtsK.

(*b*) रोगवान् ŚP.

(*c*) क्रियते [वि°] ŚP ; व्यङ्गता PtsK ; ह्येषु [ते°] ŚP.

(*d*) ततो दोषैर्न निप्यते ŚP ; महत्यपि [ग°] Pts.

Slay not a woman, Brahmaṇa, child, / an invalid, or hermit mild :/in case of major dereliction,/disfigurement[1] is the infliction. (A.W. Ryder's translation).

1. i e. mutilation.

3254

अवनतवदनेन्दुरिच्छतीव
व्यवधिमधीरतया यदस्थितास्मै ।
अहरत सुतरामतोऽस्य चेत:
स्फुटमभिभूषयति स्त्रियस्त्रपैव ॥

(अ) Śiś 7.38.

Puṣpitāgrā metre.

In as much as she remained with her moon-face looking down due to shyness as if desiring of screening herself, she greatly captivated the lover's heart. Clearly, shyness is the best ornament of women. (A. A. R.).

3255*

अवनतशिरसः प्रयाम शीघ्रं
पथि वृषभा इव वर्षताडिताक्षाः ।
मम हि सदसि गौरवप्रियस्य
कुलजनदर्शनकातरं हि चक्षुः ॥

(अ) Mṛcch 8.15.

Puṣpitāgrā metre.

Then let us bow our heads at once and go, / like steers whose eyes the falling rain-drops daze ;/in public spots my dignity I show ; on high-born dames I hesitate to gaze.[1] (A.W. Ryder's translation).

1. words of Viṭa.

3256*

अवनम्य वक्षसि निमग्नकुच-
द्वितयेन गाढमुपगूढवता ।
दयितेन तत्क्षणचलद्रशना-
कलकिंकिणीरवमुदासि वधूः ॥

(अ) Śiś 9.74.

(आ) SR 310. 12 (a. Śiś.), SSB 163. 8 (a. Māgha).

Pramitākṣarā metre.

Bending towards her and embracing her tightly with her bosom buried in his chest, she was lifted by the lover a little along with the sweet jingling of the tiny bells of her girdle. (A. A. R.).

अवनीतो भृत्यजनो see No. 3361.

3257*

अवनौ शनैः शनैस्त्वं
निदधासि पदद्वयं स्वस्य ।
लक्ष्यं पश्यसि न वदसि
भजसि जलं बक ततोऽसि सितः ॥

(आ) SSB 620.3.

Āryā-upagīti metre.

O crane, you place your legs gently on the ground keenly watching your aim without speaking, and thus reach the water (the unwary). That is why you are white [or : prosperous]. (A. A. R.).

3258*

अवन्तिः काव्यमानर्च भर्चोमौखरिशेखरः (?) ।
शिष्यो बाणश्च संक्रान्त- कान्तवेद्यवचाः कविः ॥

(आ) JS 44.64 (a. Rājaśekhara).

(*b*) चर्चो° JS (var.).

(*c*) सङ्क्रान्तः JS (var.).

Avanti [Kalidāsā ?] worshipped poetry and so did the best of the Mukhari-family [Bhoja]. The disciple Bāṇa had this spark of endearing poetry transmitted to him. (A. A. R.).

3359*

अवन्तिनाथोऽयमुदग्रबाहुर्
विशालवक्षास्तनुवृत्तमध्यः ।
आरोप्य चक्रभ्रममुष्णतेजास्
त्वष्ट्रेव यत्नोल्लिखितो विभाति ॥

(अ) Ragh 6.32. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 93).

(आ) Alkeś 50. 23-4, VyVi 232. 27-8, SSB 430.1.

(*c*) चक्रभ्रमिम् Ragh (var.) ; रश्मिस् [तेजास्] Ragh (var.), Alkeś.

(*d*) यन्त्रो° Ragh (var.), Alkeś.

Upajāti metre ( Upendravajrā and Indravajrā).

This is the King Avanti, having stout and large arms, an expansive chest, and a slim rounded waist, who, (therefore), looks like the bright luminary, carefully trimmed by *tvaṣṭṛ* by being placed on a turning lathe. (M.R. Kale's translation).

3260

अवन्ति ये जनकसमा मुनीश्वराश्
चतुर्विधं गणमनवद्यवृत्तयः ।
स्वदेहवद्दलितमदाष्टकारयो
भवन्तु ते मम गुरवो भवान्तकाः ॥

(अ) AS 687.

Rucirā metre.

Let preceptors capable of ending rebirth like King Janaka, great sages who protected the people of the four groups [Brāhmaṇa-s and others], of faultless conduct and who destroyed the eight kinds of internal enemies such as pride residing in the body, be my spiritual guides. (A. A. R.).

3261

अवन्ध्यं दिवसं कुर्याद् धर्मतः कामतोऽर्थतः ।
गते हि दिवसे तस्मिस् तदूनं तस्य जीवितम् ॥

(इ) SS (OJ) 275.

Make each day fruitful of *dharma*, joy [*kama*] and earning [*artha*]. With each day gone, life is less by that. (Raghu Vira's translation).

3262

अवन्ध्यकोपस्य विहन्तुरापदां
भवन्ति वश्याः स्वयमेव देहिनः ।
अमर्षशून्येन जनस्य जन्तुना
न जातहार्देन न विद्विषादरः ॥

(अ) Kir 1.33.

(आ) Kpr 7. 148, KāP 175.20-1, Amd 145. 359, AA 53. 3-6, SR 152. 401 (a. Kir.), SSB 478. 360 (a. Bhāravi).

(*a*) निहन्तु° AA (but var. as above).

(*c*) नरस्य [ज°] Kir (var.).

(*d*) च [न] Kir (var.) ; जातुहृर्देन Amd.

Vaṁśastha metre.

People automatically submit to one whose wrath is not futile and who wards off miseries. But they do not value the friendship of a person void of anger, nor do they fear the enmity of such a person [or : they do not have any regard for the friendship or enmity of a person who lacks righteous wrath]. (S.V. Dixit's translation).

अवन्ध्यैरिन्दुपादानाम् see No. 3251.

अवमानं पुरस्कृत्य see No. 1915.

अवमानस्य see No. 2552.

3263

अवमानहृतं यच्च दत्तमश्रद्धया धनम् ।
ऊषरे निष्फलं बीजं क्षिप्तमक्षिप्तमेव तत् ॥

(अ) Dar 6.5.

Gifts [wealth] offered insultingly or with indifference is of no benefit to the donor, as seeds planted in unproductive soil are useless, for they are seeds just thrown away. (A. A. R.).

3264

अवमानारणिमथितं
दुर्वागिन्धनविवर्धितज्वालम् ।
सत्पुरुषाः कोपाग्नि
ज्ञानाम्बुघटैः प्रशमयन्ति ॥

(अ) Dvi 11.

(*d*) ज्ञानाम्बुधौ प्र° Dvi (var.)(*contra metrum*).

Āryā metre.

Good men extinguish the fire caused by the attrition on insult and fed by the wood of evil words, in the waters of superior

knowledge. (Translation in *Bhavan's journal* XIV. 1. p. 96).

3265

अवमानेन महतां प्रहर्षक्रोधविस्मयैः ।
तपांसि क्षयमायान्ति यशांसीव सुदुर्नयैः ॥

(अ) Bhār (Bhār [KM] 1. 357, Bhār [Bh] 1. 363).

Ascetic merit is destroyed by disrespect of the great by exultation, anger or pride, just as fame is destroyed by evil ways of life. (M.S. Bhandare's translation).

3266

अवमुक्तमपक्रान्त- मुख्यं तन्न क्षमं युधि ।
पितृपैतामहं मौलं तत् क्रुद्धं सान्त्वितं क्षमम् ॥

(अ) KN (KN [TSS] 14.83, KN [ĀnSS] 14. 83, KN [BI] 13. 83).

(*a*) अवियुक्तं ह्यपक्तान्तं KN (BI).

(*b*) योद्धुम् [मु°] KN (BI).

An army that had not travelled to foreign lands, and one that is devoid of a leader,[1] cannot fight. An army that has served the forefathers of a king, will not fight, when it is enraged; but when satisfied, it will fight (most gladly). (M.N. Dutt's translation).

1. M.N. Dutt has : had fled away.

3267

अवयः केवलकवयः
कीराः स्युः केवलं धीराः ।
वीराः पण्डितकवयस्
तानवमन्ता तु केवलं गवयः ॥

(आ) SMa 2. 68, SR 33. 23, SSB 53. 25, SuMuñ 27.13-4.

(*b*) कीरा SR.

Āryā-udgīti metre.

Mere versifiers [very ordinary poets] are mere sheep (bleating); those who are merely bold in their attempts are parrots, but those poets who are learned are heroes, and those who disregard them are merely bovine creatures. (A. A. R.).

3268*

अवयवेषु परस्परबिम्बितेष्व्
अतुलनिर्मलकान्तिषु तत्तनोः ।
अयमयं प्रविभाग इति स्फुटं
जगति निश्चिनुते चतुरोऽपि कः ॥

(आ) JS 189.90 (a. Bhīmasiṁhapaṇḍita), ŚP 3367 (a. Bhīmasiṁhapaṇḍita), AP 66, SR 270. 432.

(*b*) अतुलकान्तिषु राजति तत्तनोः (य° ŚP) ŚP, AP, SR.

Drutavilambita metre.

Which person, however clever, can distinguish clearly the true sides of a reflection of the body in a mirror when the parts are a perfect match and spotlessly bright ?[1] (A. A. R.).

1 Th. Aufrecht translates : *Ihre unvergleichlich reizenden Glieder halten einander ein solches Ebenmaass, dass selbst ein Kenner nicht klar entscheiden kann, ob dieser oder jeder Theil ihres Körpers besondere Schönheit besitze.*

3269*

अवलम्बितविष्णुपदः
कर्षितजनचक्षुरतुलगतिः ।
पत्रमयोऽपि पदार्थः
पतङ्गतामेति गुणयोगात् ॥

(आ) SR 82.36, SSB 257.43, SuMuñ 238.7-8.

Ārya-upagīti metre.

Resorting to the feet of Viṣṇu [or : the sky] and attracting the eyes of the people and of matchless movements, the

thing, though consisting of wings becomes a *patanga* [Garuḍa or : butterfly] due to merits. (A. A. R.).

**अवलम्बि सुवृत्तं च** see No. 3389.

3270

**अवलिप्तेषु मूर्खेषु रौद्रसाहसिकेषु च ।**
**तथैवापेतधर्मेषु न मैत्रीमाचरेद् बुधः ॥**

(अ) MBh (MBh [Bh] 5. 39. 36, MBh [R] 5.38.50, MBh [C] 5.1495).

(आ) SRHt 111.4 (a. MBh), IS 665.

(*a*) मूढेषु MBh (var.), SRHt.

A wise man should never cultivate friendship with those who are haughty, foolish, fierce, rash and likewise devoid of virtue. (V.P.N. Menon's translation).

3271*

**अवलेपमनङ्गस्य वर्धयन्ति बलाहकाः ।**
**कर्शयन्ति तु धर्मस्य मारुतोद्धूतशीकराः ॥**

(अ) KāD 2.109.

(आ) IS 666.

(*c*) च [तु] KāD.

The clouds increase the pride of Cupid (by aiding him), but with sprays shaken by the breeze, diminish the pride of summer. (A. A. R.).

3272*

**अवलोकनमपि सुखयति**
**कुवलयदलचारुचपलनयनायाः ।**
**किं पुनरलकचलद्द्युति-**
**सरभसमालिङ्गनं तन्व्याः ॥**

(आ) VS 1266, ŚP 3369, SR 251.21 (a. ŚP), SSB 58.24.

(*c*) पुनरमृतसमानं ŚP, SR, SSB.

(*d*) तस्याः ŚP, SR ; सुतनोः [त°] SSB.

Āryā metre.

Even the sight of a damsel, possessing eyes playfully gazing attractively like the moving petals of a lily, gives pleasure. How much more so if the slim one is embraced impetuously with her tresses all rendered dishevelled (by the eagerness) ? (A. A. R.).

3273*

**अवलोकितमनुमोदित-**
**मालिङ्गितमङ्गनाभिरनुरागैः ।**
**अधिवृन्दावनकुञ्जं**
**मरकतपुञ्जं नमस्यामः ॥**

(आ) SR 22. 107, SSB 36. 9, PG 103 (a. Sarvavidyāvinoda).

Āryā metre.

We render obeisance to that mass of emerald [Lord Kṛṣṇa] who was in every bower of the Vṛndāvana, and who was gazed at, approved, and embraced by the cowherdesses passionately. (A. A. R.).

3274*

**अवलोक्य नर्तितशिखण्डिमण्डलैर्**
**नवनीरदैर्निचुलितं नभस्तलम् ।**
**दिवसेऽपि वञ्जुलनिकुञ्जमित्वरी**
**विशति स्म वल्लभवतंसितं रसात् ॥**

(आ) Skm (Skm [Bh] 786, Skm [POS] 2.63. 1) (a. Subhaṭa).

Kalahaṁsa metre.

Observing the sky overcast with fresh clouds with peacocks dancing in circles, the young woman overcome with love, entered joyfully even during (the early part of) the day the bower of *vañjula*-creepers in which the lover was already a welcome visitor. (A. A. R.).

3275*

अवलोक्य स्तनौ वध्वा गुञ्जाफलविभूषितौ ।
निःश्वस्य रोदिति क्लिष्टा कुतो व्याधकटुम्बिनी ॥

(अ) Vidagdha-mukha-maṇḍana (KSH 269) 4.11.

(आ) ŚP 521 (a. Dharmadāsa), SRK 148. 10 (a. ŚP), SR 184. 9 (a. ŚP), SSB 529.9 (a. Dharmadāsa), IS 7693.

(*c*) °निःश्वस्य Vida°; रोदितुं लग्ना Vida°, ŚP, SR, SSB.

Observing the bosom of the young wife adorned with red-black berries [*guñjā-s*] why did the elder wife of the hunter sigh deeply and weep in distress ? (A. A. R.).

अवशा विषहेत कथं see No. 2218.

3276

अवशेन्द्रियचित्तानां हस्तिस्नानमिव क्रिया ।
दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥

(अ) H (HJ 1.17, HS 1. 16, HM 1. 17, HK 1. 18, HP 1. 14, HN 1. 15, HH 9. 3-4, HC 12.10-1).

(आ) SR 163.438 (a. H), SSB 494. 438, IS 667.

(*b*) हस्तिनीनामिव IS.

(*c*) °प्रायं IS.

(*d*) ज्ञानभारः HP.

A moral act (incidentally performed) by those whose senses and heart are not held in subjection (is transient) like the washing of an elephant.[1] Divine knowledge without (correspondent) practice, (is) an incumbrance, like ornaments on a woman disliked by her husband. (F. Johnson's translation).

1. that soon becomes as dingy and dirty as he was before.

अवशोकिनोऽस्य युक्तं see No. 3216.

3277*

अवश्यं कोपाग्निस्तव सुतनु निर्वास्यति चिरात्
स्वशोभामारूढं मुखमपि च ते हास्यति शुचम् ।
भवद्गोष्ठीशून्या मम तु दिवसा यान्ति य इमे
न तेषामावृत्तिः पुनरपि मनो दूयत इति ॥

(आ) VS 1606 (a. Bhaṭṭa-Karṇāṭa).

Śikhariṇī metre.

Charming lady, your fire of anger will surely be put out ere long and your face will abandon the grief and regain its natural good humour. "These days are spent by me devoid of your company and I do not wish them to be repeated again"—thus will the mind be afflicted. (A. A. R.).

अवश्यं गत्वरैः प्राणैर् see No. 3287.

3278

अवश्यं निधनं सर्वैर् गन्तव्यमिह मानवैः ।
अवश्यभाविन्यर्थे वै संतापो नेह विद्यते ॥

(अ) MBh (MBh [Bh] 1.146.2 MBh [R] 1. 160.2, MBh [C] 1.6144).

(आ) IS 670.

(*b*) इव or इति or सह [इह] MBh (var.) ; बांधवैः [मानवैः] MBh (var.).

(*c*) अवश्यंभा° MBh ( var. ) ; °न्यर्थेस्मिन् or °श्यकरणीयेर्थे ( °यार्थे ) or °श्यं करणीयेर्थे (°यार्थे) or °श्यभावितेर्थे (°षिकेर्थे) वै MBh (var.).

(*d*) हि or एव [इह] MBh (var.) ; वर्तते[वि°] MBh (var.).

(Thou hast learning) ; thou knowest that all men are sure to die ; none should grieve for that which is inevitable. (P.C. Roy's translation).

3279

अवश्यं पितुराचारं पुत्रः समनुवर्तते ।
नहि केतकवृक्षस्य भवत्यामलकीफलम् ॥

(अ) P (PT 1. 158, PTem 1. 145, PS 1. 136, PN 2.109, PP 1. 381, PRE 1. 149, PM 1.164). Cf. Ru 77.

(*a*) यो वश्यं [अ°] PP ; आचारः PP.

(*b*) पुत्रस्तमनु° (°दनु°) PS, PP.

(*c*) न हि कैतकव्यक्षस्य or न हि केतकमुत्सृज्य PS(var.); न हि केतवृक्ष PS(var.); केतकि° (°की°) PP, PS (var.).

(*d*) आमलकम् PS (var.); अलकं फ° PS ; जायते कण्टकीलम् (°कं फ°) or कण्टकञ्जायते फलम् PS (var.) ; जायेतां कंटकं फलम् PN.

The son must needs follow in his father's path. For myrobalan-fruit does not grow on a *ketaka*-tree. (F. Edgerton's translation).

3280

... ... ... ... ।
अवश्यं प्राणिनां प्राणा रक्षितव्या यथाबलम् ॥

(अ) R (R[Bar.] 6.9.14 *cd*, R [B] 6. 9. 14 *cd* ; R [R] 6.9.14 *cd*, R [Kumbh] 6.9. 14 *cd*, R[G] 5.80.14 *cd*, R [L] 5.80. 15 *cd*).

...It behoves everyone to protect the lives of others as much as lies in his power. (T.S. Raghavacharya's translation).

3281

अवश्यं भाविनं नाशं भावित्वाद् विध्युपस्थितम् ।
अयमेव हि ते कालः पूर्वमासीदनागतः ॥

(आ) VS 3286.

As misery destined to happen will surely happen spurred on by fate, this is the time that has arrived which had never happened before. (A. A. R.).

3282

अवश्यं भाविनो भावा भवन्ति महतामपि ।
नग्नत्वं नीलकण्ठस्य महाहिशयनं हरेः ॥

(अ) H (HJ Pr 28, HS Pr 27, HM Pr 28, HP Pr 18, HN Pr 17, HC Pr 28, HH 3. 23-4, HC 6. 3-4), Cr 1195 ( CNG 227, CNP II 248, CNT IV 256 [?]), MK(S) 73.

(आ) SR 91.26 (a. H), SSB 375. 29, Subh 271, Sama 1 अ 19, IS 671.

(*a*) भावितो IS.

(*b*) सर्वताम् [म°] CNP II.

(*c*) महेश्वरस्य नग्नत्वं CNP II.

(*d*) समुद्रशयनं CNP II.

Inevitably, the conditions that are to be, happen, even of the mighty. Nakedness (is the fate) of Nīlakaṇṭha ; sleep upon the great serpent (that) of Hari. (F. Johnson's translation).

3283

अवश्यंभाविभावानां प्रतीकारो भवेद् यद ।
तदा दुःखैर्न बाध्यन्ते नलरामयुधिष्ठिराः ॥

(अ) VCjr 14. 3, MK (MK [S] 79, MK [GOS] 78).

(आ) SR 91.29, SSB 375, 33.

(*a*) अवश्यंभाव° VCjr (var.).

(*b*) प्रतिकारो VCjr (var.).

(*c*) युज्येरन् VCjr ( var. ), MK (GOS) ; लिप्येरन् VCjr (var.), SR, SSB ; युज्यन्ते MK (S).

If resistance could be (successfully) offered to things which are bound to take

place, then Nala, Rāma and Yudhiṣṭhira would not have been afflicted with misfortunes. (F. Edgerton's translation).

3284

अवश्यं यातारश्चिरतरमुषित्वापि विषया
वियोगे को भेदस्त्यजति न जनो यत् स्वममून् ।
व्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः
स्वयं त्यक्ता ह्येते शमसुखमनन्तं विदधति ॥

(अ) BhŚ 157, Śānt 3.3, VCjr 16.3.

(आ) VS 3386 (a. Jāyāditya), SkV 1617, Skm (Skm [B] 2310, Skm [POS] 5. 62.5) (a. Hari), SR 368. 42 (a. BhŚ), SSB 263. 44, SPR 87. 186 (a. BhŚ), SSJ 45.11, SN 308, SSV 1429, JSub 239. 3, SSD 4 *f.* 23 *a*, SM 14. 44, IS 668.

(*a*) चिरपरिचिताश्चापि (°गृहीता°) BhŚ (var.) ; चिरतरमुषित्वा च BhŚ ( var. ) ; विषयान् BhŚ (var.).

(*b*) वेदस् or हेतुस् [भेदस्] BhŚ (var.) ; न मनो or च जनो [न जनो] BhŚ (var.) ; यत्स्वयमसून् (°मून् or °भूत्) BhŚ (var.) ; यत्स्वयमिमान् SkV, Skm, Śānt; जयाय (or जयाष) or मनो यत् Śānt (var.) ; यत्स्वयमपि BhŚ (var.).

(*c*) व्रजेतं or व्रजंत्यः [व्र°] BhŚ (var.) ; यतस्ते° VC (var.), Śānt ; °परम° [अतुल°] SkV, Skm, Śānt ; मनसां BhŚ (var.).

(*d*) सुखं [स्वयं] BhŚ (var.); त्यक्त्वा BhŚ(var.), VC (var.), SkV (but S in SkV as above), Śānt (var.); मुक्ता or भुक्ता Śānt (var.); ह्येति or यैस्ते Śānt (var.); चेदेते or चेत्ते or चेते [ह्येते] BhŚ (var.) ; चैते IS ; त्यक्तास्त्वेते SR, SSB ; शिवमुखम् or शममुषम् or समसुखम् or श्रममुखम् BhŚ (var.); अनन्ते VC (var.) ; विदधते BhŚ (var.), VC (but OF as above).

Śikhariṇī metre.

Even the sensuous pleasures which rest/within our reach inevitably ebb away. / Is the pain of abstention so intense / that man cannot renounce them himself ? / If pleasures abandon him at random, / man suffers unparalleled anguish ; but if he renounces them at will, he reaps the fruit of eternal calm. (B S. Miller's translation).

3285

अवश्यं लभते कर्ता फलं पापस्य कर्मणः ।
घोरं पर्यागते काले द्रुमः पुष्पमिवार्तवम् ॥

(अ) R (R [Bar] 3. 28. 8, R [R] 3.29.8, R [Kumbh] 3.29.8, R [G] 3.35.8, R [L] 3.34.8). (Cf. R [R] 6.114.25-6).

(आ) SRHt 13.3 (a. R), IS 669.

(*a*) जंतुः [कर्ता] R (var.).

(*c*) क्षयं or पुनः or युग° or घोर° or घोरे or घोरः [घोरं] R (var.) ; परिगते [प°] R (var.).

(*d*) द्रुमं फलमिवामति or द्रुमः पुष्पफलं यथा R (var.) ; द्रुमाः R (var.) ; फलम् [पुष्पम्] R (var.) ; इवानृतौ (°धृतौ) or इवाकृतौ R (var.).

As a tree puts forth blossoms in season, the doer of sinful deeds, at the hour (of repentance) inevitably reaps their fruit in the shape of dreadful anguish (of the spirit). (M.N. Dutt's translation).

3286

अवश्यकारणैः प्राणान् धारयत्येव चातकः ।
प्रार्थनाभङ्गभीतोऽपि शक्रादपि न याचते ॥

(आ) SR 226.151, SSB 615.4.

The *cātaka*-bird does sustain its life for very necessary reasons. Afraid of a repulse it does not beg (for water) even of Indra [the rain-god]. (A. A. R.).

3287

अवश्यगत्वरैः प्राणैर् मृत्युकाले महात्मनाम् ।
परोपकारश्चेत् कश्चित् सिध्येत् तदमृतं मृतम् ॥

(अ) P (PP 1.420), VCjr 2.2.

(*a*) अवश्यं गत्वरैः PP (var.).

(*d*) सिद्धये तद् PP (var.).

When that last hour arrives, that none,/however shrewd, may miss, / a noble spirit serves his kind,/and death itself is a bliss. (A.W. Ryder's translation).

3288

अवश्यनिष्पत्तिमहाफलाढ्याम्
अदीर्घसूत्रां परिणामकल्याम् ।
कामं व्ययायासकरीमुपेयान्
न त्वेव जातु क्षयदोषयुक्ताम् ॥

(अ) KN (KN [TSS] 16.24, KN [ĀnSS] 16. 24, KN [BI] 15. 24).

Upajāti metre ( Upendravajrā and Indravajrā).

He[1] should follow such policies as are sure to be crowned with success and attended with much beneficial results, and whose termination would not be delayed and future effects would be conducive of much good. But he should never resort to such troublous policies which involve the evils of destruction and drain. (M.N. Dutt's translation).

1. The king.

3289

अवश्यभव्येष्वनवग्रहग्रहा
यया दिशा धावति वेधसः स्पृहा ।
तृणेन वात्येव तयानुगम्यते
जनस्य चित्तेन भृशावशात्मना ॥

(अ) Naiṣ 1.120.

(आ) SRHt 56. 54 ( a. Khaṇḍanakāra ), VS 3147 (a. Śrī-Harṣa), SR 92. 61, SSB 376.68 (a. Śrī-Harṣa), SLPr 48.21-2.

Vaṁśastha metre.

Just as a straw follows a whirlwind, similarly the utterly uncontrolled heart of man follows the creator's will in the direction in which it moves, irresistible in its course in matters that are bound to be. (K. K. Handiqui's translation).

3290

अवश्यमायान्ति वशं विपश्चिताम्
उपायसंदंशबलेन संपदः ।
भवत्युदारं विधिवत् प्रयोजिते
फलं हि राज्ञां क्वचिदर्थसिद्धये ॥

(अ) KN (KN[TSS]18.66, KN [ĀnSS] 18. 66, KN [BI] 17. 64).

(*b*) उपायसन्दर्शबलेन KN (BI).

(*c*) भवन्त्युदारा KN (BI) ; प्रयोज्यते KN (BI).

Vaṁśastha metre.

Prosperity is sure to come into the possession of those wise persons [kings] who employ these expedients ; may it swells (every day). When properly managed with the help of these expedient efforts of kings bear fruit. (M.N. Dutt's translation).

3291

अवश्यमिन्द्रियैस्तात वर्तितव्यं स्वगोचरे ।
चण्डरागस्तु यस्तत्र तं बुधः परिवर्जयेत् ॥

(इ) SS (OJ) 418.

(*d*) त वुधः or त वुडः or त ब्रुधः SS (OJ)(var.).

Each sense must keep within its own field. One who is intensely impassioned should be avoided by the wise. (Raghu Vīra's translation).

3292

अवश्यमेव भोक्तव्यं कर्मणां त्वक्षयं फलम् ।
नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥

(अ) Nāradīyapurāṇa 1.31.169 in "*Purāṇa*" V. 1; p. 63. See No. 3293.

One must necessarily reap the fruits of one's own actions. The result of the actions which have not been experienced will never be ignored even for hundreds of crores of *kalpa-s*.[1] (A. A. R.).

1. till eternity.

3293

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।
कृतकर्मक्षयो नास्ति कल्पकोटिशतैरपि ॥

(आ) Sama 2 क 38. See No. 3292.

The result of an action, good or bad, one must necessarily reap (experience). Even after the lapse of crores of eons the result of an action does not perish. (A. A. R.).

3294

अवश्यायकणैः प्राणान् संधारयति तित्तिरिः ।
याच्ञाभङ्गभयाद् भीतो न दैवमपि याचते ॥

(अ) Cr 97 (CR 8.85, CPS 255.92).

(*a*) अवश्यायजलैः CR (var.).

(*b*) भित्तिरः [ति°] CR (var.), CPS.

(*c*) यात्राभङ्गभयाद् [ याच्ञा° ] CR ; याच्त्रा° (याञ्चा) CR (var.), CPS.

(*d*) यः शक्तायापि निस्पृहः CR (var.); यः शक्षदपि निःस्पृहः CR (var.).

A francolin partridge prefers to live on snow than to be exposed to refusal (of food); (this partridge) does not even beg God [fate].

अवश्यायजलैः प्राणान् see No. 3294.

अवश्या सा भवेद् पश्चाद् see तया धर्मार्थकामानां.

3295

अवसरपठितं सर्वं
सुभाषितत्वं प्रयाति यत् किंचित् ।
चाषः प्रयाणसमये
खरनिनदो मङ्गलो भवति ॥

(आ) SuB 7.7, Pr 363, Subh 176, IS 672, cf. Nos. 3296-7.

(*b*) सुभाषितं Subh (*contra metrum*).

(*c*) वामः [चा°] SuB ; वासः Subh ; प्रयाणकाले SuB.

(*d*) खरनिनटो Subh.

Āryā metre.

Some words (though not quite striking in themselves) when spoken in a fitting context become *sabhāṣita-s*. The blue jay [*cāṣa*-bird] shrieking loudly at the time of starting on a journey becomes auspicious.

3296

अवसरपठितं सर्वं
सुभाषितत्वं प्रयात्यसूक्तमपि ।
क्षुधि कदशनमपि नितरां
भोक्तुः संपद्यते स्वादु ॥

(आ) VS 150 (a. Vallabhadeva), SR 29.15 (a. VS). Cf. Nos. 3295, 3297.

Āryā metre.

Everything said at the right moment becomes a *subhāṣita*, though it may not be a good speech. When (quite) hungry even worthless food becomes very tasty to the diner. (A. A. R.).

3297

अवसरपठिता वाणी
गुणगणरहितापि शोभते पुंसाम् ।
रतिसमये रमणीनां
भूषणहानिस्तु भूषणं भवति ॥

(आ) SR 177.758, SSB 505.758, Subh 213, Sama 2 अ 1 and 1 अ 9, IS 673. Cf. Nos. 3295-6.

(*c*) युवतीनां [र°] SR, SSB.

(*d*) भूषाहानिर्विभूषणं SR, SSB ; भूषाहा° Sama.

Āryā-gīti metre.

Words spoken at the appropriate moment though devoid of any merit to speak of, shine in the case of the people. Absence of ornaments beautifies the women at the time of dalliance. (A. A. R.).

3298*

अवसरमधिगम्य तं हरन्त्यो
हृदयमयत्नकृतोज्ज्वलस्वरूपाः ।
अवनिषु पदमङ्गनास्तदानीं
न्यदधत विभ्रमसंपदोऽङ्गनासु ॥

(अ) Śiś 7.3.

Puṣpitāgrā metre.

Taking that opportunity, the young ladies resplendent in their decorations obtained without effort (with their natural charm) won their hearts and moved on walking ; the wealth of sportiveness also took possession of the young ladies. (A. A. R.).

3299*

अवसितं हसितं प्रसितं मुदा
विलसितं ह्रसितं स्मरभासितम् ।
न समदाः प्रमदा हतसंमदाः
पुरहितं विहितं न समीहितम् ॥

(अ) Bhaṭṭikāvya of Bhaṭṭi (NSP) 10.6.

(आ) Sar 2.120.

(*c*) प्रमदा: Bhaṭṭi° (var.).

Drutavilambita metre.

Smiles which just began, came to an end ; amorous movements and talks due to rapture and amorous manifestations became lessened ; ladies lost their spirits and grew dejected ; and no provision or service (befitting the occasion) was done to the city. (S. and K. Ray's translation).

3300

अवस्कन्दप्रदानस्य सर्वे कालाः प्रकीर्तिताः ।
व्यसने वर्तमानस्य शत्रोश्छिद्रान्वितस्य च ॥

(अ) P (PP 3.32, Pts 3.39, PtsK 3.37).

(आ) IS 674.

For storming-parties—so the books/ prescribe—all times are fair,/if hostile forces show distress,/and lay some weakness bare. (A.W. Ryder's translation).

3301

अवस्कन्दभयाद् राजा प्रजागरकृतश्रमम् ।
दिवासुप्तं सदा हन्यान् निद्राव्याकुलसैनिकम् ॥

(अ) H (HJ 3. 115, HS 3. 110, HM 3. 111, HP 3. 108, HK 3. 111, HN 3.108, HH 92.12-3, HC 123.2-3), KN (KN [TSS] 19.65, KN [ĀnSS] 19. 65, KN [BI] 18. 63 *ab* only ; *cd* missing).

(आ) IS 675.

(*a*) अवस्कन्नं IS ; रात्रौ [राजा] KN.

(*c*) प्रसुप्तं वा [सु° स°] KN (ĀnSS); सैन्यं [सु°] IS ; समाहन्यान् HM, HP.

(*d*) निद्राव्य° HP (var.).

A king should always smite a drowsy army slumbering in the daytime, exhausted by watching through fear of a nightly surprise. (F. Johnson's translation).

3302

अवस्था पूज्यते राजन् न शरीरं शरीरिणाम् ।
तदा वनचरो राम इदानीं नृपतां गतः ॥

(अ) Cr 1196 (CNF 30) (*ab*).

(आ) Kavitāratnākara 140 in TP 379, IS 7457.

(*a*) राम [रा°] Cr.

(*b*) शरीरं (स°) न Cr.

(*c*) महानपि (महो°) दासं (°स्यं) प्राप्य Cr.

(*d*) क्षीणो याति (°ती) परं भवम् (पराभ°) Cr.

It is the status of the person that is honoured, oh king, and not their bodies. Rāma that was the forest-resident became now the honoured king.

3303*

**अवाकिरन् वयोवृद्धास् तं लाजैः पौरयोषितः ।**
**पृषतैर्मन्दरोद्धूतैः क्षीरोर्मय इवाच्युतम् ॥**

(अ) Ragh 4.27. (Cf. A Scharpé's Kālidāsa-Lexicon I. 4 ; p. 62).

(आ) Alm 60.

(*b*) पौरयौषितः Ragh (var.).

The matrons of the city, old in years, scattered over him[1] fried rice, as the waves of the milky ocean bespattered Acyuta with the particles of milk tossed up by the mountain Mandara. (M.R. Kale's translation).

1. Raghu.

3304

**अवाक्शिरास्तमस्यन्धे किल्बिषी नरकं पतेत् ।**
**यः प्रश्नं वितथं ब्रूयात् पृष्टः सन् धर्मनिश्चये ॥**

(अ) Mn. 8.94.

(आ) Aparārka p. 674.15-6.

(*a*) अर्वाक् Aparārka.

(*b*) नरके वसेत् Govindarāja ; व्रजेत् [पतेत्] MnJh ; also Kullūka and Mn *Vulgata*, Apar.

Headlong, in utter darkness shall the sinful man tumble into hell, who being interrogated in a judicial inquiry answers one question falsely. (G. Bühler's translation).

3305

**अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।**
**निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥**

(अ) MBh (MBh [Bh] 6. 24. 36, MBh [R] 6.24.36, MBh [C] 6.914=BhG 2.36). For *d* see MBh (Bh) 3.49.7, 5.70.17 *d*, 5.88.85 *d* and 5.137.3 *d*.

(*a*) °वाचांश्च MBh (var.).

(*c*) विदंतस् [नि°] MBh (var.).

And many sayings that should not be said/thy ill-wishers will say of thee,/ speaking ill of thy capacity : / what, pray, is more grevious than that ? (F. Edgerton's translation).

3306*

**अवाप सापत्रपतां स भूपतिर्**
**जितेन्द्रियाणां धुरि कीर्तितस्थितिः ।**
**असंवरे शम्बरवैरिविक्रमे**
**क्रमेण तत्र स्फुटतामुपेयुषि ॥**

(अ) Naiṣ 1.53.

(*a*) महीपतिः [स भू°] Mallinātha *ad* Naiṣ.

Vaṁśastha metre.

The king, who had the reputation of being the foremost among those whose passions were subdued, was ashamed when the irresistible power of Cupid became by degrees manifest in him. (K.K. Handiqui's translation).

3307

**अवापुस्तापमत्यर्थं शफर्यः पल्वलोदके ।**
**पुत्रक्षेत्रादिसक्तेन ममत्वेन यथा गृही ॥**

(अ) Viṣṇu-purāṇa 5.10.2.

(आ) SRHt 249.6 (a. Śrī-Viṣṇu-purāṇa).

(*c*) शफरः Vi-pur°.

The small glittering fish [*śapharī*] were greatly distressed by the heat in the water

of the small pond, just as a householder is tormented by 'mineness' by his attachment to his children and property. (A. A. R.).

3308*

अवाप्तः प्रागल्भ्यं परिणतरुचः शैलतनये
कलङ्को नैवायं विलसति शशाङ्कस्य वपुषि ।
अमुष्येयं मन्ये विगलदमृतस्यन्दशिशिरे
रतिश्रान्ता शेते रजनिरमणी गाढमुरसि ॥

(आ) JS 265.35, RJ 1079, SR 304. 158 (a. Kpr.), SSB 153. 166 (a. Kpr.). Kpr 10. 430, KāP 332.6-9, Amd 258. 721.

(*a*) अवाप्य JS.

(*d*) रतश्रान्ता Amd.

Śikhariṇī metre.

Oh daughter of the mountain ! this is not the developed stigma of the moon with fully developed sheen. It is (the colour of) his wife, the Night, soundly sleeping on his breast, cool through the dropping of nectar. (G. Jhā's translation).

3309*

अवाप्तैर्प्राघिम्णा परिचयमुदन्वत्तटभुवाम्
असौ भाति श्यामद्युतिभिरुदकैर्मेखलभुवः ।
अगस्त्यस्याकार्षीद् वचनमिति कोपादुदधिना
गृहीतः केशेषु प्रसभमिव विन्ध्यक्षितिधरः ॥

(आ) JS 364.16 (a. Kamalākara).

Śikhariṇī metre.

The Vindhya mountain shines with its slopes invaded by the blue and sparkling waters of the sea as they stretch along a great deal on the sea-shore; it appeared as if the sea, getting enraged with the mountain for obeying the orders of the sage Agastya[1] impetuously caught hold of him by this (long) hair. (A. A. R.).

1. The sea is bitter with Agastya for draining him at a gulp once.

अवाप्यं कामयस्वार्थान् see No. 3311.

3310*

अवाप्यते वा किमियद्भवत्या
चित्तैकपद्यामपि विद्यते यः ।
यत्रान्धकारः किल चेतसोऽपि
जिह्मेतरैर्ब्रह्म तदप्यवाप्यम् ॥

(अ) Naiṣ 3.63.

(*b*) वर्तते [वि°] Mallinātha *ad* Naiṣ.

Upajāti metre (Upendravajrā and Indravajrā).

Why so much ado ? Thou wilt obtain the object which only exists on the by-way of thy mind ; even the Absolute, about which the mind itself is in the dark, can be realised by those who are alert. (K.K. Handiqui's translation).

अवाप्य प्रागल्भ्यं परिणतरुचः see No. 3308.

3311

अवाप्यान् कामयस्वार्थान् नानवाप्यान् कदाचन ।
प्रत्युत्पन्नाननुभवन् मा शुचस्त्वमनागतान् ॥

(अ) MBh (MBh [Bh] 12. 105. 28, MBh 12. 104.28, MBh [C] 12.3875).

(आ) IS 676, Pr 363.

(*a*) अवाप्यं or अवार्यान् MBh (var.) ; कामयन् (°येद् or °ये) MBh (var.).

(*b*) अनवाप्यं or नानवाप्य or अनवाप्यान् or नाववाप्यन् MBh (var.); कथंचन [कदा°] MBh (var.).

(*c*) अनुभव MBh (var.).

Desiring to obtain only that which is obtainable and not that which is unobtainable, do thou enjoy thy present possessions and never grieve for that which is absent. (P.C. Roy's translation).

3312**

अवामभागेन यदा वलित्वा
श्वा पृष्ठकण्डूतिमपाकरोति ।
तदह्नि तत्रैव कृतान्तगेहे
रोगाभिभूतो नियतं प्रयाति ॥

(आ) ŚP 2403.

Upajāti metre (Upendravajrā and Indravajrā).

When a dog scratches itself on its back to remove the itch by bending on the right side, the person afflicted with disease will surely go to the abode of the god of death that very day. (A. A. R.).

अवार्यन्किामयस्वायान् see No. 3311.

3313**

अवालुकाश्लक्ष्णमृदा पूरिते गर्तशोधनम् ।
कोदण्डार्धमिते खाते जलसिक्ते वपेत्तरुम् ।
कदलीक्षीरिणौ रोप्यौ मूले दत्त्वा तु गोमयम् ॥

(आ) ŚP 2141.

When a pit has been dug to the depth of half-a-bow and after careful examination is filled with smooth soil free from pebbles, a seedling should be planted. In the case of banana and trees that exude milk, the planting should be done after a liberal application of cow-dung. (A. A. R.).

3314**

अवाहिता विनश्यन्ति सर्वकर्मक्षमा अपि ।
कृशा व्याधिपरीताङ्गा जायन्तेऽत्यन्तवाहनात् ॥

(अ) Jayadatta's Aśvavaidyaka 7.23.

(आ) ŚP 1691 (a. Jayadatta).

Horses deteriorate, if they are not exercised by riding, though they may be capable of other kinds of work. If ridden excessively they become lean and subject to various diseases of the limbs. (A. A. R.).

3315

अविकारिणमपि सज्जनम्
अनिशमनार्यः प्रबाधतेऽत्यर्थम् ।
कमलिन्या किमिह कृतं
हिमस्य यत्तां सदा दहति ॥

(आ) VS 409 (a. Ravigupta), SR 58. 183 (a. VS), SSB 321.190 (a. Ravigupta), SkV 1358, Sārasūktāvalī of Municandra Gaṇi 460 (quoted in SkV), cf. ABORI 48 ; p. 148 ; No. 8.

(c) किमपकृतं [कि° कृ°] SkV.

(c) यस्तां [य°] SkV.

Āryā metre.

A mean man ever hurts a good/ though the good has done no harm./ What harm has the lotus done/that frost should kill it ? (D.H.H. Ingalls's translation).

3316**

अविकृतकृतभीमरवा
सुस्थानस्था सुचेष्टिता वामे ।
यात्रासु दृष्टमात्रा
दुर्गा दुर्गाणि तारयति ॥

(आ) ŚP 2694.

Āryā metre.

A *durgā*-cuckoo cooing loudly but not harshly, remaining in a clean place and acting properly on the left side, when a person starts on a journey will remove all difficulties on its mere sight. (A. A. R.)

3317*

अविक्रियां चैव समाश्रिताः समं
हरन्ति जालं मम पक्षिणो ह्यमी ।
विवादमेष्यन्ति परस्परं यदा
समागमिष्यन्ति च मद्वशं तदा ॥

(अ) P (PT 2.3, PTem 2.3). Cf. Ru 90.

(*a*) समाश्रितास्समं PTem.

Vaṁśastha metre.

These birds are carrying away my net as they are behaving well towards one another and are united. When they mutually quarrel, then they will fall under my clutches. (A. A. R.).

3318

अविक्रेयं लवणं पक्वमन्नं
दधि क्षीरं मधु तैलं घृतं च ।
तिला मांसं मूलफलानि शाकं
रक्तं वासः सर्वगन्धा गुडश्च ॥

(अ) MBh (MBh [Bh] 5.38.5, MBh [R] 5. 37.5, MBh [C] 5.1402).

(*c*) मद्यं or तिलान् or तिलं [तिला] MBh (var.); फलमूलानि (°लं च) MBh (var.).

(*d*) नीली or रत्नं [रक्तं] MBh (var.); गावः [वासः] MBh (var.); अगुरुः or गुडाः or अगुळं [गु°] MBh (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā).

(A Brāhmaṇa) should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter, sesame, meat, fruit, roots, pot-herbs, dyed cloth, all kind of perfumery and treacle.[1] (P.C. Roy's translation).

1. syrup of crude sugar.

अविग्धस्य भक्तस्य see No. 8372.

3319*

अविग्रहस्याप्यतुलेन हेतुना
समेतभिन्नद्वयमूर्ति तिष्ठतः ।
तवैव नान्यस्य जगत्सु दृश्यते
विरुद्धवेषाभरणस्य कान्तता ॥

(अ) Kir 18.33.

(*b*) समेत्य° Kir (var.).

(*c*) जनस्य [ज°] Kir (var.); विद्यते [दृ°] Kir (var.).

Vaṁśastha metre.

Though possessing no body, you remain with a form that is a combination of two [the male and the female] for a very important reason. It is only in your case, oh Lord Śiva, and not in any other, that there is a great beauty, even though decorated with conflicting dress and ornaments (of the male and the female combined). (A. A. R.).

3320

अविचारयतो युक्ति- कथनं तुषखण्डनम् ।
नीचेषूपकृतं राजन् बालुकास्विव मूत्रितम् ॥

(अ) H (HP 4. 12, HN 4. 13, HM 4. 12, HS 4.10 [var.], HC 136.5-6). (Variant of No. 1097).

(आ) Sama 1 अ 74, IS 677, Pr 363.

(*b*) किंचित् [क°] HP (var.); °कण्डनम् HP (var.); °खण्डवत् Sama.

(*d*) बालुकमिव HC; सूत्रितम् IS; मुद्रितम् Sama.

To give advice to a fool is to grind husks: a service done to a mean man, oh king,[1] disappears as when one pisses upon sand.[2] (P. Peterson's translation in HP, p. 74).

1. 'Oh King' omitted in P. Peterson's translation.
2. like an impression stamped upon the sand.

अविचारितचारुतया see No. 2698.

3321

अविचारेण यत् कर्म कृतं तन्मर्मकृन्तनम् ।
प्रसह्य सीताहरणाद् अतीता रावणश्रियः ॥

(आ) SMH 12.49.

An act done thoughtlessly results in excrutiating pain [cuts the vitals]. By the forcible abduction of Sītā, Rāvaṇa's prosperity passed never to return. (A. A. R.).

3322

अविजित्य य आत्मानम् अमात्यान् विजिगीषते ।
अमित्रान् वाजितामात्यः सोऽवशः परिहीयते ॥

(अ) MBh (MBh [Bh] 5.34.54 and 5. 127. 27, MBh [R] 5. 33. 57 and 5. 129. 29, MBh [C] 5.1150 and 5.4337).

(आ) SRHt 73. 9 (a. Kāmandaki), SSSN 60.8, IS 678.

(*a*) अविनिर्जित्य चात्मानं MBh (Bh) 5. 127. 27 (var.); यथात्मानं (यमा°) [य आ°] MBh (Bh) 5. 34. 54 (var.).

(*c*) अजितात्माजितामात्यः MBh (Bh) 5.127.27 (but some texts as above), SSSN; अमित्रांश्चार्थतोमात्यः MBh (var.); अजितात्मा MBh (var.), SSSN; अमित्रः or अमित्रांश्चा° or अमित्रात्मा or अमात्यान्वि° [अमि°] MBh (var.).

(*d*) परिभूयते MBh (Bh) 5.127.27 (var.).

He who wisheth to control his counsellors before controlling his own self, or to subdue his adversaries before controlling his counsellors, at last succumbs, deprived of strength. (P.C. Roy's translation).

अविज्ञातप्रपञ्चस्य see No. 3323.

3323

अविज्ञातप्रबन्धस्य वचो वाचस्पतेरपि ।
व्रजत्यफलतामेव नयद्रुह इवेहितम् ॥

(अ) Kir 11.43.

(आ) SRHt 30.21 (a. Bhāravi), SR 161. 374 (a. Kir.), SSB 492.381 (a. Bhāravi).

(*a*) अविज्ञातप्रपञ्चस्य SRHt.

(*b*) इव [अपि] SR.

The speech even of Bṛhaspati inconsistent with[1] the context indeed turns abortive, like the enterprise of one running counter to Polity. (S. and K. Ray's translation).

1. S. and K. Roy have "unaware of".

3324

अविज्ञातप्रयुक्तेन धर्षिता मम वाससा ।
संवृता शरदभ्रेण चन्द्रलेखेव शोभते ॥

(अ) Cār 1.27.

In ignorance I ventured to press my garment on her.[1] She shines like a digit of the moon enclosed in autumn clouds. (A.C. Woolner's and L. Sarup's translation in PAB).

1. *gaṇikā*

3325

अविज्ञातविशेषस्य सर्वतेजोऽपहारिणः ।
स्वामिनो निर्विवेकस्य तमसश्च किमन्तरम् ॥

(आ) ŚP 3604 (a. Avantivarman), VS 1889 (a. Avantivarman), SR 296. 2 (a. VS), SSB 140. 4 (a. Avantivarman), SRK 138.4 (a. ŚP), JS 252. 1 (Śrīmad Avantivarman), IS 7458, AAus 461.

(*c*) निर्विशेषस्य JS.

What difference is there between a master devoid of discrimination and darkness, as both of them do not perceive a distinguishing feature and deprive all the *teja-s* [strength of the worker or: light]? (A. A. R.).

3326

अविज्ञातस्य विज्ञानं विज्ञातस्य च निश्चयः ।
आरम्भः कर्मणां शश्वद् आरब्धस्यान्तदर्शनम् ॥

(अ) KN (KN [TSS] 14.56, KN [ĀnSS] 14. 56, KN [BI] 13. 56)[1].

1. इति वृत्तं महीपते:

To know what is unknown, and to be assured of what is known, to undertake good acts, and to see to the end of the acts undertaken (are the functions of the king). (M.N. Dutt's translation).

3327

अविज्ञातस्य विज्ञानं विज्ञातस्य विनिश्चय: ।
अर्थद्वैधस्य संदेहच्छेदनं शेषदर्शनम् ॥

(अ) KN (KN[TSS] 12.30, KN [ĀnSS] 12. 30, KN [BI] 11. 50).

(*b*) च निश्चय: [विनि°] KN (BI).

(*c*) सन्देह KN (BI).

(The sign of intelligence) consists in the understanding of what is not known, making certain of what is known, and the removal of doubt where two ideas exist and the comprehension of the right meaning. (A. A. R.).

3328

अविज्ञातावसक्तेन दूषिता मम वाससा ।
छादिता शरदभ्रेण चन्द्रलेखेव दृश्यते ॥

(अ) Mṛcch 1.54.

This unknown lady, by my robe/thus clinging, desecrated, / until she seems the crescent moon, / with clouds of autumn mated ? (A.W. Ryder's translation).

3329

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥

(अ) Vivekacūḍāmaṇi 59.

The study of the scriptures is useless so long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known. (Swami Madhavananda's translation).

3330**

अविज्ञातो धृत: खड्ग: शुभसंपत्तिनाशक: ।
विज्ञात: सकलैश्वर्य-दायको भवति प्रभो: ।
तस्मात् तेषां गुणान् वक्ष्ये यथोक्तं मुनिपुंगवै: ॥

(आ) ŚP 4651.

If a sword, whose characteristics are not known, is held in the hand, it destroys all auspiciousness and prosperity ; but if the good points are known it gives all prosperity, oh king. Hence I shall now describe their good points as set forth by great sages. (A. A. R.).

अविज्ञानसहस्रैस्तु see No. 3230.

3331

अविज्ञानाद् राज्ञो भवति मतिहीन: परिजनस्
ततस्तत्प्राधान्याद् भवति न समीपे बुधजन: ।
बुधैस्त्यक्ते राज्ये भवति हि न नीतिर्गुणवती
प्रनष्टायां नीतौ सनृपमवशं नश्यति कुलम् ॥

(अ) P (PT 1. 49, PS 1. 43, PN 2. 31, PRE 1. 50), H (HJ 2. 76, HS 2. 75, HM 2. 77, HK 2.77, HP 2.69, HN 2. 68, HH 51.3-6, HC 67. 1-4), BhŚ 385. Cf. Ru 34.

(आ) SR 152. 412, SSB 479. 371, JS 410.65, Sama 1 अ 62, SSSN 53. 33, IS 658.

(*a*) अवज्ञानाद् PS (but AB in PS as above), H, BhŚ, SR, SSB, Sama ; राज्ञां BhŚ ; प्राज्ञो [राज्ञो] SR, SSB ; विज्ञो [रा°] PS (var.) ; मतिहीनष्ट: PN ; नृपहीन: BhŚ ; पतिजन: PS (var.) ; परिचरं BhŚ.

(*b*) तत: स्वप्राधान्याद् व्रजति SSSN ; जनस् [ततस्] BhŚ; स्वप्रा° SSSN ; त्वप्रा° [तत्प्रा°] IS ; प्रमाण्याद् (°ण्यान्न) HJ, HS, HH, SR, SSB, Sama ; वसति [भ°] HS ; व्रजति

PS, JS ; भजति PS ; सलोपं PS (but NAB in PS as above), SSSN ; स [न] PS (var.) ; परिजन: [बु°] Sama.

(*c*) राज्ञि PS (var.) ; राज्ञो BhŚ ; राजन् IS ; प्रभवति न [भ° हि न] PS (var.) ; न हि भवति H (with the exception of HP, HN) SR, SSB, Sama ; हि न tr. PS (var.), PN, PRE, HN, SSSN; न च PS (var.), BhŚ ; गुणवति PS (var.).

(*d*) विनष्ठयां नीत्यां (नीतौ JS) BhŚ, JS ; विपन्नयां [प्र°] PS, H, SR, SSB, Sama, SSSN ; सकलमवशं (सत°) [स°] PS, H, BhŚ, SSSN, SR, SSB, Sama ; अवलं [अवशं] JS ; सीदति (सिद्ध्यति or अति तत् PS [var.]) जगत् (गुण: PS [var.]) PS, H, SSSN, SR, SSB, Sama.

Śikhariṇī metre.

If a king is without understanding, it follows that he has unintelligent men in his retinue. Then, because of their dominance, no wise man will appear in his train, since the kingdom is bereft of wise men, its statesmanship is ineffective. And with the loss of statesmanship, the whole tribe goes to certain ruin and the king along with it. (F. Edgerton's translaton).

3332

अविज्ञाय फलं यो हि कर्म त्वेवानुधावति ।
स शोचेत् फलवेलायां यथा किंशुकसेचक: ॥

(अ) R(R[Bar] *ad* 2.57.7 [1374*], R [B] 2. 63.9, R [Kumbh] 2. 63. 3).

(आ) IS 679.

(*b*) कर्मणो वा (°ण्येव) R (var.).

(*d*) °सेवक: R (var.).

The person that without apprehending (the principle of causation) rushes to action, grieves at the season of fruit, even like him that watereth *kiṁśuka*-trees. (M.N. Dutt's translation).

1. hewing down his mango grove.

3333

अविज्ञायान्यसामर्थ्यं स्वसामर्थ्यं प्रदर्शयेत् ।
उपहासमवाप्नोति तथैवायमिहाचल:[1] ॥

(अ) SkP, Kāśikh. 5.68.

1. विन्ध्याद्रि:.

If a person shows off his capacity without knowing the capacity of the other [the opponent] he becomes a laughing stock. Such is the case here in the matter of the mountain [Vindhya]. (A. A. R.).

3334*

अवितथमनोरथपथ-
प्रथनेषु प्रगुणगरिमगीतश्री: ।
सुरतरुसदृश: स भवान्
अभिलषणीय: क्षितीश्वर न कस्य ॥

(आ) Kpr 10. 395, KāP 312. 2-3, Amd 236. 481.

(*c*) भगवा- Amd (var.).

Āryā-gīti metre.

O Lord of the Earth ! by whom are you not desired—you who are like the celestial tree, having your great excellence sung as lying in opening the way for fulfilled desires or longings. (G. Jhā's translation).

3335

अवितृप्ततया तथापि मे
हृदयं निर्णयमेव धावति ।
अवसाययितुं क्षमा: सुखं
न विधेयेषु विशेषसंपद: ॥

(अ) Kir 2.29.

(*c*) व्यवसाययितुं Kir (var.).

Viyoginī metre.

But still my mind, not satisfied seeks for a decision (yet). In the matter of (various) undertakings, the various special policy-aspects do not lend themselves to a conclusive assessment (of themselves). (S.V. Dixit's translation).

3336

अविदग्धः पतिः स्त्रीणां प्रौढाणां नायको गुणी ।
गुणिनां त्यागिनां स्तोको विभवश्चेति दुःखकृत् ॥

(अ) Śts 4.2 (p. 14.13-4).

(*a*) पति Śts (var.).

(*c*) गुणीनां Śts (var.).

A stupid husband, a virtuous lover of bold women, little wealth (in the hands) of a virtuous who spends it easily[1], is unfortunate.

1. gives away.

3337*

अविदग्धः श्रमकठिनो
दुर्लभयोषिद्युवा जडो विप्रः ।
अपमृत्युरुपक्रान्तः
कामिव्याजेन मे रात्रौ ॥

(अ) Kuṭṭ 392.

(आ) JS 311. 43 (a. Dāmodaragupta), VS 2339 (a. Dāmodaragupta).

(*b*) जडो om. VS (*contra metrum*).

(*c*) °त्युरपक्रान्तः Kuṭṭ, JS.

Āryā metre.

A very young and ingenuous Brāhmaṇa, who is quite stupid and full of sap, and who does not often succeed in obtaining a woman, fell on me like sudden death last night, in the cast of clothes of a lover.[1] (E. Powys Mathers's translation).

1. words of a prostitute.

3338*

अविदितगुणान्तराणां
नो दोषः प्राप्तदेशवासानाम् ।
स्वाधीनकुङ्कुमा अपि
यद्बिदधति बहुमतिं नीले ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 675, Kuṭṭ [BI] 696).

(*b*) को [नो] Kuṭṭ (BI) ; प्रान्त° Kuṭṭ (BI).

(*d*) बहुमतिलीने Kuṭṭ (KM) ( var. ) ( *sub-metric*).

Āryā metre.

It is no crime for those who cannot distinguish between properties, who are at home, at whatever risk, in any place, it is not a crime for such, with saffron at their disposition, to set a value on the colour indigo. (E. Powys Mathers's translation).

3339*

अविदितगुणापि सत्कवि-
भणितिः कर्णेषु वमति मधुधाराम् ।
अनधिगतपरिमलापि हि
हरति दृशं मालतीमाला ॥

(अ) Vāsavadattā 11, BhPr 240.

(आ) ŚP 145 (a. Subhandhu), SkV 1718 (a. Subandhu), JS 4. 13 (a. Subandhu), SH 386 (a. Subandhu), SuMuñ 19. 2-3 (a. Subandhu), SR 30. 14 (a. ŚP), SSB 49. 14 (a. Subandhu), VP 3. 21, RJ 1405, SK 2. 11, SGo 2.11, SRK 41.4 (a. ŚP), IS 680, Sāh *ad* 10. 698 (p. 300), ARJ 9. 10-1.

(*a*) सुकवेर् [सत्कवि] ŚP, JS, SR, SSB, SRK.

(*b*) किरति [वमति] ŚP (var.), SH, SRK ; रमति IS.

(*c*) हि om. IS ; च [हि] BhPr.

(*d*) दृशोर् IS.

Āryā metre.

The words of goodly bards rejoice thine ears,/e'en when thou knowest not their wondrous skill; / for in a jasmine wreath thine eyes delight,/though to thy senses come no perfumes sweet. (L.H. Gray's translation).

3340

अविदितपरमानन्दो
वदति जनो विषयमेव रमणीयम् ।
तिलतैलमेव मिष्टं
येन न दृष्टं घृतं क्वापि ॥

(अ) Ambaḍacaritra 10 (p. 76).
(आ) SR 170.767, SSB 505.767, IS 681, Subh 295.
(*a*) अविदित° Subh.
(*b*) विषय एव Subh, IS ; ह्येतदेव [वि°] Ambaḍa° ; रमणीय: Subh, IS.
(*c*) मृष्टं SR, SSB.
Āryā metre.

Having not experienced supreme bliss a person says that the gratification of the senses alone is pleasing. He who has not tasted ghee anywhere thinks that oil of the sesame is excellent. (A. A. R.).

3341

अविदितपरवेदनो मनोभूर्
ध्रुवमयमेवमनङ्ग एव नित्यम् ।
यदि पुनरभविष्यदस्य चाङ्गं
न खलु तदा व्यथयिष्यदन्यदेहम् ॥

(आ) JS 148.7.
(*b*) ध्रुवमेवायमनङ्ग JS (var.)(*contra metrum*).
Puṣpitāgrā metre.

The god of love does not know the pain of others (which he inflicts), surely, because he is always thus without a body. Had he but a body he would never inflict pain on others.[1] (A. A. R.).

1. for then he would know how painful it is,

3342

अविदितशषसविशेषा
वाणी निःसरति वक्त्रतो येषाम् ।
गुदवदनविवरभेदो
रदनैरनुमीयते तेषाम् ॥

(अ) BhS 316 (doubtful).
(आ) IS 682, Subh 258.
(*a*) अविद्यतशषसविशेषा Subh ; °विशेषा: IS.
(*b*) श्वसनस्वनयोरतत्त्वज्ञा: (स्वजन° Subh) IS, Subh.
(*c*) गुदमुखरन्ध्रविशेषो IS, Subh.
(*d*) दशनैरनु° IS, Subh ; उपमीयते Subh.
Āryā metre.

In the case of those from whose mouth words come out without distinction of sibilants [*śa*, *ṣa*, *sa*], the distinction between the mouth and the anus is inferred by the presence of the teeth. (A. A. R.).

3343

अविदितसुखदुःखं निर्गुणं वस्तु किंचिज्
जडमतिरिह कश्चिन् मोक्ष इत्याचचक्षे ।
मम तु मतमनङ्गस्मेरतारुण्यघूर्णन्
मदकलमदिराक्षीनीविमोक्षो हि मोक्षः ॥

(अ) Śṛṅgārarasāṣṭaka 1, MK (MK [S] 172, MK [GOS] 214).
(आ) SR 319.31, SSB 177.33, RJ 1115, Vidy 480.
(*a*) किञ्चिद् MK (GOS).
(*c*) मतमनङ्गस्वैरता° MK (GOS) ; °रतारल्य° Śṛṅg°.
(*d*) मदकलमदिराक्ष्या नी° Vidy ; °णीविमोक्षो° Śṛṅg°.
Mālinī metre.

A dull wit has said that *mokṣa* [supreme bliss] is something [the Brahman] which is devoid of any attributes and beyond all

pleasure and pain. But my view is that *mokṣa* [liberation] is the releasing of the knot of the dress of a charming-eyed damsel who is sweetly intoxicated and reeling under the influence of smiling youthful love. (A. A. R.).

3344

**अविदित्वात्मनः शक्तिं परस्य न समुत्सुकः ।**
**गच्छन्नभिमुखो वह्नौ नाशं याति पतङ्गवत् ॥**

(अ) P (PP 1. 193 and 1. 330, Pts 1. 237 and 1.325, PtsK 1.266).

(आ) IS 683, Subh 291.

(*cd*) ना या° व° tr. Pts 1. 325, PtsK ; भूत्वा नाशं व° Subh.

(*c*) मोहान् [व°] PP 1.330.

(*d*) नश्येद्वह्नौ [ना° या°] PP 1.330.

A warrior failing to compare / two hosts, in mad desire/for battle, plunges like a moth/head foremost into fire. (A.W. Ryder's translation).

3345

**अविद्यं जीवनं शून्यं दिक्शून्या चेदबान्धवा ।**
**पुत्रहीनं गृहं शून्यं सर्वशून्या दरिद्रता ॥**

(अ) Cr 99 (CN 45), cf. No. 2091 and शून्यमपुत्रस्य गृहम्.

(आ) SR 161.381 (a. C), SSB 492.388, GSL 27, Sama 2 स 19.

(इ) (Cf. NŚ [OJ] 5. 4, LN [P] 115, DhN [P] 261, NKy [B] 143).

(*a*) अविद्याजीवनं (°द्यजी°) CN (var.), Sama ; अदित्या CN (var.).

(*b*) बुद्धिशून्यं च बान्धवं CN (var.) ; दिशः शून्याबन्धवा CN (var.) ; शून्या ह्यबान्धवा CN (var.) ; च विबान्धवा CN (var.) ; हृतबान्धवा CN (var.) ; च बान्धवा CN (var.); न बान्धवा CN (var.); स्यादबान्धवा CN (var.) ; चेदबन्धवाः CN (var.).

Life in ignorance is empty ; a quarter without kinsmen is empty ; a house without sons is empty, (but) poverty is complete emptiness.

3346

**अविद्यः पुरुषः शोच्यः शोच्यं मिथुनमप्रजम् ।**
**निराहाराः प्रजाः शोच्याः शोच्यं राष्ट्रमराजकम् ॥**

(अ) MBh (MBh [Bh] 5. 39. 62, MBh [R] 5.38.77-8, MBh [C] 5.1522-3) (in some texts *ad/cb*), Cr 98 (CN 55), Vet 11. 12 and MS A 21. 12. (Cf. JSAIL 30. 63 and Crn 101).

(आ) SRHt 237.19 (a. MBh), SSSN 199. 15, SR 162. 388, SSB 493.395, VP 9. 95, IS 684.

(*a*) अविद्यपुरुषः CN (var.) ; पुरुषो CN (var.) ; शौच्यं Vet (var.); सेव्यो [शो°] Vet (var.).

(*b*) शोच च मिथुनव्रजं Vet (var.); शोच्यः शतश्च मैथुने Vet (var.) ; सेव्यो [शो°] Vet (var.); मैथुनम् MBh (var.), CN, Vet, SR, SSB.

(*c*) निराधारा प्रिया शोच्या Vet(var.); निराधाराः (°स्यदाः ; °शोच्याः) Vet ; शोच्याः om. CNŚA.

(*d*) राज्यम् MBh (var.), Vet (var.); अराष्ट्रकम् Vet (var.); सकण्टकम् Vet(var.); अकण्टकम् Vet (var.).

An ignorant man is to be deplored ; a couple [husband and wife] without off-spring[1] is to be deplored ; subjects who do not have enough food are to be deplored ; a kingless kingdome is to be deplored.

1. or : sexual intercourse [मैथुनम्] which does not bring forth children.

**अविद्यजीवनं शून्यम्** see No. 3345.

**अविद्यतशषसविशेषा** see No. 3343.

**अविद्यपुरुषः शोच्यः** see No. 3346.

3347

अविद्याकामकर्मादि- पाशबन्धं विमोचितुम् ।
कः शक्नुयाद् विनात्मानं कल्पकोटिशतैरपि ॥

(अ) Vivekacūḍāmaṇi 55.

(आ) SRRU 747.

Who but one's own self can get rid of the bondage caused by the fetters of ignorance, desire, action and the like, aye even in hundred crore of cycles? (Swami Madhavananda's translation).

अविद्याजीवनं शून्यम् see No. 3345.

3348

अविद्यानाशिनी विद्या भावना भवनाशिनी ।
दारिद्र्यनाशनं दानं शीलं दुर्गतिनाशनम् ॥

(आ) VS 2644.

*Vidyā* [true knowledge] destroys *avidyā* [illusory knowledge]; abstract meditation destroys the ills of worldly existence; the giving of gifts does away with poverty (in next life), and good conduct prevents residence in hell. (A. A. R.).

3349

अविद्याबीजविध्वंसाद् अयमार्षेण चक्षुषा ।
कालौ भूतभविष्यन्तौ वर्तमानमवीविशत् ॥

(अ) Anar 2.34.

(आ) JS 389.40 (a. Murāri).

(*d*) वर्तमानमिवाविशत् JS.

Having destroyed the seeds of illusory knowledge [*avidyā*] with the eye of scriptural learning, he has put into the present the past and the future.[1] (A. A. R.).

1. He knows the past, the present and the future.

अविद्यो वा सविद्यो वा see No. 3350.

3350

अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैवतं महत् ।
प्रणीतश्चाप्रणीतश्च यथाग्निर्दैवतं महत् ॥

(अ) Mn 9. 317. (Cf. प्रणीतश्चाप्रणीतश्च and MBh (MBh [Bh] 13. 137. 21. *cd/ab*, MBh [R] 13.152.21).

(आ) VS 2834 (a. Vyāsamuni), ŚP 1318, VīrR 151. 21-2 *cd/ab*, SRHt 7.14 (a. Manu), SSSN 23. 9, SR 392. 600, IS 4223 and 686.

(*a*) एवं विद्वानविद्वांश्च VīrR ; अविद्यो वा सविद्यो वा SRHt, SSSN.

(*d*) नयन्तो ह्युत्पथ नार्यः MBh.

A Brāhmaṇa be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of burnt oblation) or not carried forth, is a great divinity. (G. Bühler's translation).

3351

अविद्वांसमलं लोके विद्वांसमपि वा पुनः ।
प्रमदा ह्युत्पथं नेतुं कामक्रोधवशानुगम् ॥

(अ) Mn 2.214, MBh (MBh [Bh] 13.48.36, MBh [R] 13. 48. 37, MBh [C] 13. 2599), Bhaviṣya-purāṇa, Brāhmakh. 1.4.183. Cf. स्वाभव एष नारीणां.

(आ) SR 349.53 (a. Mn), SSB 228. 53, IS 687, Pr 363, Brāhmadharma 2.13.6.

(*a*) बलात् or बलं [अलं] MBh (var.).

(*c*) नयन्ते (नयंति or न नयेद्) ह्युत्पथं (व्युत्क्रमं or ऽप्युत्पथं ह्यपथं) नार्यः MBh ; नयंति ह्यपथं नार्यः MBh (var.).

(*d*) °वशानुगाः or °वशं गतं MBh (var.).

...Women are able to lead astray in (this) world not only a fool, but even a learned, and (to make) him a slave of

desire and anger.[1] (G. Bühler's translation).

1. P. C. Roy translates this verse in MBh: Whether a man happens to be possessed of learning or not, lust and wrath are natural attributes of humanity in this world Women, therefore, may always be seen to drag man into the wrong path.

3352

अविद्वानपि भूपालो विद्यावृद्धोपसेवया ।
परां श्रियमवाप्नोति जलासन्नतरुर्यथा ॥

(अ) H (HJ 3. 118, HS 3. 113, HM 3. 114, HK 3.114, HP 3. 111, HN 3. 111, HH 92.22-3, HC 123.12-3).

(आ) SR 148.237 (a. H), SSB 471. 143, IS 688, Sama 1 अ 73.

(*b*) ज्ञानबुद्धो° HH.

(*c*) पराच्छायाम् HP ; छायाम् HS.

Although not gifted with knowledge, a prince obtains great good fortune by paying attention to one pre-eminent in knowledge ; as a tree (planted) beside the water. (F. Johnson's translation).

अविधेयानि होमानि see No. 7917.

3353

अविधेये जने पुंसां कोपः किमुपजायते ।
विधेयेऽपि च कः कोपस् तन्निवेशितजीविते ॥

(आ) SRHt 82. 6 (a. Vallabhadeva), SSSN 64.6 (a. Vallabhadeva).

(*b*) किमिति कारणम् SSSN.

(*d*) जीवने SSSN.

Does anger arise against those people who are not amenable ? (Of what use is it ?) What anger is there against those who are obedient and in whom our affections are fixed ? (A. A. R.).

3354

अविधेयो भृत्यजनः
शठानि मित्राण्यदायकः स्वामी ।
विनयरहिता च भार्या
मस्तकशूलानि चत्वारि ॥

(अ) Dvi-Appendix 22. Cf. No. 3361.

(आ) VS 2850 (a. Ravigupta), ŚP 1531, SRHt 199. 136 ( a. Sundarapāṇḍya ) SSSN 183.59, SH 1531, SR 169. 725 (a. VS), SSB 503. 725. Cf. ABORI 48.148 No. 9.

(*a*) अविधेया भृत्यजनाः SH.

(*b*) मित्राणि निर्दयः Dvi ; मित्राणि दा° SSSN.

(*c*) अविनयवती ŚP, SH, SR, SSB ; अविनय-महिम भा° SSSN.

(*d*) दुष्कृतमूलानि SSSN.

Āryā metre.

These four are head-aches to a person : a servant who is not amenable, false friends, a parsimonious employer, and the wife who is without good manners [respect for the husband]. (A. A. R.).

3355

अविनयभुवामज्ञानानां शमाय भवन्नपि
प्रकृतिकुटिलाद्विद्याभ्यासः खलत्वविवृद्धये ।
फणिभयभृतामस्तूच्छेदक्षमस्तमसामसौ
विषधरफणारत्नालोको भयं तु भृशायते ॥

(अ) Anar 4.12.

(आ) VS 364 (a. Murāri), SR 41. 62, SSB 294.62 (a. Murāri).

(*c*) °तामस्तु च्छे° VS, Anar (var.).

Hariṇī metre.

A course of learning, though useful in eradicating ignorance born of ill-

behaviour, enhances the wickedness, if the person is naturally vicious [crooked in conduct]. The light proceeding from a gem on a serpent's hood no doubt dispels darkness, but in the case of those afraid of snakes, this only causes the increase of their fear. (A. A. R.).

3356

अविनयरतमादरावृते
वशमवशं हि नयन्ति विद्विषः ।
श्रुतविनयनिधिं समाश्रितस्
तनुरपि नैति पराभवं क्वचित् ॥

(अ) KN (KN [TSS] 1.71, KN [ĀnSS] 1. 71, KN [BI] 1.68). Cf. यस्य यस्य हि यो भावस्.

(आ) SRHt 74.1 (a. Kirāta), SSSN 61.1 (a. Kāmandaka), IS 689.

(*b*) च [हि] KN (BI) ; शत्रवः [वि°] SSSN.

(*c*) श्रुतिविन° SRHt ; °यविधि KN (BI), SRHt.

Aparavaktra metre.

A powerful monarch, without practising self-control, is subjugated by his enemies without the least difficulty ; while a weak monarch, practising self-control and observing the injunctions of *śāstra-s*, never meets with defeat. (M.N. Dutt's translation).

3357

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥

(अ) MBh (MBh [Bh] 6.24.17, MBh [R] 6. 24. 17, MBh [C] 6. 895 = BhG 2. 17). (For *b* see also MBh [Bh] 6. 30. 22 ; 6. 40. 46 ; 12.59.138 ; 12.239.20).

(*a*) अविनाशी MBh (var.).

(*d*) किंचित् MBh (var.) ; अर्हसि MBh (var.).

But know that that is indestructible,/ by which this all is pervaded ; / destruction of this imperishable one / one can cause. (F. Edgerton's translation).

3358*

अविनाशिनमग्राम्यम् अकरोत् सातवाहनः ।
विशुद्धजातिभिः कोशं रत्नैरिव सुभाषितैः ॥

(अ) Harṣacarita Intr. 14.

(आ) SR 37.60, SSB 283.2

(*a*) कुविनाशिनम् Har° (var.).

Sātavāhana made an immortal refined treasure of song with the expressions of purest character[1] like jewels. (E. B. Cowell and F.W. Thomas's translation).

1. or: of pure description.

अविनिर्जित्य चात्मानं see No. 3322.

3359*

अविनीतः सुतो जातः कथं न दहनात्मकः ।
विनीतस्तु सुतो जातः कथं न पुरुषोत्तमः ॥

(आ) SR 90.8, SSB 373. 8, SRK 121. 7 (a. Kalpataru), SMa 2.25, IS 7694.

(*a*) जातो SMa (see *b*).

(*b*) दहनात्मक एव सः SMa.

(*c*) विनीतो यदि जायेत SMa.

(*d*) स एव [क° न] SMa.

How is a son born, who is ill-mannered, not a source of torment [burning like fire] ? How is the son born who is well mannered not the best of men (like Lord Viṣṇu) ? (A. A. R.).

3360

अविनीतस्य या विद्या सा चिरं नैव तिष्ठति ।
मर्कटस्य गले बद्धा मणीनां मालिका यथा ॥

(आ) Subh 167. (Cf. Pts 10th tale), IS 690, VP 5.10.

(*a*) लक्ष्मी: [वि°] VP.

The learning of one who is ill-mannered does not indeed last long ; just as the necklace of gems tied round a monkey's neck. (A. A. R.).

3361

अविनीतो भृत्यजनो
नृपतिरदाता शठानि मित्राणि ।
अविनयवती च भार्या
मस्तकशूलानि चत्वारि ॥

(अ) Cr 1197 (CNP II 163, CNG 328), Vet 4.16, (cf. Crn 93). Cf. No. 3354 and वैद्यस्तर्कविहीनो निर्लज्जा.

(आ) SuM 10.15, Subh 301, IS 691.

(*a*) अवनीतो *c* in Vet; भृत्य° om. Subh (*contra metrum*).

(*c*) विनयविहीना *d* in Vet (*contra metrum*) ; च om. B in SuM. (*contra metrum*).

Āryā metre.

Ill-bred servants, unliberal sovereign, deceitful friends and ill-mannered wife, these four cause headache.

3362*

अविभावितेषुविषय: प्रथमं
मदनोऽपि नूनमभवत् तमसा ।
उदिते दिश: प्रकटयत्यमुना
यदधर्मधाम्नि धनुराचकृषे ॥

(अ) Śiś 9.40.

(आ) SR 294.40 (a. Śiś.), SSB 147.68 (a. Māgha).

Pramitākṣarā metre.

Even the god of love was at first overcome with (inertia) as he could not see the target of his arrows. But when the moon [the possessor of cool lustre] arose and disclosed the directions, he drew out his bow. (A. A. R.).

3363*

अविभाव्यतारकमदृष्टहिम-
द्युतिबिम्बमस्तमितभानु नभ: ।
अवसन्नतापमतमिस्रमभाद्
अपदोषतैव विगुणस्य गुण: ॥

(अ) Śiś 9.12.

(आ) VS 1925 (a. Māgha), SR 294.40 (a. Śiś.), SSB 135.42 (a. Māgha).

(*c*) विरतोरुताप° VS.

Pramitākṣarā metre.

The sky shone at sunset though no stars were visible, when the moon's disc was not in sight and the sun was setting, with heat subsided and when it was not yet dark ; for absence of defect is the quality of the unmeritorious (as the sky was neither dark nor bright). (A. A. R.).

अविभूय सतामवस्थिति see No. 2298.

3364*

अविभ्रमालोकनदुर्भगाणि
प्रव्यक्तवक्त्रस्तनमण्डलानि ।
अङ्गानि रे पामरकामिनीनाम्
अपुण्यतारुण्य किमाश्रितानि ॥

(आ) SMH 11.63, Vidy 534 (a. Hariharopādhyāya).

(*a*) °दुर्भगानि SMH (var.), Vidy.

(*d*) °वक्षस्त° Vidy.

(*c*) नागरीनाम् (°णाम्) [का°] SMH (var.), Vidy.

Upajāti metre (Upendravajrā and Indravajrā).

The limbs of the uncultivated women in love possess youthfulness which is not particularly pleasing, with their glances devoid of sportiveness and hence dull, and with their open mouths and bosom too much exposed. (A. A. R.).

3365

अविमृष्यमेतदभिलष्यति स
द्विषतां वधेन विषयाभिरतिम् ।
भववीतये नहि तथा स विधिः
क्व शरासनं क्व च विमुक्तिपथः ।

(अ) Kir 6.44.

(*b*) विजयातिशयम् Kir (var.).

Pramitākṣarā metre,

This is not to be thought of that he desires to satisfy sensual pleasures by the destruction of the enemies ; this is not the precept for overcoming the ills of worldly life : for where is the bow on the one hand and where is the path of liberation ? (A. A. R.).

अवियुक्तं ह्यपक्तान्नं see No. 3266.

3366

अविरतं परकार्यकृतां सतां
मधुरिमातिशयेन वचोऽमृतम् ।
अपि च मानसमम्बुनिधिर्यशो
विमलशारदचन्दिरचन्द्रिका ॥

(अ) Jagannātha's Prāstāvikavilāsa (Hyderabad 1958) 108.

(आ) Rasagaṅgā. 325. 2-3, SR 50. 189 ( a. Rasagaṅgādhara), SSB 308. 194.

(*d*) °पार्वण° SR, SSB.

Drutavilambita metre.

In the case of the good who are engaged in helping others their speech will be nectarian by their great sweetness, their minds will be broad like the vast oceans and their fame spotless like moonlight of the clear full moon of the autumnal nights. (A. A. R.).

3367*

अविरतकुसुमावचायखेदान्
निहितभुजालतयैकयोपकण्ठम् ।
विपुलतरनिरन्तरावलग्न-
स्तनपिहितप्रियवक्षसा ललम्बे ॥

(अ) Śiś 7.71.

Puṣpitāgrā metre.

One of the young ladies with her hands fatigued by the incessant gathering of flowers, placed them round the neck of the lover and was clinging to him with his chest concealed by her plump breasts pressed against him very close. (A. A. R.).

3368*

अविरततरुणीसहस्रमध्य-
स्थितिविगलत्पुरुषव्रता इवैते ।
प्रतिपदमतिकातराः क्षितीशाः
परिकलयन्ति भयं समन्ततोऽपि ॥

(अ) Vikram 6.34.

Puṣpitāgrā metre.

These kings, like those whose manliness has been dissipated by their constant stay in the midst of a thousand of young women, become extremely perplexed at every step and apprehend fear from all sides. (S. Ch. Banerji's translation).

3369*

अविरतमक्लममुद्धृत-
धरातलं सुस्मितोल्लसद्वदनम् ।
जगदानन्दविधायिनम्
उपैमि शरणं प्रभुं शेषम् ॥

(आ) SSB 27.2 (a. Saṁgrahītṛ).

Āryā metre.

I seek shelter with the Lord Ādiśeṣa [the great serpent] who supports the earth (on his back) without interval and unfatigued,

with a smiling [cheerful] countenance and who ever gives happiness to the world. (A. A. R.).

3370*

अविरतमधुपानागारमिन्दिन्दिराणाम्
अभिसरणनिकुञ्जं राजहंसीकुलस्य ।
प्रविततबहुशालं सद्म पद्मालयाया
वितरति रतिमक्ष्णोरेष लीलातडागः ॥

(आ) Skm (Skm [B] 2056, Skm [POS] 5. 12. 1) (a. Lakṣmaṇasena[1]).

(*a*) मधुपातगार° Skm (POS).

1. श्रीमल्लक्ष्मणसेनदेव.

Mālinī metre.

This lake intended for sports, which is a permanent residence for a drink of honey to the bees, which serves as an arbor for the rendezvous of pairs of royal swans and an abode of the goddess Lakṣmī (residing in lotuses), furnished with many spacious rooms, is indeed a beautiful sight [gives joy to the eyes]. (A. A. R.).

**अविरतमभिरामा रागिणोः** see No. 1391.

**अविरतमविरामा रागिणां सर्वरात्रं** see No. 1391

3371*

अविरतमिदमम्भः स्वेच्छयोच्चालयन्त्या
विकचकमलकान्तोत्तानपाणिद्वयेन ।
परिकलित इवार्घ्यः कामबाणातिथिभ्यः
सलिलमिव वितीर्णं बाललीलासुखानाम् ॥

(अ) Nalacampū 5.61.

(आ) JS 246.12 (a. Trivikramabhaṭṭa), Pad 63.28, ŚP 3846, SR 339.114, SSB 210. 56, RJ 1244, SuSS 70.

(*a*) अविरलम् SR, SSB ; °योच्छाल° Nal°, Pad, ŚP, SR ; °योच्छात° SSB.

(*b*) कमलमुकुलकान्तोत्तानहस्तद्वयेन Pad ; °शोभो° [°कान्तो°] SR, SSB ; °नहस्तद्वयेन Nal°, ŚP, SR, SSB.

(*c*) परिकलितमिवार्घः SSB ; इवार्घः Nal°, Pad, ŚP.

(*d*) विवर्णं JS, Pad; बाल्य° ŚP ; °सुखाय Nal°, Pad, ŚP ; °सुखेभ्यः SR, SSB.

Mālinī metre.

When she [Damayantī] threw handfuls of water continuously (in water-sports) to her heart's content with her hands, the palms of which possessed the beauty of full blown lotuses, it appeared as if she was offering *arghya* [the water offered indicative of welcome] to the guests in the form of Cupid's arrows and offering water of libation (at parting) to the sports of early girlhood. (A. A. R.).

3372*

अविरतरतलीलायासजातश्रमाणाम्
उपशममुपयान्तं निःसहेऽङ्गेऽङ्गनानाम् ।
पुनरुषसि विविक्तैर्मातरिश्वावचूर्ण्य
ज्वलयति मदनाग्निं मालतीनां रजोभिः ॥

(अ) Śiś 11.17.

Mālinī metre.

The fire of passion, which had somewhat subsided in the limbs of the young women who had become fatigued by indulging in love-sports continuously at night, was at dawn revived by the fragrant pollen of the *mālatī*-flowers which had been scattered in profusion by the early morning breeze. (A. A. R.).

3373*

अविरतविरुतकपोतीम्
अपितरसमावृणोति घनवलनः ।
नवलतिकामतिकातर-
तरलितमदिरद्वयीं मृदिरः ॥

(आ) SMH 9.31.

(*d*) तरलितमुदिर° SMH (var.) 9.31.

Ārya metre.

A cloud screens [gives privacy] to a female dove which was cooing incessantly in the pleasure of love-making ; and it also gave to the fresh jasmine creeper a pair of branches of the *madira*-tree which were too shy of approaching the (girl) creeper. (A. A. R.).

3374*

अविरताम्बुजसंगतिसंगलद्-
बहलकेसरसंवलितेव या ।
ललितवस्तुविधानसुखोल्लसत्-
तनुरुहा तनुरात्मभुवोऽवतात् ॥

(आ) VS 28 (a. Ānandavardhana), SR 17.4.

(*b*) वः [या] VS (but C in VS as above), SR.

Drutavilambita metre.

May the body of the god Brahmā protect us — the body which was bristling with pleasure by the application of pleasant things in the form of a profusion of pollen as it was (in Viṣṇu's navel) in incessant contact with the lotus-flower. (A. A. R.).

3375*

अविरलकमलविकासः
सकलालिमदश्च कोकिलानन्दः ।
रम्योऽयमेति संप्रति
लोकोत्कण्ठाकरः कालः ॥

(आ) RK 92.83, Kpr 10. 526, KāP 372.8-9, SR 331.13, SSB 197.13 (a. Rudraṭa).

Āryā metre.

Now is come the lovely season, producing anxiety in men's hearts, and having the graces of uninterrupted lines of lotus, and intoxicated, as it were, by the humming black-bees, and the joy of the cuckoo. (G. Jhā's translation).

3376*

अविरलकरवालकम्पनैर्
भ्रुकुटीतर्जनगर्जनैर्मुहुः ।
ददृशे तव वैरिणां मदः
स गतः क्वापि तवेक्षणे क्षणात् ॥

(आ) Kpr 5.120, KāP 137.4-5, SāhD *ad* 10. 753, SR 104. 94 (a. SāhD), SSB 395. 102 (a. Kpr.).

(*b*) भृकु° SāhD.

Vaitālīya metre.

The pride of the enemies were quite apparent in their brandishing of swords, motions of their eye-brows and the roaring ; but on seeing you (oh king !) all the pride disappeared. (G. Jhā's translation).

अविरलजलमदधारा see No. 3383.

3377*

अविरलधारानिकरं
जलदैर्जलमुत्सृजद्भिरतिमात्रम् ।
मानिवधूहृदयेभ्यः
कालुष्यमशेषतो मृष्टम् ॥

(आ) VS 1736.

Āryā metre.

The jealous anger [the concentration of dirt] in the hearts of angry young ladies, were completely washed away by the huge downpour (of rain-water) of the clouds which were sending down streams of water incessantly. (A. A. R.).

3378*

अविरलपतद्बाष्पोत्पीडप्रसिक्तकपोलया
वचनविषयः संदेशोऽन्यस्तया विहितो न ते ।

मनसि किमपि ध्यायन्त्या तु क्षणं तव कान्तया
　पथिक निहिता दृष्टिः कष्टं नवे करुणाङ्कुरे ॥

(आ) Skm (Skm [B] 756, Skm[POS] 2.57.1) (a. Dharmapāla).

Hariṇī metre.

Oh traveller, no other massage in words was sent by your beloved with her cheeks overflowing with tears falling incessantly; she was deeply absorbed in thought and alas! cast her eyes for a moment on the sprout of *karuṇā* [jasmine]. (A. A. R.).

3379*

अविरलपरागसैकत-
　मकरन्दतरङ्गिणीमनुवनान्तम् ।
पिकयुवतिजानुदघ्नीं
　गाहन्ते　मधुपयोषितस्तृषिताः ॥

(आ) Skm (Skm [B] 1255, Skm [POS] 2. 156.5) (a. Āvantika-Jahnu).

(*c*) °नुदघ्नीं Skm (B) (printer's error).

Āryā-gīti metre.

In forest after forest the thirsty female bees plunge themselves into the river of honey, having for its sands the constantly falling pollen of the flowers and which had a depth of reaching up to the knee of female cuckoos. (A. A. R.).

3380*

अविरलपरिवाहैरश्रुणः सारणीनां
　स्मरदहनशिखोष्णश्वासपूरैश्च तस्याः ।
सुभग बत कृशाङ्ग्याः स्पर्धयान्योन्यमेभिः
　क्रियत इव पुरो भूः पङ्किला पांसुला च ॥

(आ) ŚP 3484, SR 288. 45, SSB 125. 49, SuMuñ 202.8-11.

(*d*) कियत SR.

Mālinī metre.

By the streams of constantly falling tears and her deep sighs hot by reason of the flames of the fire of love, oh good man, the grounds in front of your beloved slim young lady, are made alternately muddy and dusty, as if in a competition ! (A. A. R.).

3381*

अविरलपुलकः सह व्रजन्त्याः
　प्रतिपदमेकतरः स्तनस्तरुण्याः ।
घटितविघटितः प्रियस्य वक्षस्-
　तटभुवि कन्दुकविभ्रमं बभार ॥

(अ) Śiś 7.15.

(आ) Alm 61.

(*b*) °मेकतरस्त° Alm.

Puṣpitāgrā metre.

When stepping along with her lover one or the other of the breasts of the young lady, which was bristling with pleasure, played the roll of a ball as it came alternately into contact with the chest of the lover and rebounded. (A. A. R.).

3382*

अविरलफलिनीवनप्रसूनः
　कुसुमितकुन्दसुगन्धिगन्धवाहः ।
गुणमसमयजं चिराय लेभे
　विरलतुषारकणस्तुषारकालः ॥

(अ) Kir 10.28.

(आ) SR 346. 13 (a. Kir.), SSB 222. 16 (a. Bhāravi).

Puṣpitāgrā metre.

The cold season with sparsely falling dew-drops possessed the quality of the out-of-season merit as there were *priyaṅgu*-flowers seen without a break and the breeze was rendered fragrant with the jasmine-flowers in full bloom. (A. A. R.).

3383*

अविरलमदजलनिवहं
भ्रमरकुलानीकसेवितकपोलम् ।
अभिमतफलदातारं
कामेशं गणपतिं वन्दे ॥

(अ) BhŚ 387 (doubtful).

(आ) Sama 1 अ 2.

(*a*) अविरलजलमदधारा Sama.

(*b*) °कुलैः परिसेवितकपोलयुगम् Sama (*contra metrum*).

Āryā metre.

I bow to god Gaṇapati, the lord who fulfils our desires, who has his elephant cheeks shedding ichor incessantly with swarms of bees clinging to them and who is the giver of fruit according to desire. (A. A. R.).

3384*

अविरलमदधाराधौतकुम्भः शरण्यः
फणिवरवृतगात्रः सिद्धसाध्यादिवन्द्यः ।
त्रिभुवनजनविघ्नध्वान्तविध्वंसदक्षो
वितरतु गजवक्त्रः संततं मङ्गलं वः ॥

(आ) SR 2.24, SSB 3.24.

Mālinī metre.

May the elephant-faced god ever shower blessings on you—the saviour, whose temples are washed by the streams of ichor falling incessantly, whose body is coiled by the best of serpents and who is worshipped by the demigods Siddha-s and Sādhya-s and who is ever efficient in dispelling the darkness of obstacles in the way of the people of the three worlds. (A. A. R.).

**अविरलमप्यनुभूताः** see **प्रविरलमप्यनुभूताः**.

**अविरलमिदमम्भः स्वे°** see No. 3371.

3385*

अविरलमिव दाम्ना पौण्डरीकेण नद्धः
स्नपित इव च दुग्धस्रोतसा निर्भरेण ।
कवलित इव कृत्स्नश्चक्षुषा स्फारितेन
प्रसभममृतमेघेनेव सान्द्रेण सिक्तः ॥

(अ) Mālatī 3.16.

(आ) KāvR 76 4-7, Sar 2.23.

(*a*) बद्धः [न°] KāvR.

(*b*) दुग्धस्रोतसां निर्भरेण Sar.

(*d*) °मृतमेघेनैव Mālatī (NSP) ; °मृतवर्षेणैव Sar.

Mālinī metre.

(I am)[1] as though closely tied up by a garland of lotuses, and as though bathed with an overflowing flow of milk, as though swallowed up entirely by (her[2]) expanded eyes, as though sprinkled over forcibly by a thick nectar-cloud. (R. D. Karmarkar's translation).

1. Mādhava.
2. Mālatī.

3386*

अविरलविगलन्मदजल-
कपोलपालीनिलीनमधुपकुलः ।
उद्भिन्ननवश्मश्रु-
श्रेणिरिव द्विपमुखो जयति ॥

(आ) SR 2. 10 (a. Rasagaṅgādhara), SSB 3. 8 ( but not found in Rasagaṅgā. ; however, verses beginning similarly appears there]).

Āryā metre.

The elephant-faced god is ever triumphant appearing as if possessing a nascent beard by the swarms of bees clinging to his temples which shed ichor incessantly. (A. A. R.).

3387*

अविरलविलोलजलदः
कुटजार्जुननीपसुरभिवनवातः ।
अयमायातः कालो
हन्त मृताः पथिकगेहिन्यः ॥

(आ) RK 88.60, Amd 310.891, AR 88. 4-5, ARJ 83.12-3, Sar 3.151.

(*a*) प्रविरल° Sar.

(*b*) कुटजार्जुनसुर° Amd (*contra metrum*) (but व, न as above).

(*d*) हृताः [मृताः] Amd, Sar.

Āryā metre.

The (rainy) season has come with clouds moving incessantly and with the sylvan breeze fragrant with the *kuṭaja-*, *arjuna-* and *kadamba-*flowers. Alas ! undone [dead] are the wives of travellers (as they are separated from their lovers in this exciting season). (A. A. R.).

3388

अविरुद्धं सुखस्थं यो दुःखमार्गे नियोजयेत् ।
जन्मजन्मान्तरे दुःखी स नरः स्यादसंशयम् ॥

(अ) P (Pts 1.362; PtsK 1. 406).

(आ) IS 692.

He who brings misery to a person who is peaceful and happy, will suffer, no doubt, in every rebirth.

3389**

अविलम्बि सुवृत्तं च उदरं चातिपूजितम् ।
नातिदीर्घं समं पृष्ठं किंचिच्च विनतं शुभम् ॥

(अ) Aśvavaidyaka of Jayadatta Sūri (BI) 3.25, Aśvaśāstra of Nakula 21.24.

(आ) ŚP 1628 (a. Śālihotra).

(*a*) अवलम्बि ŚP.

(*b*) जठरं वाजिनां शुभम् ŚP.

(*c*) नातिदीर्घसमं Aśvaśāstra.

That horse is good whose belly is shaped round without hanging low and whose back is even shaped without being too long and slightly sloping. (A. A. R.).

3390*

अविलम्बे कृत्यसिद्धौ मान्त्रिकैराप्यते यशः ।
विलम्बे कर्मबाहुल्यं विख्याप्यावाप्यते धनम् ॥

(अ) Kalivi 11.

(आ) SRK 251. 7 (a. Kaliviḍambana), IS 7695.

(*a*) °म्बेन संसिद्धौ Kalivi. (var.), SRK.

When the magical rites are immediately fruitful the *māntrika-s* [that deal with charms and spells] get fame ; if they are slow in their effect the profusion of *karma-s* (which obstruct quick results) is alleged and wealth obtained therefor. (A. A. R.).

3391*

अविविक्तावतिस्तब्धौ स्तनावाढ्याविवादृतौ ।
विविक्तावानतावेव दरिद्राविव गर्हितौ ॥

(आ) SkV 1527 (a. Nirdaya or Nirddama).

A woman's breasts are honoured like the rich when they are hard and closed [or : not separated (from friends)], and are scorned like the poor when they are separated [or : alone] and bowed down. (D.H.H. Ingalls's translation).

3392

अविवेकमतिर्नृपतिर्
मन्त्री गुणवत्सु वक्रितग्रीवः ।
यत्र खलाश्च प्रबलास्
तत्र कथं सज्जनावसरः ॥

(अ) BhPr 51 ( a. Govinda ) and 140 ( a. Kālidāsa).

(आ) SR 151.369, SSB 477.328.

Āryā metre.

How (is there) a place for good folk where the king (is) of indiscriminating mind, the minister averse to the upright, and evil men (are) powerful ?

3393

अविवेकवृथाश्रमाविवार्थं
क्षयलोभाविव संश्रितानुरागम् ।
विजिगीषुमिवानयप्रमादाव्
अवसादं विशिखौ विनिन्यतुस्तम् ॥

(अ) Kir 13.29.

Aupacchandasika metre.

The two arrows[1] reduced the boar to destruction, like indiscrimination and useless effort destroying wealth, like loss and avarice destroying affection of dependents, like evil policies and carelessness destroying one wishing victory. (S. and K. Ray's translation).

1. of Śiva and Arjuna.

3394*

अविवेकि कुचद्वंद्वं हन्तु नाम जगत्त्रयम् ।
श्रुतिप्रणयिनोरक्षणोर् अयुक्तं जनमारणम् ॥

(आ) Kuv *ad* 34.81 (p. 107), SRK 280.4 (a. Sphuṭaśloka), SR 264. 251 (a. Kuv), SSB 83.6, IS 7696. Cf. हन्तु नाम जगत्सर्वम्.

(*c*) श्रुत° Kuv.

Let the pair of breasts, devoid of discrimination, as it is, torment the three worlds. But it is improper for the eyes, associated, as they are with *śruti* [ears or : scripture], to kill the people. (A. A. R.).

3395

अविवेकिनि भूपाले नश्यन्ति गुणिनां गुणाः ।
प्रवासरसिके कान्ते यथा साध्व्याः स्तनोन्नतिः ॥

(अ) MK (MK [S] 86, MK [GOS] 80, MK (G) 53.52, MK [P] 59 *a* only).

(आ) ŚP 1371, SH 1342, SR 146.159(a. ŚP), SSB 468.47, SRK 233.31 (a. Sabhātaraṅga), VP 9.115, IS 693, Subh 224.

(*b*) गुणिनो IS.

(*cd*) मानोत्साहाः(चित्तोत्साहः MK (S); हावभावाः SRK) पुरन्ध्रीणां भर्तरीव नपुंसके MK.

(*d*) सास्ततोन्नतिः or साध्या स्त° IS.

The good points of the meritorious languish when the king [the patron] is without discrimination ; just as the rising quality of the bosom of a faithful wife languishes when the husband is fond of being away from home [on journeys]. (A. A. R.).

3396

अविवेकिनि भूपे यः करोत्याशां समृद्धये ।
यास्याम्यहमनेनेति करोत्याशां स मृद्धये ॥

(अ) MK (GOS) 32.

(आ) JS 432.3 (a. Vyāsa).

(*a*) °किनि यः सेवां MK.

(*b*) °शासमृ° MK.

(*c*) योजनानां शतं गन्तुं MK.

He who aspires for prosperity when the king is devoid of discrimination builds his hopes to accompany him (quickly) riding a clay-horse. (A. A. R.).

3397

अविवेको हि सर्वेषाम् आपदां परमं पदम् ।
विवेकरहितो लोके पशुरेव न संशयः ॥

(अ) Nāradīya-purāṇa 1. 9. 40 in *Purāṇa* V. I, p. 62.

Want of discrimination is the one cause [supreme abode] of all the calamities in this world. People without discernment are no doubt animals. (A. A. R.).

3398*

अविशदचलं नेत्रप्रान्तावलोकनमस्फुटं
चकितचकिता वाचः स्पर्शः क्वचिज्जनसंकुले ।
इति तव मया प्रेमारम्भे य एव निरीक्षिताः
कठिनमनसो दृष्टा भावास्त एव विरज्यतः ।।

(आ) VS 1624.

Hariṇī metre.

Those marks of tender feelings, the glances with the corners of the eyes, by no means clear and with their movements not fully manifested, words spoken with timidity and shyness and pressing the hand sometimes when moving with a crowd of people (so as to escape notice)—these which were seen by me in the beginning of our love—the same are now seen when you are tired of me and are hard-hearted. (A. A. R.).

3399*

अविशीर्णकान्तपात्रे
नव्यदशे सुमुखि संभृतस्नेहे ।
मद्गेहदीपकलिके
कथमुपयातासि निर्वाणम् ।।

(आ) Pad 85.11 (a. Līlāvatīkāra), SR 361. 9, SSB 249.9, SRK 288.3 (a. Rasika-jīvana).

Āryā metre.

Oh dear charming one, how have you resembling a bud and a lamp shining in my house gone out [or : dead] when the lover is alive when the charming stage of youth and wick are new and when full of affection [or : oil] and when the container of the oil and the charming leeses are fresh ? (A. A. R ).

3400*

अविशुद्धकुलोत्पन्ना
देहार्पणजीविका शठाचरणा ।
क्वाहं रूपाजीवा
क्व भवन्तः श्लाघनीयजन्मगुणाः ।।

(अ) Kuṭṭ (Kuṭṭ [ KM ] 446, Kuṭṭ [BI] 457).

Āryā-gīti metre.

How should these things accord : a woman born of an impure race, who gains her food by giving up her body, whose conduct is deceit, who sells her beauty, and you whose life is one of perfection ?[1] (E. Powys Mathers's translation).

1. Words of Hāralatā [a prostitute] to her lover.

अविश्रान्तं वहेद् भारम् see No. 3402.

3401

अविश्रान्तो वातो दहन इव सोयं जनयति
प्रसक्तं सातत्याद् दलयति कुलाद्रीनपि जलम् ।
प्रसूते कृत्येषु व्यवसितिरनिर्व्यूढसुदृढा
फलावाप्तिं लोके प्रतिकलमसंभाव्यविभवाम् ।।

(अ) RT (RT [S] 8. 2551, RT [C] 8. 2552, RT [VVRI] 8.2551).

(a) शोषं [सोयं] RT ( VVRI ) suggestion ; संयो° RT (C) ; सोयो RT (var.).

(b) प्रसक्ति RT (S).

Śikhariṇī metre.

The wind here does not cease to occupy itself with the fire, and it continually shakes the high mountains and the water. A firm devotion to tasks, even if it does not lead to their fulfilment, produces at every turn in this world results of unexpected importance. (M.A. Stein's translation).

3402

अविश्रामं वहेद् भारं शीतोष्णं च न विन्दति ।
ससंतोषस्तथा नित्यं त्रीणि शिक्षेत गर्दभात् ॥

(अ) Cr 100 (CV 6.20, Cv 5. 9, CN 68, CS 2. 27, CNSap 57, CnT II 7.9, CnT III 5.9, CnT VI 83, CnT VII 38, CPS 175.112). (Cf. Crn 17 and Cr Nos. 352, 366, 422, 561, 599, 935, 959, 1032).

(आ) SR 162.401 (a. C), SSB 493. 408, IS 694.

(इ) NM (T) 2.14, RN (P) 54.

(*a*) अविश्रान्तमहृष्भावं CS (var.) (*sic* !); बहूभक्ति अरुहेद्भारं Cv (var.); आरुटं वचहेम्दारं CN (var.) (*sic* !); सुश्रान्तोऽपि (हि) CV, Cv (var.), CPS ; अश्रान्तोऽपि Cv (var.) ; सुश्रान्तापि (अश्रा°) CN (var.) ; अश्रान्तं यो° Cv (var.); सुश्रान्तश्च Cv (var.); अविश्वस्तं CS (var.) ; अविश्रान्तं (°न्त) CS (var.) ; आरूढ च Cv (var.).

(*b*) सीतोस्मं CN (var.) ; शीतोष्णे (°ष्णु) CS (var.) ; सिष्णं CS (var.) ; न च पश्यति [च न वि°] CV, CN (var.), CPS ; च न tr. Cv (but CvW, CvGt, CvL I, CvL II, CvLd as above) CN (var.) ; विदति CS (var.) ; विद्यते CS (var.) ; विंदती CS (var.); विन्दते Cv (var.).

(*c*) सुसंतुष्टो (°ष्टश्च) भवेन् (°वेत् ; °वे ; °वोन्) नित्यं (°त्यें) CS ; संतुष्टश्चरते नित्यं CV, CN (var.), CPS ; सुसंतुष्टः सदा नित्यं Cv ; सुसंतुष्टश्च भवेन्नित्यं Cv (var.) ; संतोषी च चरेन्नित्यं Cv (var.); संतुष्टस्तु सदा निसं CN (var.) ; संतुष्टश्च Cv (var.) ; संतोषश्च CN (var.) ; पुसंतुष्टः Cv (var.).

(*d*) शिक्षयो त्रीणि रासभात् Cv (var.) ; त्रिणि CS (var.); त्रिणी CV(var.); शिक्षच्च CV, Cv (but CvW, CvGt as above), CN (var.), CS (var.) ; शिष्येत CN (var.), Cv (var.) ; शिष्ये च (°ष्यर्च) CS (var.) ; गर्दभाक् CS (var.) ; गर्दभात: CV (var.) ; रासभात् (°श°; °वात् ; °भा) Cv (var.).

Lack of fatigue when charged with load ; disinterestedness to cold or heat ; perpetual contentment—these three attributes belonging to the ass should be followed by men.

3403

अविश्राममपाथेयम् अनालम्भमदेशकम् ।
तमःकान्तारमध्वानं कथमेको गमिष्यसि ॥

(इ) SS (OJ) 386.

How will you traverse alone the dark jungle path, without a resting place, without food, without a hold and without a guide ? (Raghu Vīra's translation).

3404

अविश्वसन् धूर्तधुरंधरोऽपि
नरः पुरंध्रीपुरतोऽन्ध एव ।
अशेषशिक्षाकुशलोऽपि काकः
प्रतार्यते किं न पिकाङ्गनाभिः ॥

(आ) SRK 188.5 (a. ŚP), SR 251. 38, SSB 58.43, IS 7697.

Upendravajrā metre.

Though a prince among rogues and full of disbelief, a man is blind [tame] in the presence of the lady. Is not a crow, though clever in all kinds of wiles, ever distrustful and foremost in wickedness, deceived by the female cuckoos ? (A. A. R.).

3405

अविश्वस्ता स्त्रियः सर्वा अधमोत्तममध्यमाः ।
यः कश्चिद् विश्वसेत् तासां पश्चात्तापैः स दह्यते ॥

(अ) Cr 2111 (CNPh 138),

Women inferior, average or superior are all untrustworthy. He who trusts them is burnt by remorse.

3406

अविश्वासं सदा तिष्ठेत् संधिना विग्रहेण च ।
द्वैधीभावं समाश्रित्य पापे शत्रौ बलीयसि ॥

(अ) P (PP 3.52, Pts 3.62, PtsK 3.59).

(आ) IS 695.

(*b*) विग्रहेन PtsK.

(*c*) च संश्रित्य Pts.

(*d*) पार्श्वे शत्रोर् बलीयस: Pts.

You must regard with like distrust/ both peace and warlike measures ; must / seek though duplicity your goal, / with powerful foes of evil soul. (A.W. Ryder's translation).

3407*

अविश्वासविधानाय महापातकहेतवे ।
पितापुत्रविरोधाय हिरण्याय नमोऽस्तु ते ॥

(आ) SuB 8.12.

(*d*) नमोस्ते SuB (MS) (*contra metrum*).

I bow to thee, gold, who breedeth distrust (among the people), who art the cause of the greatest sins and who causeth discord (even) among father and son. (A. A. R.).

3408

अविषं विषमित्याहुर् ब्रह्मस्वं विषमुच्यते ।
विषं हन्ति किलैकं च ब्रह्मस्वं पुत्रपौत्रकम् ॥

(आ) IS 696, Subh 144.

(*a*) आहु: Subh.

Poison, they say, is not the poison ; it is the wealth of the Brāhmaṇa (taken forcibly) that is poison (deadly). Poison kills but one (who drinks it), but the Brāhmaṇa's wealth destroys sons and grand-sons. (A. A. R.).

अविषादं च दानं च see No. 3410.

3409

अविसंवादको दक्ष: कृतज्ञो मतिमानृजुः ।
अपि संक्षीणकोशोऽपि लभते परिवारणम् ॥

(अ) MBh (MBh [Bh] 5. 38. 34, MBh [R] 5.37.37-8, MBh [C] 5.1444-5).

(आ) IS 697, Brāhmadharma 2.8.7.

(*a*) दांतोनसूयको दक्ष: MBh (var.); दांत: [दक्ष:] MBh (var.).

(*b*) नृषु [ऋजु:] MBh (var.).

(*c*) नर: or अति° or अथ [अपि] MBh (var.) ; °कोषो MBh (var.) ; हि [ऽपि] IS.

(*d*) कुरुते [ल°] MBh (var.) ; °वारणात् or °चारिणं or °चारणं or चारिण: MBh (var.).

(*cd*) कीर्तिं च लभते लोके न चानर्थेन युज्यते BrDh.

He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors and servants. (P.C. Roy's translation).

3410

अविसंवादनं दानं समयस्याव्यतिक्रम: ।
आवर्तयन्ति भूतानि सम्यक्प्रणिहिता च वाक् ॥

(अ) MBh (MBh [Bh] 5. 38. 33, MBh [R] 5.37.36-7, MBh [C] 5.1433-4).

(आ) IS 698.

(*a*) अविषादं च दानं च or अविसंवादिनं दातं MBh (var.).

(*b*) अनतिक्रम MBh (var.).

(*c*) आवर्जयति MBh (var.).

(*d*) प्रणिहितानि MBh (var.) ; ज [वाक्] MBh (var.).

Absence of deceitfulness, gift, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection. (P.C. Roy's translation).

अविसंवादिनं दातं see No. 3410.

3411

अविसृष्टोऽपि सन् प्राज्ञः सर्वेण च समं व्रजेत् ।
प्रविशेदप्यनाहूतस् त्वन्यदा भर्तुराज्ञया ॥

(आ) SRHt 144.6 (a. Kavivallabha), SSSN 166.5 (a. Kavivallabha).

(*b*) स्वर्गेण SRHt ; स्ववर्गेण SSSN.

(*c*) त्वन्यथा SSSN.

Though not instructed, a wise man should move with all (to get information to help the master) ; he may otherwise enter into the master's presence, though not specifically invited to do so. (A. A. R.).

3412

अविस्मृतोपकारः स्यान् न कुर्वीत कृतघ्नताम् ।
हत्वोपकारिणं विप्रो नाडीजङ्घमधश्च्युतः ॥

(अ) Cāruc. of Kṣemendra 25.

(आ) Nīsam 26.

One may choose to forget some help rendered, but one should never be guilty of ingratitude [of harming the benefactor]. The Brāhmaṇa, having killed his benefactor Nāḍījaṅgha was hurled into hell. (A. A. R.).

3413

अवीरोऽपि चमूवीर- साहाय्येन द्विषो जयेत् ।
चमूसाहाय्यशून्यानां जयश्रीर्व्याकुलायते ॥

(आ) SSB 463.3 (a. Saṁgrahītṛ).

A person, though not a hero, may vanquish his enemies with the aid of veteran soldiers. Victory is in jeopardy when the help of the army is absent, (A. A. R.).

3414

अवृत्तिं विनयो हन्ति हन्त्यनर्थं पराक्रमः ।
हन्ति नित्यं क्षमा क्रोधम् आचारो हन्त्यलक्षणम् ॥

(अ) MBh (MBh [Bh] 5. 39. 22, MBh [C] 5.1488), (cf. Mn 4.156 *d*).

(आ) SR 380.125, IS 28.

(*a*) अकीर्तिं MBh (var.), SR ; अवृत्तं MBh (var.).

Humility wards off disgrace ; prowess overcomes calamity [defeat]; patience always conquers anger, and good conduct [observance of customary duties] destroys all inauspiciousness.

3415

अवृत्तिकं त्यजेद् देशं वृत्तिं सोपद्रवां त्यजेत् ।
त्यजेन् मायाविनं मित्रं धनं प्राणहरं त्यजेत् ॥

(आ) ŚP 1459, SH 1197, SR 153.29 (a. ŚP), SSB 481.29, IS 699,

One should abandon, a place if it does not provide livelihood, a job which is full of trouble, a friend who is deceitful and wealth if it endangers life. (A. A. R.),

3416

अवृत्तिकं प्रभुं भृत्या अपुष्पं भ्रमरास्तरुम् ।
अजलं च सरो हंसा मुञ्चन्त्यपि चिरोषितम् ॥

(अ) KSS (KSS [AKM] 10. 61. 118, KSS [NSP] 10.61.118).

(*a*) अवृत्तिके KSS (NSP).

(*d*) चिरोषितः KSS.

Servants leave a master who does not support them ; bees a tree without flowers ; swans a tank without water, inspite of long association. (C.H. Tawney's translation).

अवृत्तिभयमन्त्यानां see No. 3417.

3417

अवृत्तिर्भयमन्त्यानां मध्यानां मरणाद् भयम् ।
उत्तमानां तु मर्त्यानाम् अवमानात् परं भयम् ॥

(अ) MBh (MBh [Bh] 5. 34. 50, MBh [R] 5. 33. 51, MBh [C] 5. 1146), Cr 101 (CR 8.11). Cf. JSAIL 30.45.

(आ) VS 204, (a. Vyāsamuni), SR 80.26 (a. VS), SSB 354. 29 (a. Vyāsamuni), IS 702.

(इ) Cf. Nālaḍiyār 297, Nāṉ-maṇi-Kaḍigai 4.

(*a*) अशनाद्भयं तु मंदानां MBh (var.) (*hypermetric*); अवृत्तेर् or अशनात् MBh (var.), अवृत्तिभयन् ( अवृ° ), MBh (var.), CR (var.), SR, SSB; अवृत्ते CR (var.); अत्यानां (°र्त्या) CR (var.).

(*b*) मध्यमानां मृतेर्भयम् VS (var.).

(*c*) तु स सत्वानां or मनुष्याणां or तु सर्वेषां [ तु म°] MBh (var.); सत्त्वनाम् ( °त्यो° ) [म°] CR.

(*d*) अपमानान्महद्भयं (अव°) or अवमानभयं भयं MBh (var.).

Men of lowest class dread lack of sustenance; those of the middle class dread death; those of the highest class, however, dread in particular disrespect on this earth.

3418

अवृत्तिव्याधिशोकार्तान् अनुवर्तेत शक्तितः ।
आत्मवत्सततं पश्येद् अपि कीटपिपीलकाः ॥

(अ) Vāgbhaṭa's Aṣṭāṅgahṛdaya (KSS 150) 1.2.23.

(आ) ŚP 645, SH 673, IS 701.

(*a*) अतृप्ति [अवृत्ति] IS.

(*d*) °पीलिकाः IS; °पीलिकम् Aṣṭa°.

One should help, as far as possible, those who are without means of livelihood, afflicted with diseases or sorrow; one should also see with love, as one's own self, even the worms and the ants. (A. A. R.).

अवृत्तेर्भयमन्त्यानां see No. 3417.

3419

अवेक्ष्य स्वात्मानं विगुणमपरानिच्छति तथा
फलत्येतन्नो चेद् विलपति न सन्तीह गुणिनः ।
निमार्ष्टुं शप्तुं वा परिभवितुमुद्यच्छति ततोऽप्य्
अहो नीचे रम्या सगुणविजिगीषा विधिकृता ॥

(आ) VS 452 ( a. Vallabhadeva ), SR 61. 254 (a. VS), SSB 325.263 (a. Vallabhadeva).

Śikhariṇī metre.

Observing himself to be devoid of merits, he wishes others to be likewise; if he does not succeed in this attempt he laments that there are no meritorious people at all. Then he attempts to threaten, curse and insult such meritorious people. Alas! fate has given this fine weapon to the low-minded to vanquish the meritorious. (A. A. R.).

3420*

अवेमव्यापाराकलनमतुरीस्पर्शमचिराद्
अनुन्मीलत्तन्तुप्रकरघटनायासमसकृत् ।
विषीदत्पाञ्चालीविपदपनयैकप्रणयिनः
पटानां निर्माणं पतगपतिकेतोरवतु नः ॥

(अ) Viśvaguṇādarśa 20.

(आ) SR 23. 136, SSB 38. 52, SRK 5. 4 (a. Viśvanaguṇādarśa).

Śikhariṇī metre.

May the creation of clothes, which did not need the use of a loom or contact with a shuttle and produced in profusion spontaneously without the trouble of arranging the mass of threads and which were solely used to ward off the danger to which

poor Draupadī was subjected, by the lord Viṣṇu [Kṛṣṇa, the lord having the emblem of the eagle in his flag] give protection to us all. (A. A. R.).

3421

अवैति तत्त्वं सदसत्त्वलक्षणं
विना विशेषं विपरीतरोचनः ।
यदृच्छया मत्तवदस्तचेतनो
जनो जिनानां वचनात् पराङ्मुखः ॥

(अ) AS 138.

(*b*) °लोचनः AS (var.).

Vaṁśastha metre.

A person who is averse to the teachings of the Jina may know certain principles but without the true discrimination of the good and the bad and has a perverse understanding and may go out of his mind all of a sudden like one in intoxication. (A. A. R.).

3422

अवैतु शास्त्राणि नरो विशेषतः
करोतु चित्राणि तपांसि भावतः ।
अतत्त्वसंसक्तमनास्तथापि नो
विमुक्तिसौख्यं गतबाधमश्नुते ॥

(अ) AS 144.

(*a*) अवैति AS (var.).

(*c*) °संशक्त° or °संतक्त° AS (var.).

(*d*) विमुक्त° AS (var.) ; अश्णुते AS (var.).

Vaṁśastha metre.

A person may know the scriptures with special erudition and may perform penance of wondrous kind : still, not being attached to the true principles (of Jina) he does not enjoy the happiness of liberation which is free from trouble. (A. A. R.).

3423*

अवैमि चैनामनघेति किं तु
लोकापवादो बलवान् मतो मे ।
छाया हि भूमेः शशिनो मलत्वे-
नारोपिता शुद्धिमतः प्रजाभिः ॥

(अ) Ragh 14. 40. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 222).

(आ) Pras 15.8, IS 703.

(*c*) मलत्वे Ragh (var.), Pras

(*d*) निरूपिता Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

I[1] know her[2] indeed to be sinless ; but the slander of the people, I regard to be more powerful. For the shadow [or : reflection] of the earth is (falsely) supposed by the people to be the stain on the (naturally) spotless[3] moon. (R.D. Karmarkar's translation).

1 Rāma.
2. Sitā.
3. pure.

3424*

अवैमि ते सारमतः खलु त्वां
कार्ये गुरुण्यात्मसमं नियोक्ष्ये ।
व्यादिश्यते भूधरतामवेक्ष्य
कृष्णेन देहोद्वहनाय शेषः ॥

(अ) Kum 3.13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 41).

(आ) Alm 62.

(*b*) नियोज्ये Kum (var.).

(*c*) आदिश्यते Kum (var.) ; अवैत्य [ अवेक्ष्य ] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

I know (full well) (your) strength, and so indeed I shall be employing you

(who are) like my own self, on a grave matter. Śeṣa is directed by Viṣṇu to bear (his) body on noticing (his) capability of holding the earth. (R.D. Karmarkar's translation),

3425

अवैमि पूतमात्मानं द्वयेनैव द्विजोत्तमाः ।
मूर्ध्नि गङ्गाप्रपातेन धौतपादाम्भसा च वः ॥

(अ) Kum 6.57. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 91).

(आ) Sar 3.59, AA 43.2-3.

I know that I am purified only by two things, oh best of Brāhmaṇa-s, namely, by the presence [fall] of the Ganges on my head and by the water used for washing your feet. (A. A. R.).

3426*

अवैमि सौभाग्यमदेन वञ्चितं
तव प्रियं यश्चतुरावलोकिनः ।
करोति लक्ष्यं चिरमस्य चक्षुषो
न वक्त्रमात्मीयमरालपक्ष्मणः ॥

(अ) Kum 5.49. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 72).

(*c*) लक्ष्ं or पात्रं Kum (var.) ; रविम् [चिरम्] Kum (var.),

Vaṁśastha metre.

I regard your lover as being deceived by the intoxication of (his) beauty, who does not for a long time make his face the mark of this eye (of yours) which glances prettily (and) which has curved eye-lashes. (R.D. Karmarkar's translation).

3427*

अवैमि हंसावलयो वलक्षास्
त्वत्कान्तिकीर्तेश्चपलाः पुलाकाः ।
उड्डीय युक्तं पतिताः स्रवन्ती-
वेशन्तपूरं परितः प्लवन्ते ॥

(अ) Naiṣ 8.35.

Upajāti metre (Upendravajrā and Indravajrā).

I know the white rows of swans are but the moving grains of the fame of thy beauty, which flying and falling, as is proper, float in all directions on the waters of rivers and pools. (K. K. Handiqui's translation).

3428

अवैष्णवो हतो विप्रो हतं श्राद्धमदक्षिणम् ।
अब्रह्मण्यं हतं क्षेत्रम् अनाचारं कुलं हतम् ॥

(अ) PdP, Uttarakh. 242.19.

(*c*) क्षत्रम् PdP.

(*d*) कु° ह° tr. PdP (var.).

Lost is the Brāhmaṇa who does not worship Lord Viṣṇu ; useless is the ceremony to please the manes if there is no monetary gift ; worthless is the land where Brāhmaṇa-s are not present ; and undone is that family which does not observe traditional practices. (A. A. R.).

3429*

अव्यक्तमक्षरमुपास्य बभूव कश्चित्
स्वं लब्धवर्णमवगत्य कृतार्थमानी ।
सद्यस्त्रिभङ्गललितस्फुरणादमन्द-
नन्दोत्थया जडतयैव वयं कृतार्थाः ॥

(आ) SSB 37.37 (a. Śrī-Gaṅgāsahāya).

Vasantatilakā metre.

Some one considers himself fortunate that he has become learned [wise] by practising letters of the alphabet none too clearly (by worshipping Brahman which is

unmanifest and indestructible) ; but we are satisfied only by that state of *jaḍatā* [dullness or : perfect stability] which comes out of the great bliss resultant of the breaking of the three knots. (A. A. R.).

3430

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

(अ) MBh (MBh [Bh] 6. 24. 28 and 11. 2, 7* 1-2, MBh [ R ] and MBh [ C ] =Bhagavadgītā 2.28; MBh [R] 11.2.6 and 11.9.11 ; MBh [C] 11.51 and 11. 56. *d* often repeated ; see MBh [Bh] 6.24.28 fn.), Cr 102 (CR "Q"), GP 1.113.47, Vi 20.48, (cf. JSAIL 30.73).

(आ) ŚP 4135 ( a. Bhagavān Vyāsa ), VS 3270, SRHt 268.9 (a. MBh), SR 372. 158 (a. BhG), SSB 269.44 (a. Vyāsa), IS 704.

(*a*) अभावादीनी MBh (var.) Strīparvan.

(*b*) भावमध्यानी MBh ( var. ) Strīparvan ; शौरिका [भा°] GP ; चाप्यथ Vi.

(*c*) अभावनिधनान्येव MBh (var.) Strīparvan.

(*d*) त° का° tr. GP ; परिवेदना MBh (var.), GP (but GPy as above).

The beginnings of things are unmanifest, manifest their middles, son of Bharata, unmanifest again their ends ; why mourn about this. (F. Edgerton's translation).

3431

अव्ययवतोऽपि धनिनः
स्वजनसहस्रं भवेत् पदस्थस्य ।
भ्रष्टधनस्य हि सततं
बन्धुरपि मुखं न दर्शयति ॥

(अ) VCsr 12.8.

(*a*) अपनयतो VCsr (var.) ; हि or ऽपि हि [ऽपि] VCsr (var.) ; धनेन or निधिनं VCsr (var.).

(*b*) स्वजनः (°ने) VCsr(var.); बन्धु VCsr(var.); घनस्थस्य or वेदस्तस्य or स्वधस्ताच्च or अस्य (*sic* !) [प°] VCsr (var.).

(*c*) भ्रष्टजनस्य हि (°धनयापि) VCsr (var.).

(*d*) दर्शयत्येव VCsr (var.) (*contra metrum*).

Āryā metre.

A wealthy man, although not generous, will have a thousand retainers as long as he keeps his position ; but let him lose his wealth, and not even a blood-relation will so much as show his face. (F. Edgerton's translation).

3432

अव्यये व्ययमायाति व्यये याति सुविस्तरम् ।
अपूर्वः कोऽपि भाण्डारस् तव भारति दृश्यते ॥

(अ) IS 705, Subh 139 and 282.

(*b*) सुविस्तराम् Subh (var.).

(*c*) भाण्डारो Subh (var.) (see *d*).

(*d*) दृश्यते ते सरस्वती (°ति) Subh (var.).

Novel is your treasury, oh goddess of speech, as it becomes empty when unused, and becomes larger when expended [used] ! (A. A. R.).

3433

अव्यवसायिनमलसं
दैवपरं साहसाच्च परिहीणम् ।
प्रमदेव हि वृद्धपतिं
नेच्छत्यवगूहितुं लक्ष्मीः ॥

(अ) P (PT 2.97, PTem 2. 86, PS 2. 60, PN 1.56, PP 2. 115, PRE 2.61, PM 2. 41), H (HJ 2.4, HS 2.3, HM 2. 4, HK 2.4, HP 2. 4, HN 2. 4, HH 40. 14-5, HC 54.3-4). Cf. Ru 111 ; ZDMG 58.9.

(आ) VS 2848 ( a. Ravigupta ), SH 1296, SRHt 67. 32 (a. Rāja), SSSN 54. 21, SR 62. 11 (a. H), SSB 327. 11, SRK 86. 9 (a. Prasaṅgaratnāvalī), IS 706.

(इ) Old Arabic 3.162.

(*b*) देवपरं PS (var.); पौरुषविहीनम् PTem (var.); पौरुषच्च [ सा° ] PT, PTem; पुरुषकार° VS, SRHt, SSSN; साहसात् प° PS (var.); परिहीनम् (°न) PS, HP, HH, VS, SR, SSB, SRK.

(*c*) वृद्धमिव पतिं प्रमदा ( कन्या VS, SSSN, SRHt) PT, PTem, SRHt, SSSN; प्रमदा पतिमिव वृद्धं SR, SSB, SRK.

(*d*) नेच्छति लक्ष्मीरुपस्थातुम् SR, SSB, SRK; नेछ° HS; उपगूहितुं PS, HJ, HM, HP, HH, SSSN; उपगाहितुं PS (var.); उप-गृहीतुं HH, PS (var.); उपग्रहितुं HS; उपभूहितुं PS (var.).

Āryā metre.

Be a man irresolute, slothful, relying on fate, and without manly courage,—then Fortune is unwilling to embrace him, as a charming woman her aged spouse. (F. Edgerton's translation).

3434

अव्यवस्थितचित्तस्य प्रसादोऽपि भयंकरः ।
व्यवस्थितप्रसन्नात्मा कुपितोऽप्यभयंकरः ॥

(अ) P (Psh 2.22). Cf. क्षणे तुष्टाः क्षणे रुष्टाः.

(आ) SRHt 193.74 (a. MBh), Vyās 70.

(इ) Vyās (C) 67 Vyās (S) 68.

(*a*) अव्यस्थित° Vyās (C) (var.); °त्तस्तु Vyas (C).

(*b*) प्रसन्नोऽपि Vyās (C),

(*c*) व्यवस्थितः प्र° SRHt, Vyās (C).

Even the favour shown by one who has not steadiness of mind is frightening; but one who is steady and serene, though flies to anger (on occasions) does not cause fear. (A. A. R.).

3435

अव्यवस्थितवृत्तानाम् अभिन्नश्रुतिचक्षुषाम् ।
अधर्मार्जितभोगानाम् आशीरप्यहितोचिता ॥

(आ) SNi 4.8.

Even the good will [blessing] of those who are unsteady in character and whose eyes are not open to the teachings of the scriptures and who indulge in pleasures acquired by unrighteousness, should be treated as unwholesome. (A. A. R.).

3436

... ... ... ... ।
अव्यवस्थौ हि दृश्येते युद्धे जयपराजयौ ॥

(अ) R (R [Bar] 5.35.55 *cd*, R [B] 5.37.55 *cd*, R [Kumbh] 5.38.53 *cd*, R [L] 5. 34.62 *cd*).

...Victory or defeat is uncertain in a battle. (M.N. Dutt's translation).

3437

अव्याकरणमधीतं
भिन्नद्रोण्या तरङ्गिणीतरणम् ।
भेषजमपथ्यसहितं
त्रयमिदमकृतं वरं न कृतम् ॥

(आ) SR 170.759, SSB 505.759.

Āryā metre.

Three things are better not done rather than done : learning which has no foundation of grammar, the crossing of a river in a boat that leaks, and the use of medicines along with unwholesome diet. (A. A. R.).

3438

...                ...                ...                ...                ।
अन्याक्षेपो भविष्यन्त्याः                कार्यसिद्धेर्हि लक्षणम् ॥

(अ) Ragh 10.6 *cd.* (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 152).

...absence of delay is, indeed, a sign of future success in an undertaking. (M.R. Kale's translation).

3439

अव्याख्येयां वितरति परां प्रीतिमन्तर्निमग्ना
कण्ठे लग्ना हरति नितरां यान्तरध्वान्तजालम् ।
तां द्राक्षाद्यैरपि बहुमतां माधुरीमुद्गिरन्तीं
कृष्णेत्याख्यां कथय रसने यद्यसि त्वं रसज्ञा ॥

(अ) BhV (BhV [POS] 4.10, BhV (C) 4.17).

(*a*) °मग्नां BhV (var.).

(*b*) लग्नां BhV (var.); यान्तरव्याधि BhV(var.).

(*c*) द्राक्षौघैरपि BhV (C); द्राक्षाद्यैरपि BhV (var.).

Mandākrāntā metre.

O tongue ! if you are an appreciator of sweetness, accustom yourseif to the name *kṛṣṇa* which emits sweetness better than that of grapes even, which, when it occupies the interior of the heart, produces some indescribably great love (towards him) and which, when it lies in the throat, entirely drives away the internal ignorance. (H.D. Sharma's translation).

3440*

अव्याजसुन्दरमनुत्तरमप्रमेयम्
अप्राकृतं परममङ्गलमङ्घ्रिपद्मम् ॥
संदर्शयेदपि सकृद्भवती दयार्द्रा
द्रष्टास्मि केन तदहं तु विलोचनेन ॥

(अ) Ānas 61.

Vasantatilakā metre.

By which eye can I see your lotus-feet which are artlessly beautiful, excellent, incomparable, free from commonness, and supremely auspicious, even though your ladyship [the goddess] show them but once out of compassion for the devoted worshipper ? (A. A. R.).

3441*

अव्याजसुन्दरीं तां
विज्ञानेन ललितेन योजयता ।
परिकल्पितो विधात्रा
बाणः कामस्य विषदिग्धः ॥

(अ) Māl 2.13. (Cf A. Scharpé's Kālidāsa-Lexicon 1.2 ; p. 2.25).

(आ) ŚP 3377 ( a. Kālidāsa ), SR 270.9 (a. ŚP), SSB 93.9 (a. Kālidāsa).

(*b*) विज्ञानेनाद्भुतेन ŚP, SR, SSB.

(*c*) उपकल्पितो (°ता ŚP) Māl (var.), ŚP, SR, SSB.

(*d*) विषदग्धाः ŚP.

Ārya metre.

The creator, by furnishing her, who is so naturally beautiful, with attractive accomplishments, prepared an arrow of love steeped in poison. (C.H. Tawney's translation).

3442*

अव्यात् स वो यस्य निसर्गवक्रः
स्पृशत्यधिज्यस्मरचापलीलाम् ।
जटापिनद्धोरगराजरत्न-
मरीचिलीढोभयकोटिरिन्दुः ॥

(अ) Navasāhasāṅka-carita (BSS 53) 1. 1.

(आ) AR 98.3-4, ARJ 92.11-5.

(*a*) पायात् [अ°] Nava° (var.) ; कट्यात् [अ°] Nava° (var.).

(*b*) °धित्यधिज्यं Nava° (var.).

Upajāti metre (Indravajrā and Upendravajrā).

May that moon protect you all, who being naturally crescent in shape, plays the sportive roll of the strung bow of Cupid and whose two tips are illumined by the rays of the gems adorning the lordly serpents that are used for tying the matted hair (of Lord Śiva). (A. A. R.).

3443*

अव्यात् स्वर्लोकचूडामणिपटलशिखाश्रेणिशोणीकृताङ्घ्रिः
क्षोणीभारं विनेतुं जठरजुषि जगद्बान्धवे देवकी वः ।
राज्ञामुद्दामदोष्णां रणशिरसि रणत्कीकसच्छेदभीमाः
शस्त्राणां खणत्काराः प्रतिहतिगुरवो यच्छ्रुतेर्दोहदोऽभूत् ॥

(आ) JS 34.101.

(*a*) °ताङ्घ्री JS (var.).

Sragdharā metre.

May that Devakī [mother of Śrī-Kṛṣṇa] whose feet were reddened by the mass of rays of the crest gems of the gods falling at her feet in obeisance, who had the longing in pregnancy, when the lord of the world [Kṛṣṇa] was in her womb for lessening the load of the earth (by the presence of the wicked), to listen to the clang of weapons, rendered sharp by the rebounds, which were frightful by the breaking of bones of hostile kings, arrogant by the might of their arms in the battlefield, grant protection to you all. (A. A. R.).

3444*

अव्याद् वो वज्रसारस्फुरदुरुनखरक्रूरचक्रक्रमाग्र-
प्रोद्भिन्नेन्द्रारिवक्षःस्थलगलदसृगासारकाश्मीरगौरः ।
प्रस्फूर्जत्केशराग्रग्रथितजलधरश्रेणिनीलाब्जमाल्यः
सूर्याचन्द्रावतंसो नरहरिरसमाबद्धशृङ्गारलीलः ॥

(आ) Skm (Skm [B] 209, Skm [POS] 1. 42. 4) (a. Prajāpati).

(*c*) °श्रेणीनी° Skm (B) (*contra metrum*).

(*d*) °समारब्ध° Skm (var.).

Sragdharā metre.

May the lord Man-lion [Nṛsiṁha] who was in love-sports of a peculiar kind, with the red paste of saffron in the form of blood oozing from the chest of the enemy of the gods [Hiraṇyakaśipu] which chest was torn asunder by the curved, cruel and mighty claws hard as adamant, who was adorned with a garland of blue lotuses in the form of the dark clouds clinging to his bristling manes and who was decorated with ornaments in the form of the sun and the moon, grant protection to you all. (A. A. R.).

3445*

अव्याद् वो वलिताङ्घ्रिपातविचलद्भूगोलहेलोन्मुख-
भ्राम्यद्दिक्करिकल्पितानुकरणो नृत्यन् गणग्रामणीः ।
यस्योद्दण्डितशुण्डपुष्करमरुद्व्याकृष्टसृष्टं मुहुस्
ताराचक्रमुदक्तशीकरपृषल्लीलामिवाभ्यस्यति ॥

(आ) SkV 83 (a. Rājaśekhara), Prasanna 24 *b*.

(*a*) °तांघ्रिभार Prasanna.

(*d*) °मदक्त° SkV (var.) ; °गुदग्र° Prasanna.

Śārdūlavikrīḍita metre.

May the dancing god Ganeśa by your aid,/copied by the guardian elephants of the horizon,/who spring up lightly from the earth that trembles / at the stamping of his feet,/the while with upraised trunk he drinks and then sprays back/like drops of water the great circle of the stars. (D.H.H. Ingalls's translation).

3446*

अव्याद् वो वामनो यस्य कौस्तुभप्रतिबिम्बिता ।
कौतुकालोकिनी जाता जाठरीव जगत्त्रयी ॥

(आ) VS 59 (a. Vijayamādhava), SR 20. 60 (a. VS), SSB 33.1 (a. Vijayamādhava).

May the god Vāmana[1] protect you, in whose *kaustubha*-gem the three worlds, situated in his belly, were reflected as if curious to see (his great exploit of subdueing the pride of the demon Bali). (A. A. R.).

1. the dwarf-incarnation of Lord Viṣṇu.

3447*

अव्याधिगात्रमनुकूलतरं कलत्रं
वेश्म प्रसिद्धविभवं निशिता च विद्या ।
श्लाघ्यं कुलं चरमकालगतिः समर्थो
मातुः कटाक्षपरिणामविभूतयस् ते ॥

(अ) BhŚ 388 (doubtful).

Vasantatilakā metre.

These are the blessings conferred on you by the favourable glance of the mother-goddess—a body free from illness, a wife who is very much amenable, a mansion richly furnished, faultless learning, a noble family and the latter days that are proper in every way. (A. A. R.).

3448

अव्याधिजं कटुकं शीर्षरोगं
पापानुबन्धं परुषं तीक्ष्णमुग्रम् ।
सतां पेयं यन्न पिबन्त्यसन्तो
मन्युं महाराज पिब प्रशाम्य ॥

(अ) MBh (MBh [Bh] 5. 36. 66, 5. 27. 23, and 2.57.19, MBh[R] 5.35.68, 5.27.23, and 2.64.18 ; MBh[C] 5. 1327, 5. 789, and 2.2138.

(इ) SS (OJ) 103.

(*a*) अव्यधिकं MBh (var.) ; सद्याधिजं MBh (var.) ; तीक्ष्णरोगं (°मुष्णं or °रोगी or °रोगि) MBh (var.); तीक्ष्णमुष्णं MBh 2.57.

(*b*) पापानुविद्धं MBh (var.) ; यशोमुषं पापफलोदयं च (पुरुषं पूतिगन्धि 2. 57) MBh 5. 27, SS (OJ).

(*c*) सतामपेयं न पिबंति (°त्य) संतो MBh (var.); च [न] MBh (var.).

(*d*) मृत्युं or मन्युर् MBh (var.) ; महाराजमिमं प्रशास्य MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

O king, anger is a kind of bitter, pungent acrid, and hot drink, painful in its consequences ; it is a kind of headache not born of any physical illness ; they that are unwise can never digest it. Do thou, oh king, swallow it up and obtain peace. (P.C. Roy's translation).

3449*

अव्याधिना शरीरेण मनसा च निराधिना ।
पूरयन्नर्थिनामाशां त्वं जीव शरदां शतम् ॥

(आ) SuB 15.5.

May you live a hundred autumns with a body free from diseases, the mind free from worries, and fulfilling the desires of suppliants. (A. A. R.).

3450

अव्यापरेषु व्यापारं यो नरः कर्तुमिच्छति ।
स एव निधनं याति कीलोत्पटीव वानरः ॥

(अ) P (PT 1.5, PTem 1.2, PS 1.7, PN 2. 4, PP 1.8, Pts 1.21, PtsK 1.26, PRE 1. 6, PD 299.6, PM 1.9), H (HJ 2. 28, HS 2.29, HM 2. 30, HK 2. 30, HP 2. 26, HN 2,26, HH 44. 3-4, HC 58. 10-1). (Cf. KSS 10. 26-32, KṣB 16.268). (Cf. Ru 5, ABORI 15.46).

(आ) SR 166. 569 (a. H), SSB 498. 569, IS 707, Subh 199.

(इ) Old Syriac 1 2.

(*a*) अव्यावृतेषु (°पृतेषु) PS (var.); व्यापारेषु (अ° missing) PN.

(*b*) इच्छति HS

(*c*) स नरो (भूमौ) निहत: ( निलयं ) शेते PT, PTem, PS (but some texts as above), PN, HP (var.) ; स तथा निहत: N in HP, HS (var.); तत्र [एव] SR, SSB ; याति IS.

(*d*) कीलोत्पाटितवानर: (°टी च IS) PS (var.) ; मर्कट: [वा°] PT, PTem.

The man who tries to concern himself with what is not his concern, he it is that lies slain, like the ape that pulled out the wedge. (F. Edgerton's translation).

3451*

**अव्यापाररता वसन्तसमये ग्रीष्मे व्यवायप्रिया:**
**सक्ता: प्रमृषि पल्वलाम्भसि नवे कूपोदकद्वेषिण: ।**
**कट्वम्लोष्णरता: शरद्यधिभुजो हेमन्तनिद्रालसा:**
**स्वैर्दोषैरपचीयमानवपुषो नश्यन्तु ते शत्रव: ॥**

(आ) VS 2547 (a. Vaidya-Haricandra).

Śārdūlavikrīḍita metre.

May your enemies perish with their bodies languishing by the evil practices of idling in spring, hard-working in summer, stuck up in the muddy water of puddles in the rainy season, hating well-water, over-eating in autumn attached to highly hot, pungent and sour food and addicted to sleep in the cool season (during day time). (A. A. R.).

**अव्याप्तश्चापि चाप्तोन्ये** see No. 4968.

3452

**अव्याहृति न शक्या गौर् विना दण्डेन रक्षितुम् ।**
**इति प्रत्येति मुग्धोऽपि वल्लव: किमु राजकम् ॥**

(अ) Jānakī 10.31.

(*a*) अव्याहृतं Jānakī (var.).

(*c*) मूढोऽपि [मु°] Jānakī (var.).

(*d*) वल्लव: Jānakī (but some texts of Jānakī as above).

It is beyond question that even a silly cowherd believes that it is not possible to look after the kine without a rod ; how much more is it with the multitude of kings. (G.R. Nandargikar's translation).

3453

**अव्याहृतं व्याहृताच्छ्रेय आहु:**
**सत्यं वदेद् व्याहृतं तद्द्वितीयम् ।**
**प्रियं वदेद् व्याहृतं तत्तृतीयं**
**धर्म्यं वदेद् व्याहृतं तच्चतुर्थम् ॥**

(अ) MBh (MBh [Bh] 5.36.12 and 12. 288. 38 *ab/dc*, MBh [R] 5. 35. 12 and 12. 299. 38 *ab/dc*, MBh [C] 5. 1271 and 12.11029 *ab/dc*).

(आ) IS 708.

(*a*) अव्याहृतं व्याहृताच्छ्रेयामाहु: MBh Śānti-parvan (var.).

(*b*) वदे or वेदे [ वदेद् ] MBh Śānti-parvan (var.).

(*c*) तच्चतुर्थम् MBh Śānti-parvan (see *d*) ; वेदेद् MBh Śānti-parvan (var.).

(*d*) धर्मं MBh (var.) ; तुरीयं MBh (var.) ; तत्तृतीयं MBh Śānti-parvan (see *c*) ; तं [तच्] MBh Śānti-parvan (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

Silence is said to be better than to say anything ; to say the truth is the second best ; to say what is agreeable is the third best ; (and) to say what is consistent with *dharma* is the fourth best.[1]

1. in the Śānti-parvan the third best and the fourth best are transposed.

3454*

अव्युत्पन्नस्वभावानां नारीणमिव सांप्रतम् ।
सीत्काराचार्यकं कर्तुम् अयं प्राप्तो हिमागमः ॥

(आ) JS 232.3 (a. Mahāmanuṣya), VS 1847 (a. Mahāmanuṣya).

(*a*) अव्युत्पन्नविलासानां VS.

(*c*) °चार्यतां VS.

This cool season (with falling snow) has come as if to teach how to draw in breath with a hissing noise to women who are inexperienced. (A. A. R.).

3455

अव्युत्पन्ने श्रोतरि
वक्तृत्वमनर्थकं पुंसाम् ।
नेत्रविहीने भर्तरि
लावण्यमनर्थकं स्त्रीणाम् ॥

(आ) NBh 39. Variant of No. 2158.

Āryā-udgīti metre.

Meaningless (and dangerous) is proficiency in speech to men, if the hearers are not responsive [dull], just as the loveliness of women when the husbands are blind. (A. A. R.).

3456

अव्रतस्यापि ते धर्मः कार्य एवान्तरान्तरा ।
मेधीभूतोऽपि हि भ्राम्यन् घासग्रासं करोति गौः ॥

(आ) SRHt 9.4 (partly reconstructed). (Cf. ABORI 53.141).

(*d*) लासग्रासं SRHt.

Though not observing certain vows (continuously) you should act according to *dharma* now and then. The ox, though consecrated to be sacrified, does eat mouthfuls of grass when moving about. (A. A. R.).

3457

अशक्तः सततं साधुः कुरूपा च पतिव्रता ।
व्याधितो देवभक्तश्च निर्धना ब्रह्मचारिणः ॥

(आ) SR 166. 593, SSB 499. 593. Cf. Nos. 3458 and 3459.

A person without strength is ever well behaved; a woman who is plain is ever devoted to her husband ; one afflicted by disease has devotion to god ; young men who are poor remain bachelors ! (A. A. R.).

3458

अशक्तस्तस्करः साधुः कुरूपा चेत् पतिव्रता ।
रोगी च देवताभक्तो वृद्धा वेश्या तपस्विनी ॥

(आ) TP 466, IS 7459. Cf. Nos. 3457 and 3459.

A thief who became weak changes to a nobleman ; a woman who became ugly to a devoted wife ; a man who became sick to a worshipper ; (and) a prostitute who became old to a female ascetic.

3459

अशक्तस्तु भवेत् साधुर् ब्रह्मचारी च निर्धनः ।
व्याधितो देवभक्तश्च वृद्धा नारी पतिव्रता ॥

(अ) Cr 103 (CV 17. 6, CPS 348. 4). Cf. विद्या मित्रं प्रवासे च and Nos. 3457 and 3458

(आ) Sama 1 अ 115 and 2 व 12, IS 709.

(*a*) असत्यस्तु Sama 1 अ 115.

(*c*) व्यधिष्टो (°ष्ठो or °स्थो) CV (var.), Sama 1 अ 115 ; नागाधिष्ठो CV (var.).

When a man becomes weak, he becomes virtuous ; when a man becomes poor he act like a *brahmacārin* ; when a man becomes sick he becomes devoted to God ; when a woman becomes old, she becomes faithful to her husband.

3460

अशक्ताः शक्तिमात्मीयां श्लाघन्ते ये च दुर्जनाः ।
ते भवन्त्युपहासाय महतामेव संनिधौ ॥

(आ) Kt 71, KtR 71, Sskr 32, SR 54 32 (a. Kt), SSB 315. 33, IS 710, SRK 25. 37 (a. ŚP [but not found there]).

(c) भवन्त्यपहासाय KtR ; ये [ते] SRK.

The weak who boast of their strength and those who are wicked become objects of ridicule in the presence of the great. (A. A. R.).

3461

अशक्ते रौद्रतातैक्ष्ण्यं तीव्रपापेषु धीरता ।
छद्मधीर्वाचि पारुष्यं नीचानां शौर्यमीदृशम् ॥

(अ) Dar 5.21.

(a) आसक्ता [अ°] Dar (var.).

(b) भीरुता [धी°] Dar (var.).

Exhibition of ferocity and sharpness towards the weak and boldness in actions of very great sins, a dissembling mind and harshness in speech,—such, in the low-minded, are the deeds of valour. (A. A. R.).

3462

अशक्तैर्बलिनः शत्रोः कर्तव्यं प्रपलायनम् ।
संश्रितव्योऽथवा दुर्गो नान्या तेषां गतिर्भवेत् ॥

(अ) P (Pts 1.319, PtsK 1.362).

(आ) IS 711, Pr 363.

(c) संश्रयितव्यो would be better ; संश्रयितव्यं वा दुर्गं IS ; श्रयितव्यं च वा दुर्गं IS.

Quickness of the pair of legs must be resorted to by the weak in the presence of a superior foe. He should take shelter in a fortress otherwise; no other course is available to him. (A. A. R.).

3463

अशक्तो यः क्षान्तिं सततमपकारिण्यपि जने
विधत्ते सोऽवश्यं भुजग इव दंष्ट्राविरहितः ।
प्रभुः सत्यां शक्तौ क्षमत इह यस्मात् सुचरितः
स तेजस्वी लोकद्वितयविजिगीषुर्विजयते ॥

(आ) JS 445. 7 (a. Ācārya Kṣemasiṁha), SH 933, 199* (a. Kṣemasiṁhācārya).

(c) विदधे SH 199*.

(d) लोकाद्वितीय वि° SH.

Śikhariṇī metre.

When a weak person ever resorts to [pretence of] forgiveness even towards one who has constantly done him injury, he is necessarily like a serpent devoid of fangs. But when a lord who is powerful forgives on the ground of goodness of conduct, he is truly valorous and if he desires to win the three worlds, he will be successful. (A. A. R.).

3464*

अशक्नुवन् सोढुमधीरलोचनः
सहस्ररश्मेरिव यस्य दर्शनम् ।
प्रविश्य हेमाद्रिगुहागृहान्तरं
निनाय बिभ्यद् दिवसानि कौशिकः ॥

(अ) Śiś 1.53.

(आ) SāhD *ad* 3.248 (p. 98), SR 365. 4 (a. SāhD), SSB 258.4 (a. Māgha).

(c) हेमाद्रिगुहाद्गुहान्तरं SR.

Vaṁśastha metre.

Unable to withstand his [Rāvaṇa's] sight, Indra, like an owl, of tremulous eyes, against the sun, having entered the interior of a cave in Mt. Meru, spent his days all trembling. (A. A. R.).

3465

अशक्यं नारभेत् प्राज्ञः अकार्यं नैव कारयेत् ।
असत्यं नैव वक्तव्यम् आलस्यं नैव कारयेत् ॥

(अ) Cr 104 (CS 3. 18, CNG 183, CNI I 286). Variant of Nos. 3466 and 3727.

(आ) IS 712, Subh 121.

(*a*) न शक्यं [अ°] CS (var.); असक्यें (°ध्यं) CS (var.); नरभत् CS (var.); प्राज्ञो (°ज्ञ or °ज्ञं) CS (var.).

(*b*) अकार्यं CS (var.); ह्यकार्यं CS (var.); मनसा [अ°] CNI I; कारयत् or सेवय [का°] CS (var.); चिन्तयेत् CNI I.

(*c*) स्वल्पकार्यं (स्वकार्यन्) न कुर्याच्च (कर्या) CS; न च [नैव] CNG, Subh.

(*d*) निष्फलं नैव सेवयेत् (सं°; सवयत्) CS; आह्लस्य [आ] CNI I.

An intelligent man should not start an impossible task, nor should he do what should not be done, nor should he say untruth, nor should he be idle.

3466

अशक्यं नारभेत् प्राज्ञो अकार्यं नैव कारयेत् ।
यथादेशगतं धर्मं यथाकालं च जीवयेत् ॥

(अ) Cr 1128 (CNG 300). Cf. Nos. 3465 and 3727.

(*c*) °गतधर्मं Cr; °गतं धर्मं is my suggestion.

An intelligent man should not start an impossible task, nor should he do what should be not done; he should live according to the laws [*dharma*] and time (changes) of the country in which he lives.

3467

अशक्यः सहसा राजन् भावो वेत्तुं परस्य वै ।
अन्तःस्वभावैर्गीतैस्तैर् नैपुण्यं पश्यता भृशम् ॥

(अ) R (R [Bar] 6. 11. 52, R [B] 6. 17. 61, R [Kumbh] 6.17.57-8, R[L] 5.92.35).

(*a*) अशक्यं R (B); न शक्यं R (L).

(*b*) भावं R (L); बोद्धुं [वे°] R (B); नृणां भुवि [प° वै] R (L).

(*c*) अन्तरेण स्वरैर्भिन्नैर् R (B); अन्तरेणेङ्गिते नीतैर् (?तं) R (L).

(*d*) निपुणं [नै°] R (L); पश्यतां R (B); यस्य यादृशम् [प° भृ°] R (L).

It is impossible, oh king,[1] to fathom the depths of others' hearts. Clever and intelligent questions can only elicit clever and intelligent answers which may not be the truth. (T.S. Raghavacharya's translation).

1. "oh king" omitted in T. S.R.'s translation.

अशक्यमपि शङ्केन see No. 3471.

3468

अशक्यारम्भवृत्तीनां कुतः क्लेशादृते फलम् ।
आकाशमास्वादयतः कुतस्तु कवलग्रहः ॥

(अ) KN (KN [TSS] 12. 12, KN [ĀnSS] 12. 12, KN [Bl] 11 34).

(आ) IS 713.

(*cd*) भवन्ति परितापिन्यो व्यक्तं कर्मविपत्तयः KN (Bl), but marked the text above as variant.

(*d*) कुतो हि कवलग्रह KN (var.).

What fruit, save distress, can there be in store for him who undertakes an impracticable act? What mouthful, indeed, can he expect to get, who tries to snatch a mouthful from (empty) space? (M.N. Dutt's translation).

अशङ्कितच्च शङ्केत see No. 3470.

3469

अशङ्कितमतिः स्वस्थो न शठः परिसर्पति ।
न चास्य दुष्टा वाक् चापि तस्मान् नास्तीह संशयः ॥

(अ) R (R [Bar] 6.11.54, R [B] 6.17.63, R [Kumbh] 6.17.59-60, R [L] 5.92.37).

(*b*) प्रतिसर्पति R (L).

(*c*) दुष्टवागस्ति R (B) ; दुष्टव्यापत्तिस् [दु° वा° चा°] R (L).

(*d*) मे नास्ति R (B); नेहाऽस्ति [ना°] R (L).

A guilty man cannot freely roam about without fear of detection. Nor does his evil speech prevail ; there is no manner of doubt about it.

3470

**अशङ्कितेभ्यः शङ्केत शङ्कितेभ्यश्च सर्वशः ।**
**अशङ्क्याद्भयमुत्पन्नम् अपि मूलं निकृन्तति ।।**

(अ) MBh (MBh [Bh] Ādiparvan, Appendix I 81, *l.* 123-4, MBh [R] 1. 142. 60, MBh [C] 1.5602). Cf. No. 3471, न विश्वसेदमित्रस्य, and न विश्वसेदविश्वस्थे.

(आ) IS 714.

(*a*) अशङ्कितच्च MBh (var.).

(*b*) नित्यं शंकेन शंकितात् MBh (var.).

(*c*) शंकिताद्भयमुत्पन्नं MBh (var.).

(*d*) समूलमपि वृंतति MBh (var.).

Thou shouldst never trust the faithless, nor trust too much those that are faithful, for if those in whom thou confidest prove thy foes, thou art certain to be annihilated. (P.C. Roy's translation).

3471

**अशङ्क्यमपि शङ्केत नित्यं शङ्केत शङ्कितात् ।**
**भयं हि शङ्किताज्जातं समूलमपि कृन्तति ॥**

(अ) MBh (MBh [Bh] 12.138.45, MBh [R] 12. 140. 45, MBh [C] 12. 5291-2). Cf. No. 3470, न विश्वसेदमित्रस्य, and न विश्वसेदविश्वस्ते.

(आ) SRHt 134. 10 (a. P), SSSN 108. 8. (a. P), IS 715.

(*a*) अशंक्यमविशंकेत MBh (var.) ; अशक्यमपि or अशंक्येनापि (अश°) MBh (var.) ; शक्येत MBh (var.).

(*b*) न त्वशङ्केत शङ्किता SRHt ; शंकितं (°नं) MBh ( var. ) ; शङ्कितान् ( °ताः ) MBh (var.).

(*c*) ह्यश° SRHt, SSSN अशंकिताज् [शङ्कि°] MBh (var.).

(*d*) मूलान्यपि निकृंतति MBh (var.); अनि° or परि° [अपि] MBh (var.).

The king should fear him from whom there is no fear ; he should also always fear them that should be feared. Fear that arises from an unfeared one may lead to total extermination.[1] (P.C. Roy's translation).

1. O. Böhtlingk's translation is better : *Sei misstrauisch sogar gegen den, in den du kein Misstrauen zu setzen brauchst ; gegen diejenigen aber, in die du Misstrauen setzest, sei stets misstrauisch : eine Gefahr, die von dem erwächst, in dem du kein Misstrauen setzest, vernichtet dich bis auf den Grund.*

**अशङ्क्यमविशङ्केत** see No. 3471.

**अशङ्क्येनापि शङ्केत** see No. 3471.

**अशठमजिह्मलोलं** see No. 3472.

3472

**अशठमलोलमजिह्मं**
**त्यागिनमनुरागिणं विशेषज्ञम् ।**
**यदि नाश्रयति नरं श्रीः**
**श्रीरेव हि वञ्चिता तत्र ।।**

(आ) ŚP 470, VS 233 (a. Śrī-Harṣadeva), SH 917 ; 110*, Subh 73, SR 169. 731, SSB 503. 731 (a. Śrī-Harṣa), IS 716, SRK 223.19 (a. ŚP), cf. Kav p. 118.

(*a*) अशठमजिह्मलोलं ( असढम् ; °लोभम° ) IS, Subh.

(*c*) न श्रयति or नाश्रयसि IS.

Āryā metre.

If the goddess of wealth does not resort to a person who is free from roguery, deceit and vacillation and who is munificent, affectionate and learned, it is only the goddess who is the poorer for it. (A. A. R.).

3473

अशठहृदयः कृतज्ञः
सानुक्रोशः स्थितः सतां मार्गे ।
अपरापवादकर्मा
शुचिकर्मरतः स खल्वार्यः ॥

(अ) Dvi App. 3.

Āryā metre.

One who is not crafty at heart, grateful, full of compassion, ever remaining in the path of the good, never speaking ill of others, taking delight in doing pure actions—such a person is an *ārya* [noble person]. (A. A. R.).

3474

अशनं मे वसनं मे
जाया मे बन्धुवर्गो मे ।
इति मे मे कुर्वाणं
कालवृको हन्ति पुरुषाजम् ॥

(अ) SR 373.195, SSB 271.81, SRK 237. 65 and 100.4 (a. Sphuṭaśloka), IS 7698, SuMuñ 254.10-1.

Āryā-upagīti metre.

My food, my clothes, my wife, my relations—he who thus cries 'my, my' (incessantly), the wolf of time injures that goat-like man. (A. A. R.).

3475

अशनं वसनं वासो यस्य काश्याममार्गतः ।
कीकटेन समा काशी गङ्गाप्यङ्गारवाहिनी ॥

(आ) Sama 2 ग 9.

That person who is at Banaras for the free supply of food, clothes and residence, to him Kāśī is equivalent to *kīkaṭa* [a mean place] and the water of the Gaṅgā consists of flames of fire. (A. A. R.).

3476

अशनमात्रकृतज्ञतया गुरोर्
न पिशुनोऽपि शुनो लभते तुलाम् ।
अपि बहूपकृते सखिता खले
न खलु खेलति खे लतिका यथा ॥

(अ) KR 1.23.1 ; 9.213.6.

(आ) IS 717, Subh 181 and 276.

(*a*) गुरोर् om. Subh.

(*b*) पिश्रुतोपि शुनोर् or पिशुतो (three *akṣara-s* missing) Subh.

(*c*) वह्लपकृते Subh.

(*d*) न Subh 181 (om.) ; खेलति Subh 276 (om.); कथा Subh.

Drutavilambita metre.

If a tale-bearer is greatful to his elders only for the food he gets, he is no match to a dog in this regard. If one cultivates friendship with the wicked to receive many a benefit this too does not play the game as are the creepers of the sky [they are castles in the air]. (A. A. R.).

अशनात् भयमन्त्यानां see No. 3417.

3477

अशनादिन्द्रियाणीव स्युः कार्याण्यखिलान्यपि ।
एतस्मात् कारणाद् वित्तं सर्वसाधनमुच्यते ॥

(अ) P (Pts 1. 8, PtsK 1. 8), SkP, Nāgarakh. 155.47.

(आ) IS 718.

(*b*) °खिलानि ह SkP.

(*c*) सर्वस्मा° SkP.

Just as the sensory organs are dependent on food for their strength, so are all activities dependent on wealth. Hence it is, they say, that wealth is the means of achieving every kind of activity. (A. A. R.).

अशनाद्भयं तु मंदानां see No. 3417.

3478

अशनैरशनैर्बाल्ये यौवने घस्मरात् स्मरात् ।
कल्यवैकल्यतः शेषे स्फुटं नष्टं वयो नृणाम् ॥

(आ) VS 3392.

By frequent consumption of food during boyhood and by the devouring fire of love in youth and by disabilities, such as deafness in later years, man's life is clearly a waste. (A. A. R.).

अशयवत् प्र० see No. 2341.

3479*

अशरणशरणप्रमोदभूतैर्
वनतरुभिः क्रियमाणचारुकर्म ।
हृदयमिव दुरात्मनामगुप्तं
नवमिव राज्यमनिर्जितोपभोग्यम् ॥

(अ) Mṛcch 8.4.

Puṣpitāgrā metre.

To creatures else forlorn, the forest trees/do work of mercy, granting joy and ease ;/like a sinner's heart, the park unguarded lies,/like some new-founded realm, an easy prize. (A.W. Ryder's translation).

3480*

अशर्मदहनज्वलत्कटुकटाक्षरूक्षेक्षण-
क्षणक्षपितशात्रवे जयति सिन्धुराधीश्वरे ।
वयं न बहु मन्महे निजभुजानमद्गाण्डिव-
च्युतास्त्रशिखिताण्डवज्वलितखाण्डवं पाण्डवम् ।

(आ) SR 123.192, SSB 425.1.

Pṛthvī metre.

When the lord of Sindhura has vanquished the enemy in a moment by his furious look capable of burning all ill-luck, we do not think highly of Arjuna who burnt down the Khāṇḍava-forest by the fire released by the missiles discharged from the Gāṇḍīva-bow bent by him dexterously by his hands. (A. A. R.).

अशस्तवत् प्र° see No. 2341.

3481*

अशस्त्रं पुरुषं हत्वा नरः संजायते खरः ।
कृमिः स्त्रीवधकर्त्ता च बालहन्ता च जायते ॥

(अ) Mārk-P 15.18 *cd*-15.19 *ab*.

(आ) ŚP 727.

If a person kills a man without weapon in hand, he takes re-birth as an ass ; one who kills a woman is born as a worm ; the same is the case when a person kills a boy. (A. A. R.).

3482*

अशस्त्रपूतमव्याजं पुरुषाङ्गोपकल्पितम् ।
विक्रीयते महामांसं गृह्यतां गृह्यतामिदम् ॥

(अ) Mālatī 5.12.

(*c*) महामासं Mālatī (K).

(*a*) गृह्यतामिति Mālatī (NSP).

Human flesh, not (rendered) holy by a weapon, unadulterated and taken out of the limbs of males, is being sold ; take, take this !

3483

अशान्तहुतभुक्शिखाकवलितं जगन्मन्दिरं
सुखं विषमवातभुग्नसनवच्चलं कामजम् ।
जलस्थशशिचञ्चलां भुवि विलोक्य लोकस्थितिं
विमुञ्चत जनाः सदा विषयमूर्छनां तत्त्वतः ।

(अ) AS 263.

(*a*) असात° or अशात° AS (var.); °भुक्षिषा° or °भुविवशा° AS (var.).

(*b*) °भुग्न° AS (var.).

(*c*) °चंचला or °चंचलं AS (var.).

(*d*) बिमुंचति AS (var.); जनां AS (var.).

Pṛthvī metre.

The house of the world is closely surrounded by the flames of restlessness, the pleasures born of passion are unsteady like the ears of an elephant slapping in a strong breeze, and observing the painful state of affairs in the world which are inconstant like the moon's reflection in water, oh people, leave off truly the importance attached to sensory pleasures. (A. A. R.).

3484

अशान्तान्तस्तृष्णा धनलवणवारिव्यतिकरैर्
गतच्छायः कायश्चिरविरसरूक्षाशनतया ।
अनिद्रा मन्दोऽग्निर्नृपसलिलचौरानलभयात्
कदर्याणां कष्टं स्फुटमधनकष्टादपि परम् ।

(अ) Dar 2 10.

Śikhariṇī metre.

To misers the greed within never subsides agitated, as they are, by the billows of the ocean of wealth, the body becomes devoid of lustre by consuming food that is without nutritive value and highly seasoned, they suffer from sleeplessness, a bad digestion and ever afraid of the king, water, thieves and fire—thus the miser's life is clearly far more painful than the misery of poverty. (A. A. R.).

3485

अशाश्वतमिदं सर्वं चिन्त्यमानं हि भारत ।
कदलीसंनिभो लोकः समो ह्यस्य न विद्यते ॥

(आ) SRHt 263.21 (a. Bṛhatkathā).

All things in the world, oh descendant of Bharata, are impermanent when we think of them. The world is similar to a plaintain tree, there is indeed nothing equal to it. (A. A. R.).

3486

अशासंस्तस्करान् यस्तु बलिं गृह्णाति पार्थिवः ।
तस्य प्रक्षुभ्यते राष्ट्रं स्वर्गाच्च परिहीयते ॥

(अ) Mn 9.254. Cf. Mn 8.307, 386-7.

(*c*) यस्य Medhātithi.

(*d*) स्वर्गात्स Medhātithi.

The realm of that king who takes his share in kind, though he does not punish thieves, (will be) disturbed and he (will) lose heaven. (G. Bühler's translation).

3487

अशास्त्रचक्षुर्नृपतिर् अन्ध इत्यभिधीयते ।
वरमन्धो न चक्षुष्मान् मदादाक्षिप्तसत्पथः ॥

(अ) KN (KN [TSS] 15.4, KN [ĀnSS] 15.4, KN [BI] 14.3).

(आ) IS 719.

A king who does not possess the eye of political knowledge is said to be blind; it is better to have such a blind king than one, who though possessed of such eyes, transgresses the path of rectitude out of pride or carelessness. (M.N. Dutt's translation).

3488

अशास्त्रविदुषां तेषां न कार्यमहितं वचः ।
अर्थशास्त्रानभिज्ञानां विपुलां श्रियमिच्छताम् ॥

(अ) R (R [Bar] 6.51.15, R [B] 6.63.15, R [Kumbh] 6.63.15, R [G] 6. 40. 15, R [L] 6.41.17).

A king, intent on the prosperity of state, should not listen to the unhealthy

advice of ministers not versed in the laws of virtue and statecraft. (T.S. Raghavacharya's translation).

3489

अशिक्षितानां काव्येषु शास्त्राभ्यासो निरर्थकः ।
किमस्त्यनुपनीतस्य वाजपेयादिभिर्मखैः ॥

(अ) Sabhā 17.

To those who are not instructed in the *kāvya-s*, the study of the *śāstra-s* is of no use. Is there sanction to perform Vājapeya and other sacrifices to one who has never been properly initiated ? (A. A. R.).

अशितास्तरला माघे see No. 3495.

3490*

अशिथिलपरिस्पन्दः कुन्दे तथैव मधुव्रतो
नयनसुहृदो वृक्षाश्चैते न कुड्मलशालिनः ।
दलति कलिका चौती नास्मिंस्तथा मृगचक्षुषाम्
अथ च हृदये मानग्रन्थिः स्वयं शिथिलायते ॥

(आ) SkV 159, Kav 61.

(*b*) नृक्षाश्चैते Kav (MS).

(*c*) श्चौति [चौती] Kav (MS).

Hariṇī metre.

The bees are buzzing loud/but only in the jasmine ; / the trees though fair to look upon / are not yet in full bud ; / the mango-flower has not unfolded yet / as has the knot of anger in fair women's hearts.—/ Shall we then say the knot/has loosened of its own accord ? (D.H.H. Ingalls's translation).

3491*

अशिथिलमपरावसज्य कण्ठे
दृढपरिरब्धबृहद्बहिः स्तनेन ।
हृषिततनुरुहा भुजेन भर्तुर्
मृदुममृदु व्यतिविद्धमेकबाहुम् ॥

(अ) Śiś 7.16.

Puṣpitāgrā metre.

Another young lady stepped along with her husband with her right arm tightly clasping his neck, as he grasped firmly with his left hand her plump breast, which hand in consequence was bristling with great pleasure. (A. A. R.).

3492-93

अशिराः पुरुषः कार्यो ललाटे ब्रह्मघातिनः ।
असम्भाष्यश्च कर्तव्यस् तन् मनोरनुशासनम् ॥

राजा स्तेनेन गन्तव्यो मुक्तकेशेन धावता ।
आचक्षाणेन तत् स्तेयम् एवंकर्मास्मि शाधि माम् ॥

(अ) N 18.45-6 (Cf. मला ह्येते मनुष्येषु).

As pure and impure waters become alike on their junction in the ocean, even so (all) property acquired by a king (becomes pure in his hands).

As gold, on being thrown into blazing fire, acquires purity, even so all gains become pure in the hands of kings. (J. Jolly's translation).

3494

अशिष्यं शास्ति यो राजन् यश्च शून्यमुपासते ।
कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥

(अ) MBh (MBh [Bh] 5. 33. 38, MBh [R] 5.32.39, MBh [C] 5.1009).

(आ) IS 720.

(*a*) अशिष्यान् MBh (var.).

(*b*) यश्च (न च) शिष्यान् (°ष्यं) न शास्ति च (शासते) MBh (var.); न [च] MBh (var.).

(*c*) कर्मर्थं or कंदर्पं or कातर्यं MBh (var.) ; ग्रसते [भ°] MBh ( var. ) ; तु [च] MBh (var.).

(*d*) विदुर् [आहुर्] MBh (var.); मूढलक्षणं or मूढचेतनं MBh (var.).

O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without knowledge, and waiteth upon misers, is said to be of little sense. (P.C. Roy's translation).

अशिष्यान् शास्ति यो राजन् see No. 3494.

3495

अशीतास्तरणो माघे फाल्गुने पशुपक्षिणौ ।
चैत्रे जलचराः सर्वे वैशाखे नरवानरौ ॥

(अ) Cr 2112 (CNPN 91, CM 199)(doubtful).

(a) अशीतास्तरण: Cr ; अशितास्तरला CM.

(b) °पक्षिनो CNPN.

(c) त्रे त्रे [चै°] CNPN ; चैले Cr ; जलचारा: Cr.

(d) °वानरौ CNPN.

Warmth is experienced by calves (?) in the Māgha month, by birds and beasts in the month of Phālguna ; all aquatic creatures in the month of Caitra and men and monkeys during the Vaiśākha. (A. A. R.).

3496

अशीतेनाम्भसा स्नानं पयःपानं वराः स्त्रियः ।
एतद्वो मानुषाः पथ्यं स्निग्धमुष्णं च भोजनम् ॥

(अ) BhPr 322 (*samasyā*).

(आ) JS 400.119 (a. Aśvinīkumārau).

(b) नवा: [वरा:] JS.

(c) एतद्धो (°द्धे) BhPr ; मानव: JS.

A bath in not too cold-water[1], the drinking of milk, love-sport with beautiful women ; oh men, this is salutary for your health...as well as the hot meals dressed with oil or ghee[2,3] (J. Shastri's translation).

1. J. Shastri has : "a cold-water bath."
2. L.H. Gray translates the fourth *pāda* : and bland, warm food.
3. The last *pāda* which completes the verse was supplied by Kālidāsa.

3497

अशीमहि वयं भिक्षाम् आशावासो वसीमहि ।
शयीमहि महीपृष्ठे कुर्वीमहि किमीश्वरैः ॥

(अ) BhŚ 210, VC (VCsr 10. 1, VCjr 10.3), PrC 4.180, PuPra 95.

(आ) ŚP 4104 (a. BhŚ), Pad 89.44 (a. BhŚ), SR 367.7, SSB 261. 8, Can 123. 16-7, IS 726(cf. ZDMG 52.255), SSJ 36.14, SK 7.15, SU 1008 (a. BhŚ), SSD 2 f 111 *b*, JSub 114.4.

(a) भुञ्जिमहि (°हे) VC (but some texts as above), PrC, PuPra, BhŚ (var.); अश्नीमहि BhŚ (var.), SR, SSB ; अश्नोमिहि Pad ; अश्नोमहि BhŚ (var.) ; आसोमहे (आशो°) BhŚ (var.) ; आशीमहि (असी°) BhŚ (var.), VCsr (var.) ; भैक्ष्यं (°क्षं VCsr [var.]) VCjr, PrC, PuPra ; भिक्षं VCsr (var.).

(b) वासावहो or पासावसो or यशोवसो or आशावसं BhŚ (var.) ; जीर्णवासो PuPra ; जीर्णं PrC ; रथ्यवासो VCjr (var.) ; वशीमहि BhŚ (var.) ; वसामहि or वसीमहे VCsr (var.).

(c) शयीमहे BhŚ (var.), VCjr (var.); शयामहि VCsr (var.), BhŚ (var.) ; शय्यामहि BhŚ (var.) ; सयीमहि PuPra ; महीपीठे (°ते VCjr [var.] ) BhŚ (var.), VCjr (var.).

(d) कुर्वेमहि or कुर्मीमहि BhŚ (var.) ; किमैश्वरैः or यह्नीश्वरैः BhŚ (var.) ; धनेन किम् [कि°] PuPra.

When we live on alms, clothe our bodies with no artificial clothes but only the ten directions of the world,[1] and sleep on the surface of mother earth, we have no concern whatever with the rich. (P. G. Nath's translation).

1. i. e. remain naked.

3498

अशीला भिन्नमर्यादा नित्यसंकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह तथा निरयगामिनः ॥

(आ) SRHt 22.4 (a. MBh).

Those men who are without good character and those that violate the accepted codes and indulging constantly in promiscuous sex relations ; become short-lived and go to hell. (A. A. R.).

3499

अशुचितानिलयं प्रलयं श्रियाम्
अयशसां विभवं प्रभवं रुजाम् ।
सुकृतनिर्दलनं चलनं धृतेः
परिहरेत् परवल्लभया रतम् ॥

(आ) SuM 26.11.

(b) च रुजां तथा [प्र° रु°] SuM (var.).

(c) छलनं [च°] SuM (var.).

Drutavilambita metre.

Intimate relationship with other's wives is a source of impurity and danger to prosperity ; it produces infamy and causes diseases, it cuts the merits and undermines courage. (A. A. R.).

3500

अशुचिर्वचनाद् यस्य शुचिर्भवति पूरुषः ।
शुचिश्चैवाशुचिः सद्यः कथं राजा न दैवतम् ॥

(आ) SR 142.10, SSB 460.13.

How is a king not equal to god by whose word the impure men become pure and the pure impure at once ? (A. A. A.).

3501**

अशुचीक्षणेऽश्रुपाते कलहे श्वासकासयोः ।
रथ्याप्रसर्पणेऽभ्यङ्गे क्षुते नर्मण्युपस्पृशेत् ॥

(आ) ŚP 602, SH 628.

One should cleanse oneself with water when one sees impure things, shed tears and quarrels, coughs badly when goes along the street, smears himself with oil, sneezes and have amorous pastimes. (A. A. R.).

3502

अशुद्धप्रकृतौ राज्ञि जनता नानुरज्यते ।
यथा गृध्रसमासन्नः कलहंसः समाचरेत् ॥

(अ) P (Pts 1.301, PtsK 1.335).

(d) कलहंसोऽपि सञ्चरेत् PtsK.

When the king is of an impure disposition the people as a whole are not attached to him, just as the swans' behaviour in the company of a vulture. (A. A. R.).

3503

अशुद्धा तु भवेन् नारी यावच्छल्यं न मुञ्चति ।
निःसृते तु ततः शल्ये रजसा शुध्यते ततः ॥

(अ) Agni-purāṇa 64.9.

A woman may be considered as impure so long as the foetus is within her ; when once she delivered the foetus and starts her monthly course, she is pure. (A. A. R.).

3504

अशुद्धीनां तु सर्वासाम् आलयाः कुत्सिताः स्त्रियः ।
सदा शौचं न कुर्वन्ति भुञ्जतेऽन्नं तथाविधाः ॥

(अ) Cr 105 (CR 1.38),

(b) आलयः CR ( var. ) ; कुत्सितप्रियाः CR (var.) ; कुत्सिता CR (var.).

(c) प्रशोरेयुर्न (प्राचारेंदुन) गृह्णन्ति CR (var.) ; प्रचारेंवुन [स° शौ° न] CR (var.).

(*d*) भुजन्ते CR (var.); तथाविधम् (°धा) CR (var.).

Uncultured women are the very abode of all kinds of impurities. They never wash themselves properly and they eat food that is far from clean. (A. A. R.).

3505

अशुभपुषि कलावप्यप्रमत्ताः स्वधर्माद्
अनुदिनमुपकारानाचरन्ते बुधानाम् ।
बहुजनपरिपुष्टा बद्धदीक्षास्त एते
तनुसुखमपि हित्वा तन्वते राजसेवाम् ।।

(आ) SR 139.4, SSB 454.4.

(*a*) °प्रमत्ता SR (printing error).

(*c*) °परिपुष्टो SSB.

Mālinī metre.

Even in the iron age which fosters unwholesome things there are good people who never swerve from their duties, who always render help to the learned people and support many a man and are ever addicted to them and serve the king faithfully, sacrificing personal comforts. (A. A. R.).

3506

अशुभोदये जनानां
नश्यति बुद्धिर्न विद्यते रक्षा ।
सुहृदोऽपि सन्ति रिपवो
विषमविषं जायतेऽप्यमृतम् ।।

(अ) AS 371.

(*d*) अमृतम् or त्वमृतं AS (var.).

Āryā metre.

When inauspicious times come to people, the intellect perishes and they become helpless, even the best of friends turn out to be their enemies and nectarian food turns out to be poison. (A. A. R.).

अशुभ्रे संचारे see No. 3785.

अशूचीसंचारे see No. 3785.

3507

अशृण्वन्नपि बोद्धव्यो मन्त्रिभिः पृथिवीपतिः ।
यथा स्वदोषनाशाय विदुरेणाम्बिकासुतः ।।

(अ) P (PP 1.120, Pts 1.160, PtsK 1.176).

(आ) ŚP 1358, SH 1359, SR 146.149 (a. P), SSB 467. 36, VP 9.112, IS 721.

(*a*) अक्षुण्वन्नपि SSB.

Good counsellors should warn a king/ although he pays no heed/(as Vidura warned the monarch blind) / to cease from evil deed. (A.W. Ryder's translation).

3508*

अशेषचक्षुःश्रवणं प्रतिकूलो भवन्नपि ।
विनतानन्दहेतुर्यः स पुमानाप्तनन्दनः ।।

(आ) SSK 3.14, KSSKP 3.14.

(*a*) °श्रवण° SSK.

Even if the entire host of serpents turns out to be hostil to one, the bird Garuḍa, the source of joy to Vinatā (if propitiated), comes to give him joy. (A. A. R.).

3509

अशेषदोषापगमप्रकाश-
मित्रागमोत्साहमहोत्सवार्हम् ।
विकासशोभां जनयत्यजस्रं
धनं जनानां दिनमम्बुजानाम् ।।

(अ) Sam 4.92.

Upajāti metre (Indravajrā and Upendravajrā).

Wealth to men and day time to lotuses bring blooming lustre constantly; they destroy all faults of men and darkness to lotuses and give great joy and enthusiasm to them by the help of friends and light of the sun. (A. A. R.).

3510*

अशेषलङ्कापतिसैन्यहन्ता
श्रीरामसेवाचरणैककर्ता ।
अनेकदुःखाहतलोकगोप्ता
त्वसौ हनूमांस्तव सौख्यकर्ता ॥

(आ) SR 21.94, SSB 35 1.

Upajāti metre (Upendravajrā and Indravajrā).

This Hanūmān is the giver of happiness to you, who destroyed the entire host of Laṅkā's lord, who performed yeoman's service to Śrī-Rāma and rendered the world by the ending of sorrows. (A. A. R.).

3511*

अशेषविघ्नप्रतिषेधदक्ष-
मन्त्राक्षतानामिव दिङ्मुखेषु ।
विक्षेपलीला करशीकराणां
करोतु वः प्रीतिमिभाननस्य ॥

(अ) Vikram 1.8.

(आ) SR 2.17, SSB 3.18.

(*a*) बः SSB.

Upajāti metre (Upendravajrā and Indravajrā).

May the sprays plentifully discharged from his trunk by the elephant-faced god give joy to you all, which (sprays) serve as consecrated grains of rice scattered in all directions and which are efficient in warding off all obstacles in your path. (A. A. R.).

3512*

अशोकनिर्भर्त्सितपद्मरागम्
आकृष्टहेमद्युतिकर्णिकारम् ।
मुक्ताकलापीकृतसिन्दुवारं
वसन्तपुष्पाभरणं वहन्ती ॥

(अ) Kum 3.53. (Cf. A. Scharpé' Kālidāsa-Lexicon I. 3 ; p. 49).

(आ) Daśarūpaka *ad* 4. 48 (p. 265. 1-2), Sar 5.128.

(*b*) आकृष्ट° Kum (var.); °कनिकारम् Sar (var.).

(*c*) °सिन्धुवारं Kum (var.).

(*d*) वहन्ति Kum (var.), Daś°

Upajāti metre (Upendravajrā and Indravajrā).

Wearing ornaments of flowers of spring, where the rubles were treated with contempt by the *aśoka*-flowers, the *karnikāra*-flowers had surpassed the splendour of gold (and) the *sinduvāra*-flowers had been formed into a necklace. (R.D. Karmarkar's translation).

3513*

अशोके शोकार्तः किमसि बकुलेऽप्याकुलमना
निरानन्दः कुन्दे सह च सहकारैर्न रमसे ।
कुसुम्भे विश्रम्भं यदिह भजसे कण्टकशतैर्
असंदिग्धं दग्धभ्रमर भवितासि क्षतवपुः ॥

(आ) SkV 1074, Skm (Skm [B] 1780, Skm [POS] 4.28.5), AB 551.

(*a*) किमपि Skm ; व्याकुलमना Skm.

(*b*) कौन्दे Skm (var.).

(*c*) विस्रम्भं Skm.

(*d*) मुग्धभ्रमर Skm.

Śikhariṇī metre.

Oh foolish bee, unhappy with *aśoka*-flowers, indifferent to *bakula*, unjoyed by jasmine, / and taking no delight in mangoes ; / since here you trust the thorny safflower/it's certain you'll be pricked. (D.H.H. Ingalls's translation).

3514*

अशोच्यः शोचते शोच्यं किं वा शोच्यो न शोच्यते ।
कश्च कस्येह शोच्योऽस्ति देहेऽस्मिन् बुद्बुदोपमे ॥

(आ) VS 3271.

The individual soul that is unbewailable grieves for that which is pitiable (the body). But why is that, which should be grieved for, neglected ? Who and whose (body) deserves to be grieved for, as the body is evanescent like a bubble? (A. A. R.).

3515

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

(अ) MBh (MBh [Bh] 6. 24. 11, MBh [R] 6. 24. 11, = BhG 2. 11), PtsK 1. 475 ($d$=MBh [Bh] 5.131.15 $b$).

(आ) IS 722.

($a$) अनुशोचंस्त्वं (°च°) or अन्वशोच्यस्त्वं or अवशोचस्त्वं MBh (var.).

($b$) प्राज्ञवन्नाभिभाषसे (प्रज्ञावा°) MBh (var.).

($c$) गतासूर्नगतासूश्च PtsK.

Thou hast mourned those who should not be mourned, / and (yet) thou speakest words about wisdom ! / Dead and living men / the (truly) learned do not mourn. (F. Edgerton's translation).

3516

अशोच्यानीह भूतानि यो मूढस्तानि शोचति ।
तद्दुःखाल्लभते दुःखं द्वावनर्थौ निषेवते ॥

(अ) P (PP 1. 337, Pts 1. 334, PtsK 1.379). Cf. नष्टं मृतमतिक्रान्तं and मृतं वा यदि वा नष्टम्.

(आ) SR 164.514 (a. P), SSB 497. 514, IS 723.

($c$) स दुःखे Pts, SR, SSB ; स [तद्] PtsK.

No life deserves lament ; / fools borrow trouble, / and sadness to the sad, / so make it double. (A.W. Ryder's translation).

3517

अशोच्यो निर्धनः प्राज्ञो- ऽशोच्यः पण्डितबान्धवः ।
अशोच्या विधवा नारी पुत्रपौत्रप्रतिष्ठिता ॥

(अ) Cr 106 (CN 54, CS 2.41).

(आ) SR 161.387, SSB 493.394, IS 724.

($a$) असौचो CS (var.) ; अशोच्या CN (var.) ; निर्धनो विद्वान् CS, CN (var.) ; प्यधनो विद्वान् [नि° प्रा°] CN (var.).

($b$) अशोच्यः (°च्यो ; °च्य ; °च्याः) पुत्रवान्नरः (पण्डितः नरः; °रा) CS, CN (var.); असौचो CS (var.) ; ऽशोच्यो CN (var.).

($c$) अशुच्य CS (var.) ; अशच्यो CS (var.) ; विधूवा CS (var.).

($d$) पुत्रपुत्रा° CS (var.) ; °समन्विता [°प्र°] CN (var.) ; °प्रतिस्थित CS (var.).

One destitute of wealth should not be deplored, if he is wise ; nor one (though himself is not learned), if he is a companion of a learned man ; nor a widow, if she is blessed with children and grandchildren.

अशोच्यो निर्धनो विद्वान् see No. 3517.

अशौश यस्य भार्या या see स शोच्यो यस्य [ भार्या या.

3518

अश्नाति यः संस्कुरुते निहन्ति
ददाति गृह्णात्यनुमन्यते च ।
एते षडप्यत्र विनिन्दनीया
भ्रमन्ति संसारवने निरन्तम् ॥

(अ) AS 539.

($b$) ददात्य AS (var.).

($d$) निरतरे or निरंतरं AS ( var. ) (both *contra metrum*).

Upajāti metre (Indravajrā and Upendravajrā).

He who kills (an animal), prepares dishes of it, he who eats (the flesh), gives, receives and permits it—all these six deserve to be condemned and they have to wander for ever in the woods of *saṁsāra*. (A. A. R.).

3519

अश्नाति यो मांसमसौ विधत्ते
वधानुमोदं त्रसदेहभाजाम् ।
गृह्णाति रेपांसि ततस्तपस्वी
तेभ्यो दुरन्तं भवमेति जन्तुः ॥

(अ) AS 528.

(आ) SPR 144.35 (a. AS).

(*c*) रेफांसि AS (MS).

Upajāti metre (Indravajrā and Upendravajrā).

He who consumes the flesh of animals that move about (full of life) and permits their slaughter with approval, that pitiable man, gets the condemnation therefor and has to undergo endless births in this (unhappy) world for that sin. (A. A. R.).

3520

अश्नाम्याच्छादयामीति प्रापश्यन् पापपूरुषः ।
नामर्षं कुरुते यस्तु पुरुषः सोऽधमः स्मृतः ॥

(अ) MBh (MBh [Bh] 2.46.18, MBh [R] 2.50.16, MBh [C] 2.1801).

(आ) IS 725.

(*b*) प्रापश्यं MBh (var.) ; भरतर्षभ or हीनपौरुषः (हि°) or हि न पौरुषं or हीनपौरुषं or हीनपूरुषः or हि न पुरुषः [पा°] MBh (var.).

(*c*) धारयेद् [कु°] MBh (var.).

(*d*) सो° पु° स्मृ° tr. MBh (var.),

That sinner is considered the worst of men who does not fly to anger thinking that "I have enough food to eat and sufficient clothes to wear."

3521

अश्नीत पिबत खादत
जाग्रत संविशत तिष्ठत वा ।
सकृदपि चिन्तयताह्नः
सावधिको देहबन्ध इति ॥

(अ) Vaidi 54.

Āryā-upagīti metre.

You may eat and drink and consume, keep vigilant, sleep or sit; but think at least once a day that the duration of the body has a limit set. (A. A. R.).

अश्नीमहि वयं भिक्षाम् see No. 3497.

अश्नोमिहि (°महि) वयं भिक्षाम् see No. 3497.

3522

अश्मना साधयेल्लोहं लोहेनाश्मानमेव च ।
बिल्वानिव करे बिल्वैर् म्लेच्छान् म्लेच्छैः प्रसाधयेत् ॥

(अ) MBh (Bh) 12. App. I 10 *l*. 18-9.

(आ) SRHt 176. 53 (a. MBh) (partly reconstructed), SSSN 79.44.

(*a*) नाशयेल्लोहं MBh.

(*c*) °नीवापरैर् or बिल्वे SRHt (reconstructed).

You may subdue iron by means of a stone, or a stone by means of iron (implements). Just as the *bilva* is overcome by *bilva*, one has to overcome the *mleccha-s* [outcastes] by the *mleccha-s*. (A. A. R.).

3523**

अश्मातकस्य वामे
बदरी वा दृश्यतेऽहिनिलयो वा ।
षड्भिरुदग्वास्य करैः
सार्धे पुरुषत्रये तोयम् ॥

(आ) ŚP 2196.

Āryā metre.

To the left of an *aśmālaka*-tree if a *badarī-(jujubee)* tree or an anthill is seen, six hands northward of this place one may find water at a depth of three men and a half. (A. A. R.).

3524

अश्मानमप्युपायेन लोहं वा जरयेन् नरः ।
न तु कश्चिद् उपायोऽस्ति ब्रह्मस्वं येन जीर्यते ॥

(आ) SRHt 7.18 (a. Itihāsasamuccaya).

One may consume and digest stone or iron by some means or other. But there is no means by which a Brāhmaṇa's wealth is with impunity consumed. (A. A. R.).

3525

अश्माप्यहृदयो यस्य गुणसारं परीक्षते ।
उचितैव सुवर्णस्य तस्याग्निपतने रुचिः ॥

(अ) Dar 3.9.

Though the stone has no heart, its merits are carefully tested. It is but proper that gold when tested by fire reveals its brightness. (A. A. R.).

3526

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ॥

(अ) MBh (MBh [Bh] 6.39.28, MBh [R] 6.39.23, MBh [C] 6. 1454=BhG 17. 28).

(इ) SS (OJ) 217.

(*a*) दानं [द°] MBh (var.).

(*c*) असती° MBh (var.).

(*d*) चैतत् [च तत्] MBh (var.); नेह च [नो इह] SS (OJ).

Oblation offered or gift given without faith,/or austerity or action thus performed,/ is called *asat* [not *sat*, not good], son of Pṛthā ; / it is naught hereafter and naught in this world. (F. Edgerton's translation).

3527

अश्रद्धादर्शनं भ्रान्तिर् दुःखं च त्रिविधं ततः ।
दौर्मनस्यमयोग्येषु विषयेषु च योगता ॥

(अ) Liṅga-purāṇa, Pūrvabhāga 9.2.

Absence of deep interest in worthwhile things, delusion and sorrow of three kinds, an unpleasant attitude and attachment to improper sensory pleasures. (A. A. R.).

3528

अश्रद्धेयं न वक्तव्यं प्रत्यक्षमपि यद् भवेत् ।
यथा वानरसंगीतं तथैव प्लवते शिला ॥

(अ) Amitagati's Dharmaparīkṣā (IHQ) 17. 515.

(इ) Tantri (OJ) 54.

(*a*) असाक्षिकं Tantri (OJ).

(*c*) वानराणां यथा गीतं Tantri (OJ).

One should not say something, but worthy of credence, even if he had witnessed it with his own eyes, such as the musical concert of monkeys, as also, that a stone floats in water. (A. A. R.).

अश्रमाण्यं च वेदानां see No. 2186.

अश्रान्तं see No. 227.

3529*

अश्रान्तं दृढयन्त्रणेन कुचयोरत्यक्तकाठिन्ययोर्
आबद्धस्फुटमण्डलोन्नतिमिलच्चोलं विमुच्योरसः ।
नीवीविच्छुरितं विधाय तममुं वामस्तनालम्बिनीं
वेणीं पाणिनखाञ्चलैः शिथिलयत्याक्रम्य पीठं पदा ॥

(आ) SR 258.34, SSB 69. 6, SRK 274.3 (a. Pañcāyudha-prapañca-bhāṇa).

(b) °मितश्चोलं SSB.

(c) तमिमं [तममुं] SRK.

Śārdūlavikrīḍita metre.

Moving on towards the seat on foot, he released from the chest her bodice, which kept up her bosom's roundness height and hardness by being tied tight at all times and having covered the region of her waist with it he releases with the tips of his nails the knot of her single braid which is hanging loose over her left breast. (A. A. R.).

3530

अश्रान्तविश्राणितयज्ञयूप-
स्तम्भावलीद्रागवलम्बमानः ।
यस्य स्वभावाद् भुवि संचचार
कालक्रमादेकपदोऽपि धर्मः ॥

(अ) Deopāra Inscription (*Epigraphia Indica* I. 307-11) 24 and JASB (1906) 159 sqq. (attributed to Umāpatidhara).

(आ) Skm(Skm[B] 1395, Skm [POS] 3. 5.5) (a. Umāpatidhara).

(b) °वली द्राग° Deopāra Inscr.

(c) यस्यानुभावाद् Deopāra Inscr; Skm (var.).

(d) कालिक° Skm (var.).

Indravajrā metre.

*Dharma* though become one footed in course of time was able to move about by the good conduct of his,[1] supporting himself well on the rows of sacrificial posts which sacrifices were performed offering good fees without break. (A. A. R.).

1. king.

3531*

अश्रान्तश्रुतिपाठपूतरसनाविर्भूतभूरिस्तवा-
जिह्मब्रह्ममुखौघविघ्नितनवस्वर्गक्रियाकेलिना ।
पूर्वं गाधिसुतेन सामिघटिता मुक्ता नु मन्दाकिनी
यत्प्रासाददुकूलवल्लिरनिलान्दोलैरखेलद्दिवि ॥

(अ) Naiṣ 2.102.

(आ) JS 377 2 (a. Śrī-Harṣa), AA 36.7-10.

Śārdūlavikrīḍita metre.

The silken streamer flying over the palace in the city played in the sky with undulations caused by the wind, as if it were the celestial Gaṅgā left half-made in times of yore by the sage Viśvāmitra, whose game of creating a new heaven was interrupted by the mouths of Brahmā, busily engaged in manifold prayer emanating from tongues that were sanctified by the untiring recital of the Vedas. (K. K. Handiqui's translation).

3532

अश्रान्तिर्बन्धुतां धत्ते कष्टं नष्टस्य नश्वरः ।
स्कन्धेन पङ्गुना पङ्गुर् नहि वर्त्मनि नीयते ॥

(आ) SRHt 262.6 (a. Bṛhatkathā).

Unwearied efforts keep up good relationships, the transistory nature of things lost is painful ; no lame person is ever led along the road by being borne on the shoulders of one who is lame. (A. A. R.).

अश्रान्तोऽपि वहेद् भारं see No. 3402.

3533*

अश्रावि भूमिपतिभिः क्षणवीतनिद्रैर्
अश्नन् पुरो हरितकं मुदमादधानः ।
ग्रीवाग्रलोलकलकिङ्किणिकानिनाद-
मिश्रं दधद्दशनचर्चुरशब्दमश्वः ॥

(अ) Śiś 5.58.

(आ) Alm 63.

(d) °चुर्चर° Śiś (var.).

Vasantatilakā metre.

The sound of munching green grass by a horse mixed with the tinkles of the petty bells that arose as he moved his neck and giving great delight was heard by the kings, as they lost sleep for a moment. (A. A. R.).

3534*

अश्रुच्छलेन सुदृशो
　　हुतपावकधूमकलुषाक्ष्याः ।
अप्राप्य मानमङ्गे
　　विगलति लावण्यवारिपूर इव ॥

(आ) SāhD *ad* 10.691 ( p. 264 ) ( a. Viśvanātha), SR 260.113, SSB 74.1.

Āryā-udgīti metre.

The flood of beauty of the fair-eyed one, incapable of being contained in her body, falls overflowing, under the disguise of tears, as her eyes are pained by the smoke of fire kindled by the oblation of ghee. (Translation in *Bill. Ind.* 9).

3535*

अश्रुतमिव खलजल्पितम्
　　अदृष्टमिव गुरुमुखेन्दुमालिन्यम् ।
अगणितनिजापमानं
　　भामिनि भवदर्थमच्युतः सहते ॥

(आ) Vidy 466.

Āryā-gīti metre.

Acyuta [Kṛṣṇa] bears up for your sake, charming lady, the scandals of the wicked as if he were deaf, ignores the black looks on the moon-face of the elders and minds not the great shame that are heaped on his head. (A. A. R.).

3536

अश्रुतश्च समुन्नद्धो　　दरिद्रश्च महामनाः ।
अर्थाश्चाकर्मणा प्रेप्सुर्　　मूढ इत्युच्यते बुधैः ॥

(अ) MBh (MBh [Bh] 5. 33. 30, MBh [R] 5.32.30, MBh [C] 5.1000). (Variant of No. 2162).

(आ) IS 727.

(इ) MBh (Ju) p. 228.

He who is ignorant of scriptures yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool. (P.C. Roy's translation).

3537*

अश्रुभिः पाद्यमाकल्प्य　　प्रणीय हृदयासनम् ।
उपेते दयिते कान्ता　　परिष्वङ्गमुपानयत् ॥

(आ) SSB 154.1 (a. Saṁgrahītṛ).

When the beloved returned (after a long travel), the wife welcomed him with a warm embrace, having offered water for washing the feet with tears (of joy) and a seat improvised in her heart. (A. A. R.).

3538

अश्वं नैव गजं नैव　　व्याघ्रं नैव च नैव च ।
अजापुत्रं बलिं दद्याद्　　देवो दुर्बलघातकः ॥

(अ) Cr 2113 (CvGt 7.14).

(आ) SR 156.136, SSB 484. 139, Sama 2 द 33 and अ 12, SPR 49. 6 (a. Y [but does not appear in Y]), SSNL 118, SRK 226.60 (a. Sphuṭaśloka).

(*a*) अश्वो नैव गजो नैव CvGt.

(*b*) नैव सिंहस्त rest illegible CvGt.

(*c*) अजानां बलिरुद्दिश्य (?) CvGt.

Fate approves the destruction of the weak but leaves untouched the (strong) horse, the elephant and even the tiger; sacrifice-offerings are made of (helpless) sons of the goat.

अश्वं भुक्तं गजोन्मत्तं see No. 3558,

अश्वं श्रान्तं गजं मत्तं गावः see नग्नस्नानं गजं मत्तं [ गावः.

3539

अश्वं स्नातं गजं मत्तं वृषभं काममोहितम् ।
शूद्रमक्षरसंयुक्तं दूरतः परिवर्जयेत् ॥

(अ) Cr 108 (CR 8.88, CPS 278. 16). Cf. नग्नस्नानं गजं मत्तं and शून्यमश्व गजं मत्तं.

(*a*) श्रान्तं [स्ना°] CR (var.), CPS.

One should keep far off from a horse after the bath ; an elephant in rut, a bull infatuated by passion and a Śūdra who has only a smattering of learning.

अश्वं श्रान्तं गजं मत्तं वृषभं see No. 3539.

अश्वंस्त्रस्तं गजं मत्तं see शून्यमश्व गजं मत्तं.

3540

अश्वः शस्त्रं शास्त्रं
वीणा वाणी नरश्च नारी च ।
पुरुषविशेषं प्राप्ता
भवन्त्ययोग्याश्च योग्याश्च ॥

(अ) P (PT 1. 43, PTem 1.39, PS 1. 38, PN 2. 28, PP 1. 69 and 84, Pts 1. 110, PtsK 1. 124, PRt 1. 44), (cf. Ru 32), H ( HJ 2. 74. HS 2. 73, HM 2. 75, HK 2. 75, HP 2. 67, HN 2. 66, HH 50. 26-7, HC 65.18-9).

(आ) ŚP 331 (a. Viṣṇuśarman), VS 314, SH 559 (a. Viṣṇuśarman), SPR 1141. 13 ( a. Jaina-Pañcatantra ), NV 32. 59 (p. 401) (a. Vallabhadeva), RJ 1442, SR 86.10 (a. P), SSB 365. 11 (a. P), SRK 90. 7 and 240. 90 (a. Prasaṅga-ratnāvalī ), GSL 28, SRHt 27. 10 ( a. Kalāvidyā), SSSN 32. 6, SRRU 923, NBh 271, Sama 1 अ 61, SLPr 48.5-6, IS 735.

(*a*) अश्वः शस्त्रं (अश्वशस्त्रं or अस्य°) च शास्त्रं च PN (*contra metrum*) ; अश्वाः श° शा° tr. PT, PTem, RJ ; शस्त्रं च शास्त्रं च IS (*contra metrum*).

(*b*) वी° वा° tr. PtsK ; नारी [वा°] PS (var.) ; वेणी [वा°] PS (var.) ; च om. PN.

(*c*) प्राप्य मनुष्यविशेषं HJ (*contra metrum*) ; °विशेषप्राप्ता NBh ; पुरुषविशेषः PS (var.) ; प्राप्य PN, PS (var.), HP, HH (*contra metrum*), SRHt, SH, Sama ; प्राप्य हि HS, HM ; लब्ध्वा [प्रा°]NV.

(*d*) भवन्ति योग्याश्च योग्याश्च PS (var.) ; भवन्ति योग्या अरोग्याश्च (अयो° GSL ; ग्या: SRRU, Sama ) PtsK, H (but HP as above, HH marked below), NV, ŚP, VS, SR, SSB, SRK, GSL, SRRU, Sama; भवन्त्य-योग्यायोग्याश्च HH ( *contra metrum* ); अयोग्या योग्याश्च PS (var.) ; भवंति योग्या-स्त्वयोग्याश्च IS ; भवंति योग्यान्ययोग्यानि SH.

Āryā metre.

In case of horse, or book, or sword,/ of woman, man, or lute, or word, / the use or uselessness depends/on qualities the user lends. (A.W. Ryder's translation).

अश्वः शास्त्रं शस्त्रं see No. 3540.

3541

अश्वः सुप्तो गजो मत्तो गावः प्रथमसूतिकाः ।
अन्तःपुरगतो राजा दूरतः परिवर्जयेत् ॥

(अ) Cr 107 (Cv 8. 9). (Variant of No. 3558).

(आ) IS 7460.

(*a*) अश्वशान्तो गजोन्मत्तं Cv (var.); अश्वा स्नातो हि Cv (var.); गजः सुप्तो Cv (var.); यन्म Cv (var.).

(*b*) गावस तरुणवत्सिका Cv (var.).

One should keep far off from a horse that is asleep, from an elephant that is in rut, from a cow that newly calved for the first time (and) from a king who entered the women's apartments.

3542**

अश्वगन्धापलं त्रिंशच् चूर्णयित्वा विचक्षणः ।
वृद्धदारुकचूर्णेन समभागं च कारयेत् ॥

(आ) ŚP 3042.

Thirty *pala-s* by weight of *aśvagandhā*[1] a wise man should powder and mix it with the powder of *vṛddhadāruka*[1] and take them in equal parts. (A. A. R.).

1. Ayurvedic medicinal herbs.

3543*

अश्वत्थचलपत्राग्र- लीनतोयकणोपमे ।
स्थिराशा जीविते यस्य तत्समो नास्त्यचेतनः ॥

(आ) SRHt 264.29 (a. Mahābhārata).

There is no man so devoid of good sense as he who is firmly convinced that he has a very long iife which is like a drop of water concealed at the tip of the leaf of the holy fig-tree.[1]

1. The *aśvattha*-leaf is ever moving in a breeze. (A. A. R.).

3544**

अश्वत्थमेकं पिचुमन्दमेकं
न्यग्रोधमेकं दश चिञ्चिणीकाः ।
कपित्थबिल्वामलकत्रयं च
पञ्चाम्रवापी नरकं न पश्येत् ॥

(आ) Bṛhatparāśarasmṛti 10. 379, *ad* Vi (ALS 93) p. 836, ŚP 2104.

(*b*) तिन्त्रिणीश्च [चि°] *ad* Vi.

Upajāti metre (Indravajrā and Upendravajrā).

He who plants and nurtures the following trees will never see hell : one each of the holy fig-tree, the margosa [*nimba*] and the banyan-tree, ten tamarind-trees, and three each of woodapple, the holy *bilva*, the myrobalan and five mango-trees. (A. A. R.).

3545*

अश्वत्थस्य महत्त्वं
को ननु वक्तुं नरः प्रभवेत् ।
सवितरि यत्रालक्ष्मीर्
मन्दे लक्ष्मीरमन्दास्ते ॥

(आ) SSB 642.2.

Āryā metre.

Who can adequately give expression to the greatness of the holy fig-tree ? Great is its inauspiciousness on Sundays and great the prosperity on Saturdays. (A .A. R.).

3546*

अश्वत्थामा बलिर्व्यासो हनूमांश्च विभीषणः ।
कृपः परशुरामश्च सप्तैते चिरजीविनः ॥

(अ) PdP 5.46.7 in *Purāṇa* IV 1, p. 157.

These seven have everlasting life —Aśvatthāmā [the son of Droṇa], Bali [the munificent demon], Hamūmān [the monkey chief], Vibhīṣaṇa [the ally of Rāma], Kṛpa [the uncle of the twins, Nakula and Sahadeva] and Paraśurāma [the great sage and warrior]. (A. A. R.).

3547

अश्वत्थामा हत इति
युधि गिरमनृतां युधिष्ठिरोऽब्रवीत् ।

पुनरनुतापमवापत्
पापं कृत्वानुतप्येत ॥

(अ) Upadeśa śataka (KM II 20) 28.

Āryā metre.

In the battlefield Yudhiṣṭhira made an untrue statement that Aśvatthāmā, the son of Droṇa, had been killed ; later he felt remorse. If a person commits a sin he will live to regret it. (A. A. R.).

3548

अश्वपृष्ठं गजस्कन्धो नारीणां च पयोधरः ।
दन्तधावनशस्त्रं च यथा स्थूलं तथा सुखम् ॥

(आ) IS 728, Subh 31, (cf. ZDMG 52.256)

(*a*) गजस्कन्धं Subh.

(*b*) पयोधरं Subh.

The back of a horse, the neck of an elephant, the breasts of women and the twig used as tooth-brush, the stouter they are the greater is the pleasure. (A. A. R.).

3549**

अश्वप्रशंसा विख्याता धनुर्वेदस्ततःपरम् ।
गान्धर्वशास्त्रमपरं वृक्षायुर्वेद एव च ॥

(आ) ŚP 32.

We deal in this work with the following subjects : the praise of good horses that are well known, the science of archery, the science of music and the treatment of trees for their proper growth. (A. A. R.).

अश्वप्लुतं माधवगर्जितं च see No. 3550.

3550

अश्वप्लुतं वासवगर्जितं च
स्त्रीणां च चित्तं पुरुषस्य भाग्यम् ।
अवर्षणं चाप्यतिवर्षणं च
देवो न जानाति कुतो मनुष्यः ॥

(अ) VC (VCsr II 9, VCjr II 12), Vet 3.26, Śto 334. 19 *ac*/*bd*, BhPr 143, Cr 1199 (CNP II 172), KR 7.164.3.

(आ) SR 172.828 (a. VC), SSB 507. 828, IS 729, Sama 2 द 35.

(*a*) अश्वप्लुतं IS ; माधवगर्जितं VCjr, Cr, KR, Vet (but *a* in Vet as above), VCsr (var.), Sama ; वा च [च] IS (*contra metrum*).

(*b*) चरित्रं (च चित्तं) भवितव्यतां (°ता) च VCjr, Vet, Cr, KR.

(*c*) अवर्षण वर्षणमर्थकांदं *d* in Vet ; प्रवर्षणं चापि निवर्षणं च QE in VCsr ; चाप्यवर्षणं H in Śto ; चापिसर्व° AB in Vet.

(*d*) देवा VCjr (दैवो न OF in VCjr) जनन्ति VCjr (OF as above), KR ; °स्याः (°यः OF) KR, VCjr, D in Vet.

Upajāti metre ( Indravajrā and Upendravajrā).

The bound of a horse and Indra's roar [thunder] and the mind of women, the fate of man, both lack of rain and excess of rain God knoweth not ; how should man ? (L.H. Gray's translation).

3551**

अश्वमध्ये कृतरवा शिवा युद्धप्रपञ्चकृत् ।
शिवा सप्तस्वरा ग्राह्या बहुशब्दाश्च निष्फलाः ॥

(आ) ŚP 2450.

A vixen howling in the midst of horses is indicative of a war prolonged. The howls are to be understood as seven in number, its numberless howls are of no consequence. (A. A. R.).

3552

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
अत्यरिच्यत सत्यं च इति वेदविदो विदुः ॥

(अ) Ūrdhvāmāya-saṁhitā I. 19 in Verzeichniss der Oxforder Handschriften by Th. Aufrecht 301.6), as quoted in IS. (Variant of Nos. 3553-56).

(आ) IS 730.

If a hundred horse-sacrifices were weighed against Truth then Truth would weigh more ; that is known to those knowing the true meaning of the Veda.

3553

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते ॥

(अ) MBh (MBh [Bh] 1.69.22 ; 12. 156. 26 and 13.74.29, MBh [R] 1.74.102 ; 12. 162. 26 and 13.75.31, MBh [C] 12. 6002 and 13.3651-2), Cr 1200 (CNNM 65), R (R [Bar] Ayodhyākh. App. I, No. 18 *l.* 15-16), MP 8.42, H (HJ 4. 135, HS 4.129, HM 4.131, HK 4.138, HP 4. 136, HN 4. 136, HH 118. 26-7, HC 160.3-4), PTem Annex 4.211, $PT_2$ IV p. 203, Vi 8.36, N 4.211, Nāradīya-manusaṁhitā 1.189. (Variant of Nos. 3552, 3554-56).

(आ) Smṛticandrikā 47, Smṛtisāraḥ 121, Vivādacandraḥ 147, Vivādārṇavasetuḥ 122, Vyavahāracintāmaṇi 48 and 56, Vyavahārakalpataruḥ 52, Vyavahāra-mātṛkā 331, Vyavahāratattvam 215, Vyavahārasaukhyam 50, Asahāya-bhāṣya 71, SRHt 14. 1 (a. MBh), SR 83.2 (a. MBh), SSB 360. 2, SPR 54. 2 (a. MBh), IS 731, SRS 2. 1. 47, Sama 1 अ 79.

(*b*) धृते MBh 12 (var.) ; कृतम् [धृ°] Sama.

(*c*) °सहस्रादि SR, SSB; °सहस्राणि MBh (var.); °सहस्राच्च MBh (var.), SRHt ; °सहस्रात्तु (हि) MBh (var.), N, Cr ; °सहस्राद् हि SRS.

(*d*) एकं MBh ( var. ) ; एवातिरिच्यते MBh (var.), Cr, Sama ; अधिरिच्यते (अत्यरि°), MBh (var.) ; अविशिष्यते MBh (var.) ; अतिरिच्यते R.

If a hundred horse-sacrifices were weighed against Truth, then Truth would outweigh hundred horse-sacrifices.

3554

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
तुलयित्वा तु पश्यामि सत्यमेवातिरिच्यते ॥

(अ) R (G) 2.61.40. (Cf. R[Bar] Ayodhyākh. App. I. No. 18, *l.* 15-6 [Ñ]), (Variant of Nos. 3552-53 and 3555-56).

(आ) IS 732.

(*b*) सत्यं चैव (or एव) विशिष्यते R (Bar) $Ñ_2$, $B_2$.

If a hundred horse-sacrifices were weighed against Truth, and if I weighed them, I would see that truth weighs more.

3555

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
नाभिजानामि यद्यस्य सत्यस्यार्धमवाप्नुयात् ॥

(अ) MBh (MBh [Bh] 12.23. 17, MBh [R] 13. 22. 17, MBh[C] 13. 1544) (Variant of Nos. 3552-54 and 3556).

(आ) IS 733.

(*a*) तु [च] MBh (var.).

(*b*) तु [च] MBh (var.) ; मे [च] MBh (var.).

(*c*) अभि° [नाभि°] MBh (var.) ; यज्ञं तु (तं) [यद्यस्य] MBh (var.).

(*cd*) अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते D in MBh (as 205*), see No. 3553.

(*d*) सत्यन्न [सत्यस्य] MBh (var.).

If a hundred horse-sacrifices were weighed against Truth, I could not say with certainty whether the hundred horse sacrifices could obtain even a half of the weight Truth has.

3556

अश्वमेधसहस्रस्य फलं सत्यं तुलान्तरे ।
धृत्वा संलोड्यते राजन् सत्ये भवति गौरवम् ॥

(आ) Pras 10.3, IS 734. (Variant of Nos. 3552-55).

(*d*) सत्यं Pras.

If the reward for a hundred horse-sacrifices were weighed against Truth, then this reward, oh king, would bring disgrace and the higher weight would be on the side of Truth.

3557*

अश्वमेधसहस्राणां सहस्रं यः समाचरेत् ।
नासौ पदमवाप्नोति मद्भक्तैर् यदवाप्यते ॥

(अ) MBh (Bh) 12 App. 17 B *l*. 156-7.

(आ) SRHt 266.8 (a. MBh), SSSN 245.1.

(*b*) समाहरेत् SSSN.

He who performs a thousand horse-sacrifices can not obtain that (supreme) position which can be reached by my devotees. (A. A. R.).

3558

अश्वयानं गजं मत्तं गावश्चैव प्रसूतिकाः ।
तथा चान्तःपुरे दासीं दूरतः परिवर्जयेत् ॥

(अ) Cr 109 (CS 3. 44, CNPh 61, CKI 65) (Variant of No 3541). Cf. दुर्गं त्रिकूटः परिखा and रहस्यभेदं पैशुन्यं.

(आ) IS 7460.

(*a*) अश्वं भुक्तं गजोन्मत्तं CS (var.); अश्वायानं (°श्वयान; °श्वयातां) CS (var.); गजोन्मत्तौ (°त्वं) CS (var.), CKI; गजा (°ज; °जोन्) CS (var.); मेन्त CS (var.); मत्ता (°त्तो) CS (var.).

(*b*) गावश्चयास्तु CS (var.); गाव CS (var.); प्रसूतिका (°मू°) CS (var.).

(*c*) अथयांतपुरो दासी CS (var.); अन्तःपुरो दासी CS (var.); चान्तपुरो दासी (°री°) CS (var.); चान्तःपुरा दासीं CKI; चात्त पुरि दाशी CS (var.); चान्तःपुरीं CNPh; न्वान्तःपुरा वासी CS (var.).

(*d*) दूरत CS (var.); परिवर्जयत् CS (var.).

One should shun at a distance a horse-carriage, an elephant and a drunken man ; so also one should flee from a new calved cow and maid-servant of inner appartments. (B.C. Dutt's translation).

अश्वव्यूहैर्भटानीकं see सारं द्विगुणसारेण.

अश्वशस्त्रं च शास्त्रं see No. 3740.

अश्वशान्तो गजोन्मत्तं see No. 3541.

3559**

अश्वशालां समासाद्य यदान्तर्मधुमक्षिकाः ।
मधुजालं प्रबध्नन्ति म्रियन्तेऽश्वास्तदा ध्रुवम् ॥

(अ) Aśvacikitsaka 2.23.

(आ) ŚP 1672 (a. Nakula).

(*c*) प्रकुर्वन्ति Aśva°.

(*d*) तदाश्वान् घ्नन्ति कृत्स्नशः Aśva°.

When honey bees build their hive inside a stable the horses therein are sure to die (quickly). (A. A. R.).

3560

अश्वस्य लक्षणं वेगो मदो मातङ्गलक्षणम् ।
चातुर्यं लक्षणं नार्या उद्योगः पुरुषलक्षणम् ॥

(आ) Sama 2 उ 2.

The good characteristic feature of a horse is its speed ; the shedding of rut indicates that the elephant is good ; cleverness is the good feature of women ; energetic action is the characteristic feature of manliness. (A. A. R.).

अश्वा: शस्त्रं शास्त्रं see No. 3540.

अश्वात्मदीनं विछेत see No. 2206.

3561

अश्वानां च पताकानां बालानां पण्ययोषिताम् ।
विदूषकपटानां च चापल्यमतिमण्डनम् ॥

(आ) Subh 228, IS 736, Pr 364 (?).

(*a*) च om. Subh.

(*d*) इतिम° [अतिम°] Subh.

Speed adorns horses, flags, young boys, prostitutes, buffoons and garments.

3562

अश्वा नागा: स्यन्दनानां च सङ्घा
मन्त्रा: सिद्धा दैवतं चानुकूलम् ।
एतान्याहु: साधनानि स्म राज्ञां
येभ्यश्चेयं बुद्धिरुत्कृष्यते मे ॥

(आ) SRHt 105.11 (a. Pañcatantra), SSSN 115.11 (a. P).

(*d*) येभ्य: श्चे SSSN.

Śālinī metre,

Groups of horses, elephants and chariots, efficient counsel and fate that is favourable—these are the means of success to kings ; my mind is exhilarated by the possession of these. (A. A. R.).

3563

अश्वा यस्य जयस्तस्य यस्याश्वास्तस्य मेदिनी ।
अश्वा यस्य यशस् तस्य यस्याश्वास् तस्य काञ्चनम् ॥

(आ) ŚP 1606 (a. Śārṅgadhara), SR 143. 50 (a. ŚP), SSB 462.1 (a. Śārṅgadhara).

He who has a cavalry force is sure of success, he wins the earth by them and attains fame, and also amasses gold with their aid. (A. A. R.).

3564

अश्वारूढं पय:पानं गजारूढं तु मैथुनम् ।
शिबिकीमर्दनं चैव पादचारी तु भोजनम् ॥

(आ) NBh 221, Sama 2 प 37.

(*a*) अश्वारूढ: Sama.

(*b*) गजारूढश्च Sama.

(*c*) आन्दोलिकायां मर्दनं NBh.

(*d*) च added before पाद° NBh ( *contra metrum* ) ; पादचारि (?) NBh ; च [तु] Sama.

Drinking water while riding a horse, dalliance with women while on elephant's back, massaging while in a palanquin, and eating food while moving on foot (are all unhealthy for one's welfare). (S. Bhaskaran Nair's translation).

3565

अश्वारूढं यतिं दृष्ट्वा खट्वारूढां रजस्वलाम् ।
सकेशां विधवां दृष्ट्वा सचैलं स्नानमाचरेत् ॥

(आ) Sama 2 स 64.

On seeing an ascetic riding a horse and a woman in her courses seated on a cot, and a widow who keeps on her tresses one should take a bath with clothes on. (A. A. R.).

अश्वारूढ: पय:पानं see No. 3564.

3566-68**

अश्वाश्चतुष्कोटिमिता लक्षाण्येकादशैव च ।
सप्तत्रिंशत्सहस्राणि तथा शतचतुष्टयम् ॥

सप्ततिश्चैव संख्याताः प्रोच्यन्ते पत्तयस्ततः ।
षट्कोटयोऽशीतिलक्षाणि पञ्चाधिकमितानि च ॥

द्विषष्टिं च सहस्राणि तथा शतचतुष्टयम् ।
पञ्चाशदिति संख्याता महाक्षौहिणिका बुधैः ॥

(आ) ŚP 1919-21.

The Mahākṣauhiṇī army, the wise men say, consists of horses to the number of four crores and eleven lakhs, thirty seven thousands and four hundred and seventy; as for the foot-soldiers it has six crores and eighty-five lakhs, sixty-two thousands and four-hundred and fifty. (A. A. R.).

अश्वा स्नातो हि गजो मत्तो see No. 3541.

अश्विनी जातको वत्स: see No. 3570.

3569**

अश्विनीमैत्ररेवत्यो मृगो मूलं पुनर्वसुः ।
पुष्यो ज्येष्ठा तथा हस्तः प्रस्थाने श्रेष्ठ उच्यते ॥

(आ) ŚP 2555.

At the time of starting on a journey the days on which the following asterisms are seen are considered best: the Aśvinī, the Anurādhā, Revatī, Mṛgaśīrṣa, Mūla, Punarvasu, Puṣya, Jyeṣṭhā as well as the Hasta. (A. A. R.).

3570

अश्विनी सूयते वत्सं कामधेनुस्तुरंगमम् ।
तथैव सागरो वह्नि यथा राजा तथा प्रजा ॥

(अ) Cr 2114 (CL I 2.7, CM 200). Cf. राज्ञि धर्मिणि धर्मिष्ठाः; यथा देशम् तथा भाषा; राजा राक्षसरूपेण.

(आ) Sama 2 य 12.

(*a*) जातको वत्सः. Cr.

(*b*) कामधेनु तुरंगमाः Cr.

(*c*) जलमध्ये गतो दग्धो Cr.

A mare may give birth to a calf, a good cow to a colt and the sea may produce fire, (if it is true) that the people are like the king. (A. A. R.).

3571

अश्वीये यमवाहनस्य नकुलस्याशीविषाणां कुले
मार्जारस्य च मूषकेषु घटते या प्रीतिरात्यन्तिकी ।
क्षीणेऽर्थे विधुरेषु बन्धुषु दृढे लोकापवादे शनैर्
ज्ञेया कामिजनेषु सैव गणिकावर्गस्य नैसर्गिकी ॥

(अ) Jalhaṇa's Mugdhopadeśa (KM VIII) 10.

Śārdūlavikrīḍita metre.

The abundant affection that is seen in buffalos to groups of horses, of a mongoose towards a collection of snakes, of cats towards mice and of a householder who has lost his wealth towards indigent relations, the same affection is natural to the host of harlots towards indigent lovers. (A. A. R.).

3572-75

अश्वे जवो वृषे धौर्यं मणौ कान्तिः क्षमा नृपे ।
हावभावौ च वेश्यायां गायके मधुरस्वरः ॥

दातृत्वं धनिके शौर्यं सैनिके बहुदुग्धता ।
गोषु दमस्तपस्विषु विद्वत्सु वावदूकता ॥

सभ्येष्वपक्षपातस्तु तथा साक्षिषु सत्यवाक् ।
अनन्यभक्तिर्भृत्येषु सुहितोक्तिश्च मन्त्रिषु ॥

मौनं मूर्खेषु च स्त्रीषु पातिव्रत्यं सुभूषणम् ।
महादुर्भूषणं चैतद् विपरीतममीषु च ॥

(अ) Śukranītisāra 3. 235-8.

Speed in horses, ability to bear a burden in bullocks, splendour in jewels, mercy in kings, gestures in prostitutes, sweet voice in singers, charity in richmen, prowess in soldiers, plentiness of milk in cows, restraint in ascetics, eloquence in learned

men, impartiality in councillors, truthfulness in witnesses, devotion in servants, good counsels in ministers, silence in fools, faithfulness in wives are the proper ornaments. The opposite of these are improper attributes of the subjects (mentioned above). (B.K. Sarkar's translation in the SBH 13).

3576

अश्वैर्यानं यानं स्त्रीभिर् लीलेव प्रोच्यते लीला ।
मांसां भुक्तं भुक्तं चान्यद् अयानमलीलाभुक्तम् ।।

(आ) Pras 24.3, IS 737.

(*b*) लीलेव Pras.

(*c*) चान्यम् Pras.

(*d*) अलीलमभुक्तम् Pras (*contra metrum*).

Riding on a horse is real riding; amusement with women is real amusement; eating of meat is real eating; all others are neither riding, nor amusement, nor eating.

3577

अष्टकुलाचलसप्तसमुद्रा
ब्रह्मपुरंदरदिनकररुद्राः ।
न त्वं नाहं नायं लोकस्
तदपि किमर्थं क्रियते शोकः ।।

(अ) Moham(Moham[KSH 266] 7, Moham [NS] 10, Moham [JA] 10), Vet *ad* 22.16 (p. 199.16) *ab*.

(आ) SR 373 (a. Moham), SSB 270. 59, IS 738, SPR 341.18 (a. Moham 15).

(*c*) नष्टा यत्र विचित्रा माया Vet ; लोकः Moham (KSH).

(*d*) स्थास्यति तत्र कथं मम काया Vet.

Mātrāsamaka metre.

The eight mountains, the seven oceans, Brahma, Purandara, the Sun, Rudra, and human being, are all perishable; why then should we give ourselves up to sorrow? (K. Krishen Bahadur's translation).

3578

अष्टधा देवतायोनिस् तिर्यग्योनिश्च पञ्चधा ।
एकधा मानुषी योनिर् इमे भूताश्चतुर्दश ।।

(आ) ŚP 4284 (a. Yogarasāyana).

Divine beings are born of eight different sources, five in the case of animals and one in regard to men, thus are the living beings born of fourteen sources, (A. A. R.).

3579

अष्टपादश्चतुष्कर्णो द्विमुखो द्विमुखस्तथा ।
राजद्वारे पठेद् घोरो न च देवो न राक्षसः ।।

(आ) SR 185.22 (puzzle[1]).

(*a*) °श्चतुःकर्णो SR ; (°श्चतुष्कर्णो is my correction).

1. वाद्यचंतुर्घटः.

Eight feet it has and ears four, two faced it faces two other quarters, it roars at the gate of the king's palace, and is neither a god nor a demon. (Reply : Four faced large drum). (A. A. R.).

3580**

अष्टमं ब्रह्मरन्ध्रं स्यात् परं निर्वाणसूचकम् ।
तद्ध्यात्वा सूचिकाग्राभं धूमाकारं विमुच्यते ।
तच्च जालंधरं ज्ञेयं मोक्षदं लीनचेतसाम् ।।

(आ) ŚP. 4359.

The eighth is the Brahmarandhra, an aperture in the crown of the head which is indicative of the final liberation. Meditating on the same which resembles the tip of a needle one is released (from worldly bondage) in the shape of smoke. This is to be known as Jālandhara which given beatitude to those whose minds are absorbed in it. (A. A. R.).

3581**

अष्टमी च अमावास्या वर्जनीया चतुर्दशी ।
पूर्णिमार्धदिनं यावत् निषिद्धा सर्वकर्मसु ॥

(आ) ŚP 1824.

For the performance of auspicious functions the eighth lunar day, the day of the dark fort-night, the fourteenth lunar day upto half day of the full moon are to be avoided as they are forbidden. (A. A. R.).

अष्टमी च गुरुं हन्ति see No. 3582.

3582*

अष्टमी हन्त्युपाध्यायं शिष्यं हन्ति चतुर्दशी ।
आमावास्योऽभयं हन्ति प्रतिपत् पाठनाशिनी ॥

(अ) Cr 1201 (CNF 18).

(आ) SuB 3.6 (MS)=SuB 3. (1).

(*a*) हंतुयंद्वायं CNF (MS); च गुरुं हन्ति SuB.

(*b*) सिष CNF (MS); चतुर्दसी CNF (MS).

(*c*) पञ्चदश्युभयं SuB.

(*d*) प्रीतिपद् बुद्धिनश्यनि (°त्ति) Cr; प्रीतिपद्-बुधिनाश्यति CNF (MS); प्रतिपत्सु न चिन्तयेत् SuB.

(By the traditional study of the scriptures) on the eighth lunar day the teacher is harmed, the fourteenth one is injurious to the students and the day of the dark fortnight harmful to both. The day after the full or new moon injures the intelligence. (A. A. R.).

3583

अष्टमे द्वादशे वापि शाकं यः पचते गृहे ।
कुमित्राण्यनपाश्रित्य किं वै सुखतरं ततः ॥

MS II. 47

(अ) MBh (MBh [Bh] Āraṇyaparvan, App. I. 21. 27, MBh [R] 3. 193. 26 *ab/cd*, MBh [C] 13237-8).

(आ) IS 739.

(*a*) अष्टम्यां वा नवम्यां वा (°मे नवमे वापि) MBh (var.).

(*b*) श° यः tr. MBh (var.); यः पाकं MBh (var.); यत् MBh (var.).

If without having to associate with a wicked friend, a man cooks scanty vegetables in his own house at the eighth or the twelfth part of the day, there can be nothing happier than that. (P.C. Roy's translation).

अष्टमे नवमे वापि see No. 3583.

अष्टम्यां वा नवम्यां वा see No. 3583.

3584*

अष्टाङ्गयोगपरिशीलनकीलनेन
दुःसाधसिद्धिसविधं विदधद् विदूरे ।
आसादयन्नभिमतामधुना विवेक-
ख्यातिं समाधिधनमौलिमणिर्विमुक्तः ॥

(आ) Kpr 7.270, KāP 240.11-4.

Vasantatilakā metre,

Having set aside the hard following of the eight-fold Yoga, the crown-gem of Yogins, got final emancipation, after having got at discriminative knowledge. (G. jhā's translation).

3585**

अष्टाङ्गुलस्य कथितो वायोर्मानो विचक्षणैः ।
चतुरङ्गुलमानं च तेजस्तत्त्वं निगद्यते ॥

(आ) ŚP 2804.

Wise men say that in the case of the arteries Iḍā and Piṅgalā, their capacity to

hold air is of the order of eight fingers. To the extent of four fingers they hold the essence of *tejas* [brilliance]. (A. A. R.).

3586**

अष्टादश तथा मध्ये　　हीने चैव चतुर्दश ।
सप्ताङ्गुलः खुरः प्रोक्त　　उत्तमाश्वस्य पण्डितैः ॥

(आ) ŚP 1637.

(The shanks of the best of horses extend to twenty-two fingers), of the middling ones eighteen, and fourteen in the inferior, ones. Wise men say that in the best of horses the hoof extends to seven fingers. (A. A. R.).

अष्टादशपुराणानां see No. 3587.

3587

अष्टादशपुराणेषु　　व्यासस्य　　वचनद्वयम् ।
परोपकारः पुण्याय　　पापाय　　परपीडनम् ॥

(आ) SSap 697, SRRU 970, SPR 753. 12 (a. Bhāgavata).

(*a*) अष्टादशपुराणानां SRRU.

(*b*) सारं सारं समुद्धृतम् SRRU.

(*c*) परोपकार: SRRU.

In the course of the eighteen Purāṇa-s the sage Vyāsa has made two ( very fine ) statements : doing help to others results in religious merit, doing injury to others brings about sin. (A. A. R.).

3588

अष्टादशापि स्मृतयो वदन्ति
　　यस्यापराधः खलु तस्य दण्डः ।
स्वस्यापराधः खलु नाभिमूले
　　शिरः कुतो मुण्डयते मृगाक्षि ॥

(आ) Sama 2 य 28.

Upajāti metre ( Indravajrā and Upendravajrā).

All the eighteen law-books declare that punishment should be meted out where the fault is found ; deer-eyed one, offence is indeed committed at the root of the navel, why then should the hair on the top of the head be shaved off ? (A. A. R.).

3589

अष्टानां लोकपालानां　　संभवत्यंशतो नृपः ।
तस्मादभिभवत्येष　　सर्वभूतानि तेजसा ॥

(अ) *a*=Mn 5. 95 *c*.

(आ) SRHt 62.18 (a. MBh), SSSN 51. 11 (a. Mn.).

A king is constituted of the parts of the eight guardians of the quarters. Therefore it is that he overcomes all other beings by his effulgence (A. A. R.).

3590*

अष्टाभिः किल दण्डनीतिनिपुणैः सत्प्राड्विवाकैः समं
　मध्येसौधमनुत्तमासनगतः कार्याणि कुर्वन् नृणाम् ।
विष्णुर्भूपवपुर्विधाय किमसौ दिक्पालयुक् पालयत्य्
　एवं भ्रान्तिमतो मनाङ् न कुरुते कास्कानयं माधवः ॥

(आ) SSB 428.5 (a. Kṛṣṇarāma).

(*a*) सत्प्राड्विवपाकैः SSB (*contra metrum*).

Śārdūlavikrīḍita metre.

Whom does not this Mādhava cause to believe for a moment, that he is the Lord Viṣṇu, taken the form of that god along with the eight guardians of the quarters when he administers justice with the assistance of eight judges who are proficient in the laws of jurisprudence, seated on a high seat in the interior of the palace ? (A. A. R.).

3591**

अष्टावङ्गानि योगस्य　　यमो नियम आसनम् ।
प्राणायामः प्रत्याहारो　　धारणा ध्यानतन्मयः ॥

(आ) ŚP 4425.

There are eight stages of the Yoga [philosophy of Patañjali], namely, *yama* (self-control), *niyama* [restraint of the mind), *āsana* [postures of sitting], *prāṇāyāma* [breath-control], *pratyāhāra* [restraining the organs], *dhyāna* [ meditation ], *dhāraṇā* [steady abstraction of the mind], and *samādhi*, [perfect absorption of thought in the supreme spirit]. (A. A. R.).

3592-94

अष्टाविमानि हर्षस्य नवनीतानि भारत ।
वर्तमानानि दृश्यन्ते तान्येव सुसुखान्यपि ॥

समागमश्च सखिभिर् महांश्चैव धनागमः ।
पुत्रेण च परिष्वङ्गः संनिपातश्च मैथुने ॥

समये च प्रियालापः स्वयूथेषु च संनतिः ।
अभिप्रेतस्य लाभश्च पूजा च जनसंसदि ॥

(अ) MBh (MBh [Bh] 5.33.78-80, MBh [R] 5.32.100-2, MBh [C] 5.1066-8).

(*a*) एतानि [इमानि] MBh (var.).

(*b*) महास्थानानि or रमणीयानि [ न° ] MBh (var.).

(*d*) तथैव [ता°] MBh (var.); सुसुखान्युत (°नि च) or स्वसुखान्यपि or च सुखानि च or सुमुखान्यपि MBh (var.).

(*e*) सखिभिर्वै [ च स° ] MBh (var.); मित्रेण or सुखिभिः MBh (var.).

(*f*) सुमहांश्च [म°] MBh (var.).

(*g*) तनयस्य [पु° च] MBh (var.).

(*i*) तु [च] MBh (var.); °लाभः or °जातः MBh (var.).

(*j*) °पूज्येषु or °यूथ्ये च or प्रयुज्येषु MBh(var.).

(*k*) अभिप्रेतार्थलाभश्च MBh (var.).

These eight, O Bhārata, are the very cream of happiness, and these only are attainable here, viz. meeting with friends, accession of immense wealth, embracing a son, union for intercourse, conversion with friends in proper times, the advencement of persons belonging to one's own party, the acquisition of what had been anticipated, and respected in society. (P.C. Roy's translatien).

3595

अष्टोत्तरशतं श्लोकं चाणक्येन यथोदितम् ।
यस्य विज्ञानमात्रेण नृणां प्रज्ञा प्रवर्धते ॥

(अ) Cr 1202 (CNW 1, CNF 3 *cd*/*ab*, CNI II 1 (Introductory stanza to some *Aṣṭottaraśata*-texts of CN).

(*b*) प्रयुज्यते CNF,

(*c*) येन CNF, CNI II.

(*d*) नृणां CNF, CNI II; संज्ञा CNI II; विवर्धते CNF.

The verses one hundred and eight in number which were given to the world by Cāṇakya are such, that if men knew them well their intelligence and wisdom would vastly increase.

3596

अष्टौ गुणाः पुरुषं दीपयन्ति
प्रज्ञा च कौल्यं च दमः श्रुतं च ।
पराक्रमश्चाबहुभाषिता च
दानं यथाशक्ति कृतज्ञता च ॥

(अ) MBh (MBh [Bh] 5. 35. 45, MBh [R] 5.32.103; 5.34. 53 and 5. 36. 31, MBh (C) 5. 1069; 1233 and 1364. See एतान् गुणांस् तात.

(आ) IS 740, SSap 308.

(*a*) गुणास्तात [गुणाः] MBh (var.); पुरुषन् MBh (var.); प्रीणयंति MBh (var.).

(*b*) कुलं चैव [च कौ° च] MBh (var.); कौली MBh (var.); श्रुतं दमश्च [ द° श्रु° च ] MBh (var.); शमः [श्रु°] MBh (var.).

(*c*) अबहुमायिता MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā) (defective in *a*).

These eight qualities glorify a man, viz. wisdom, high birth self-restraint, learning, prowess moderation in speech, gift according to one's power and gratitude. (P. C. Roy's translation).

अष्टौ गुणास्तत पुरुषं see No. 3596.

3597

अष्टौ तान्यव्रतघ्नानि आपो मूलं फलं पयः ।
हविर्ब्राह्मणकाम्या च गुरोर्वचनमौषधम् ॥

(अ) MBh (MBh [Bh] 5. 39. 56, MBh [R] 5.38.71-2, MBh [C] 5.1516).

(*b*) ह्यापो MBh (var.); जलं [आ°] MBh (var.); घृतं [फ°] MBh (var.).

(*c*) °कामस्य or °काम्यं च or कामाय MBh (var.).

These eight, viz. water, roots, fruit, milk, clarified butter, (what is done at) the desire of a Brāhmaṇa, (or at) the command of a preceptor, and medicine, are not destructive of a vow. (P C. Roy's translation).

3598-99

अष्टौ नृपेमानि मनुष्यलोके
स्वर्गस्य लोकस्य निदर्शनानि ।
चत्वार्येषामन्ववेतानि सद्भिश्
चत्वार्येषामन्ववयन्ति सन्तः ॥

यज्ञो दानमध्ययनं तपश्च
चत्वार्येतान्यन्ववेतानि सद्भिः ।
दमः सत्यमार्जवमानृशंस्यं
चत्वार्येतान्यन्ववयन्ति सन्तः ॥

(अ) MBh (MBh [Bh] 5. 35. 47-48, MBh [R] 5. 34. 55-6, MBh [C] 5. 1235-6). Cf. इज्याध्ययनदानानि.

(आ) IS 741-2.

(*d*) चैषाम् or तेषाम् or नैषाम् [एषाम्] MBh (var.); अनुयांति or अन्ववसंति or °वायंति or °धावंति MBh (var.).

(*f*) अन्ववयंति MBh (var.).

(*g*) दमः सत्यम् tr. MBh (var.); धर्मः [दमः] MBh (var.).

(*h*) अनुयांति or अन्ववेतानि or °वायंति or वसंति MBh (var.).

No. 3598 :
Indravajrā metre (defective in *cd* which are composed in Śālinī metre).

No. 3599 :
Epic Upajāti metre (Indravajrā and Upendravajrā) (defective).

Those eight, O king in the world of men, are indications of heaven. Of the eight (mentioned below) four are inseparably connected with the good, four others are always followed by the good.

The first four which are inseparably connected with the good are: sacrifice, gift, study and ascetism, while the other four that are always followed by the good are self-restraint, truth, simplicity and abstention from injury to all. (P.C. Roy's translation).

3600-2

अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः ।
ब्राह्मणान् प्रथमं द्वेष्टि ब्राह्मणैश्च विरुध्यते ॥

ब्राह्मणस्वानि चादत्ते ब्राह्मणांश्च जिघांसति ।
रमते निन्दया चैषां प्रशंसां नाभिनन्दति ॥

नैतान् स्मरति कृत्येषु याचितश् चाभ्यसूयति ।
एतान् दोषान् नरः प्राज्ञो बुद्धया बुद्ध्वा विवर्जयेत् ॥

(अ) MBh (MBh [Bh] 5.33.75-7, MBh [R] 5.32.97-9; MBh [C] 5.1063-5).

(आ) SRHt 7. 11-13 *ab*.

(*b*) भवंति [न°] MBh (var.) ; हि विनश्यत: MBh (var.).

(*d*) प्रबोद्धते [वि°] MBh (var.) ; विरुध्यति SRHt.

(*e*) उपादत्ते [चा°] MBh (var.).

(*f*) जिघांसते MBh (var.).

(*h*) अधिगच्छति or अभिनंदते MBh (var.).

(*i*) नैनान् [नै°] MBh (var.).

(*j*) अप्यसूयति or अभ्यसूयते MBh (var.).

(*kl*) समममब्राह्मणे दानं द्विगुणं ब्राह्मणब्रुवे SRHt.

(*l*) बुध्येद् or वा च [बु° first] MBh (var.) ; चैव or बुध्या [बु° second] MBh (var.) ; विसर्जयेत् or च वर्जयेत् MBh (var.).

These eight are the immediate indications of a man devoted to destruction, viz. hating the Brāhmaṇa-s, disputes with Brāhmaṇa-s, appropriation of a Brāhmaṇa's possession, taking the life of a Brāhmaṇa, taking a pleasure in reviling Brāhmaṇa-s, grieving to hear the praises of Brāhmaṇa-s, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew. (P.C. Roy's translation).

3603

अष्टौ मासान् यथादित्यस् तोयं हरति रश्मिभिः ।
तथा हरेत् करं राष्ट्राम् नित्यमर्कव्रतं हि तत् ॥

(अ) Mn 9. 305. (Cf. R [Bar] Ayodhyākāṇḍa, App. I. 29.5-6, R[G]2.122.19). For *ab* cf. मासानष्टौ यथा सूर्यः.

(आ) VīrR 19.11-2, SRHt 178.81 *ab*, SSSN 80.61.

(*b*) तथा° [य°] SSSN.

(*c*) राज्यान् Medhātithi.

(*cd*) एवं धर्मेण संचेयं तदादित्यव्रतं स्मृतम् R ; एवं राष्ट्रात् करान् (°रं) राजा । हरेदादित्यसन्निभः SRHt, SSSN.

(*d*) सम्यग् [नित्यम्] Nandana, VīrR.

As the sun during eight months (imperceptibly) draws up the water with his rays, even so let him[1] gradually[2] draw his taxes from his kingdom ; for that is the office in which he resembles the sun. (G. Bühler's translation).

1. the king.
2. or : duly (सम्यग्).

3604**

अष्टौ यदा तु दृश्यन्ते समन्ताद् देवयोनयः ।
उपसर्गं तमित्याहुर् दैवमुन्मत्तवद् बुधाः ॥

(आ) ŚP 4526.

When eight demi-gods are seen on all sides, wise men say, that it forebodes great calamity as if destiny were in state of utter confusion. (A. A. R).

3605*

अष्टौ यस्य दिशो दलानि विपुलः कोशः सुवर्णाचलः
कान्तं केसरजालमर्ककिरणा भृङ्गाः पयोदावली ।
नालं शेषमहोरगः प्रविततं वारांनिधेर्लीलया
तद्वः पातु समुद्धरन् कुवलयं क्रोडाकृतिः केशवः ॥

(आ) SH 39, SR 18.34, SSB 31.8.

(*a*) कोषः SH.

(*b*) कान्ताः SH ; भृङ्गाप° SH.

(*d*) तन्नः [तद्वः] SSB.

Śārdūlavikrīḍita metre.

May the lord Viṣṇu in the form of the divine Boar protect you all—who uplifted the lily-like earth when submerged in the waters of the ocean, which lily-earth had petals of the eight quarters, a huge bud of the golden mountain Sumeru, the charming filaments of the sun's rays, the bees of rows

of clouds and the stalk in the form of the great serpent Ādiśeṣa. (A. A. R.).

3606*

अष्टौ हाटककोटयस्त्रिनवतिर्मुक्ताफलानां तुलाः
पञ्चाशन्मधुगन्धमत्तमधुपाः क्रोधोद्धताः सिन्धुराः ।
अश्वानामयुतं प्रपञ्चचतुरं वाराङ्गनानां शतं
दत्तं पाण्ड्यनृपेण यौतकमिदं वैतालिकायार्प्यताम् ॥

(अ) BhPr 231, PrC 55, PrK 30, PuPra 347, VC (VCsr 30. 16, VCjr 30.3. VCmr 30. 119-22, VCbr 30. 11), KR 9.220.3.

(आ) ŚP 565, SR 205.10 (a. ŚP). SSB 564. 13. (Cf. Kav 106).

(*b*) °मदगन्धमत्तमधुपक्रोधोद्धुराः (°मदगन्धलुब्धमधुपाः or °धुप°) PrK, PrC, KR, VCsr, VCjr, VCbr, ŚP ; °मदनोरलुब्धमधुपाः VCmr; °मदमत्तगन्धमधुपक्रोधोद्धुराः PuPra ; क्रोधोद्धुराः VCjr, VCbr, KR, ŚP; धूरंधराः VCsr.

(*c*) लावण्योपचयपञ्चतदृशं (तारुण्यं PuPra ; °ञ्चचतुरं ŚP) PrK, VCjr, PuPra, ŚP ; पाण्याङ्गनानां [वा°] PrK, VCsr, VCmr, ŚP, SR, SSB ; त्रिशतं (°ती) [अयुतं] VC.

(*d*) श्रीमद्विक्रमभूमिपाल भवतस्तत् पाण्ड्यराट्प्रेषितम् VCsr; दण्डे [दत्तं] PrC, PrK, PuPra, VC, KR, ŚP, SR, SSB ; पाण्ड° PrC (var.), VCbr; दत्तमखिलं तदगौलिकायार्पियत् [यौ° वै°] VCmr; ढौकितम्[यौ°] PrC, PrK, PuPra, VCbr, KR, ŚP, SR, SSB ; °कास्यार्पितम् PrC, PrK (var.), PuPra, VCbr, VCjr ; वेदालिकस्यर्पितम् KR ; °कार्यार्पितं PrK (var.) ; कायार्पय ŚP ; °कायार्पणम् SR, SSB.

Śārdūlavikrīḍita metre.

Eight ten-millions of gold (pieces), ninety-three balances of pearls, fifty elephants with bees intoxicated by the sweet perfume (of their ichor and) roused to fury, a myriad of horses, (and) a hundred courtesans manifoldly skilled—let this present, given by the Paṇḍya prince, be bestowed upon the bard.[1] (L.H. Gray's translation).

1. Vikramārka's words In ŚP words of the comptroller of the treasury.

3607

असंकल्पाज्जयेत् कामं क्रोधं कामविवर्जनात् ।
अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ॥

(अ) BhPn 7.15.22.

(*c*) अर्थानिर्थेक्षया BhPn (var.).

One should conquer passion by not brooding over love, anger by avoiding (improper) desires, greed by realizing that (excess) wealth is a source of danger, and fear by contemplating on the truth. (A. A. R.).

3608

असंकल्पितमेवेह यदकस्मात् प्रवर्तते ।
निवर्त्यारम्भमारब्धं ननु दैवस्य कर्म तत् ॥

(अ) R (R [Bar] Ayodhyākāṇḍa *ad* 2.19.20 [487* 3-4], R [B] 2. 22. 24, R [R] 2. 22.24).

(*c*) व्याहृत्यारब्धमारब्धं or व्यावर्त्य च समारब्धं (°क्रोधं) R (var.).

(*d*) विद्धि [ननु] R (var.) ; दैव कस्य R (var.).

The hinderance in this world to the completion of works taken in hand, and the origination of an unthought of event in its stead is nothing but the action of Destiny. (M.N. Dutt's translation).

3609*

असंख्यपुष्पोऽपि मनोभवस्य
पञ्चैव बाणार्थमयं ददाति ।

एवं कदर्यत्वमिवावधार्य
सर्वस्वमग्राहि मधोर्वधूभिः ॥

(अ) Vikram 10.39.

(आ) JS 239.7 (a. Bilhaṇa), Pad 64. 31 (a. Bilhaṇa ), VS 1868, ŚP 3799 ( a. Bilhaṇa), AP 56, SR 334. 104 (a. VS), SSB 201. 2, RJ 1214, (a. Bilhaṇa) SuSS 84.

Upajāti metre (Upendravajrā and Indravajrā).

This (spring season) though possessed of countless flowers, gives only five for the arrows of Cupid ; thus having ascertained the miserliness of spring, as it were, the women took away all his belongings. (S. C. Banerji's translation).

3610

असंख्याः परदोषज्ञा गुणज्ञा अपि केचन ।
स्वयमेव स्वदोषज्ञा विद्यन्ते यदि पञ्चषाः ॥

(आ) IS 746, Subh 275, SSB 358.4.

(*a*) परदोषज्ञाः Subh (MS).

(*c*) स्वदोषज्ञः Subh (MS); स्वदोषज्ञो IS.

(*d*) विद्यते IS; पश्चधा [प°] Subh (MS) ; संशयः IS.

Innumerable are the people who are efficient in seeing the faults of others, a few who recognize others' merits ; and if people are capable of seeing their own faults, they may be five or six. (A. A. R.).

3611*

असंगतेनोन्नतिमागतेन
चलेन वक्रेण मलीमसेन ।
सा दुर्जनेनेव समस्तमेतं
प्रबाधते भ्रूयुगलेन लोकम् ॥

(अ) Skm (Skm [B] 816, Skm [POS] 2. 69. 1) (a. Yajñaghoṣa), AB 521.

(*b*) वक्त्रेण Skm (POS).

(*c*) समस्तमेतत् Skm (POS).

Upajāti metre (Upendravajrā and Indravajrā).

She troubles the whole world by the pair of her eye-brows, as do the wicked people, that are placed high, inconstant, crooked [in shape or : behaviour] and dark. (A. A. R.).

3612

असंगृहीतस्य पुनर् मन्त्रस्य शृणु यत्फलम् ।
अहीनं धर्मकामाभ्याम् अर्थं प्राप्नोति केवलम् ॥

(अ) P (PT 3.39, PRE 3.28). Cf. Ru 138.

(इ) Old Syriac VI. 18.

Hear however the fruit of counsel that is not communicated. One (thereby) gains complete worldly profit, without loss in *dharma* or *kāma*.[1] (F. Edgerton's translation).

1. F. Edgerton has "in religion or love."

3613

असंचयादपूर्वस्य क्षयात् पूर्वार्जितस्य च ।
कर्मणो बन्धमाप्नोति शारीरं न पुनः पुनः ॥

(आ) ŚP 4423.

By not accumulating the remote consequence of acts and by the gradual exhaustion of the previous ones the body of man does not, again and again, come under the bondage of 'consequence of actions.' (A. A. R.).

असंज्ञाः खल्वेते जल° see प्रसीद प्रारम्भाद् विरम.

असंत° see also असन्त°

3614

असंतुष्टस्य विप्रस्य तेजो विद्या तपो यशः ।
स्रवन्तीन्द्रियलौल्येन ज्ञानं चैवावकीर्यते ॥

(आ) BhPn 7.15.19.

Of a Brāhmaṇa who has no contentment his brilliance, learning, penance and fame, all perish ; and due to his pampering to the senses his knowledge too is all scattered [lost]. (A. A. R.).

3615

असंतुष्टा द्विजा नष्टाः　　संतुष्टाश्च महीभृतः ।
सलज्जा गणिका नष्टा　　निर्लज्जाश्च कुलाङ्गना ॥

(अ) Cr 110 (CV VIII. 18, CN 78, CL IV. 3, CR VIII. 130, CSLd 3. 80, CnT II 10.9, CnT III 7.18 [cf. 3. 7], CnT V 34, CnT I 17, CPS 261. 109), H (HJ 3. 67, HS 3. 64, HM 3. 64, HP 3. 62, HN 3. 62, HK 3. 64, HH 85. 5-6, HC 113.5-6), P (PX 1. 6 [ZDMG 61. 27], PKS 10 [ZDMG 64.62]). Cf. Samayamātṛkā 4.68 and 4.70.

(आ) SPR 1289.7 (a. C), SH 1248, Vyās 54, SRHt 236. 2 (a. Vyāsaśataka), SSSN 198.2, SR 162.411 (a. C), SSB 493.418, VP 9.63, IS 755, NT 42, NBh 178, Sama 1 अ 11, Sama 2 अ 2.

(इ) LN (P) 117, DhN (P) 353 *v. l.*, NKy (B) 145, NŚ (OJ) 4. 24, TK (OJ) 28, Vyās (C) 52, Vyās (S) 50.

(*a*) असंतुष्टो द्विजो CN (var.), PKS, PX, SRHt, NBh, SSSN ; असंतुष्टो CL (var.) ; असंतुष्टः CV (var.), CL (var.) ; असंतोषा CL (var.) ; द्विज CL (var.) ; यतिर् [द्विजा] Vyās (C); नष्टा CV (var.), CL (var.), CN (var.), CR (var.), HH; नष्टः CL (var.), PKS ; नष्टः NBh.

(*b*) संतुष्टा इव पार्थिवा CN, HS, HM, HH, HP (var.) ; संतुष्टाः पृथिवीभुजः CR (but CRP, CRBh I as above); संतुष्टाः पृथिवीपतिः CN (var.) ; संतुष्टाः (°ष्ट HS) पार्थिवाः (°व HS ; °वास् HN, HP) सदा (तथा) CN (var.), HN, HJ, HM, HN, HH, HC, HP (var.); संतुष्टतश्चैव पार्थिवाः (°थि°) CN (var.), PKS ; संतुष्टश्च महीभृतः (°भुजः; पतेः; पतिः) CR (var.), HK, Sama ; संतुष्टश्च (संतोषेणो) महीपतिः CL (var.) ; °तुष्टः क्षत्रियस्तथा PX, SRHt, NBh, SSSN ; संतुष्टा च CV (var.), HP; संतोषेण CL (var.) ; महीभुजः CV (var.), SR, SSB ; महीपतिः (°ति) CL, CV (var.), HP (var.), Sama 2, Vyās (C) ; पृथिवीपतिः CV (var.) ; तु पार्थिवाः CL (var.) ; चैव पार्थिवाः CL (var.) ; एव पार्थिवाः SH.

(*c*) सलज्ज CL (var.) ; गणका CL (var.) ; नष्टाः CV (var.); लज्जा [न°] CN (var.).

(*d*) निर्लज्जा यत्कुलाङ्गना PX; निर्लज्जा च CV (var.), CL(var.), HJ, PKS, SH, SRHt, Sama, Vyās ( C ), SSSN ; पण्यस्त्रीभिः NBh; निर्लज्जाः सुकुला° CN(var.); निर्लज्जेव NT; व [च] CN (var.) ; कुलाङ्गना CN (var.); HJ, HP (var.), PKS, Sama, Vyās (C), SRHt ; कुलस्त्रियः CL (var.), CN (var.), CR (var.), HS, HP, HM, HN, HK, HH, SR, SSB ; कुलयोषितः CN (var.).

Discontented Brāhmaṇa-s (and) contented kings ; chaste courtezans (and) unchaste women of family are ruined.

3616

असंतुष्टाश्च्युताः स्थानान्　　मानात् प्रत्यवरोपिताः ।
स्वयं चोपहृता भृत्या　　ये चाप्युपहृताः परैः ॥

(आ) SRHt 130. 12 (a. MBh [?]), SSSN 103. 8. See असंतुष्टो द्विजो No. 3615.

Those officers who are deprived, by themselves or by others, of their position in the service, and those who are demoted from their position of honour, feel themselves greatly dissatisfied. (A. A. R.)

3617

असंतुष्टोऽसकृल्लोकान्     आप्नोत्यपि सुरेश्वरः ।
अकिंचनोऽपि संतुष्टः     शेते सर्वाङ्गविज्वरः ॥

(अ) BhPṇ 10.52. 32.

Though the king of gods repeatedly conquers the worlds his mind is dissatisfied; where as a poor man, if he is contented, sleeps comfortably free from all kinds of worries. (A. A. R.).

3618

असंतोषः परं दुःखं     संतोषः परमं सुखम् ।
सुखार्थी पुरुषस् तस्मात्     संतुष्टः सततः भवेत् ॥

(अ) PdP, Sṛṣṭikh. 19.261.

Absence of contentment is a great misery and contentment is supreme happiness. Hence people who desire their own happiness should always remain contented. (A. A. R.).

3619

असंतोषः परं पापम्     इत्याह भगवान् हरिः ।
लोभः पापस्य बीजोऽयं     मोहो मूलं च तस्य वै ।
असत्यं तस्य हि स्कन्धो     महाशाखा सुविस्तरा ॥

(अ) PdP, Pātālakh. 87.54.

It has been stated by the lord Viṣṇu that want of contentment is a great sin. Greed is the prime cause [seed] of that sin, delusion is the root-cause of that (greed), untruthfulness is the trunk of that tree of sin with all its great branches spreading far. (A. A. R.).

3620

असंतोषपरा मूढाः     संतोषं यान्ति पण्डिताः ।
असन्तोषस्य नास्त्यन्तस्     तुष्टिस्तु परमं सुखम् ॥

(अ) MBh (MBh [Bh] 3. 206. 20, MBh [R] 3.215.21-2 ; MBh [C] 3.14084-5).

(आ) SRHt 268.5 (a. MBh), IS 757, Brahmadharma 2.5.2, SMa 1.86.

(*c*) अन्तो नास्ति विवित्सायाः (विपासायाः Brah°) SRHt, Brah°; अंतं [अन्तस्] MBh (var.).

(*d*) सन्तोषः [तु°] SRHt, Brah°, SMa ; तुष्टे [तुष्टि°] MBh (var.); हि or च [तु] MBh (var.).

The wise are always contented and the foolish always discontented. There is no end to discontentment, and contentment is the highest happiness. (P. C. Roy's translation).

3621

असंतोषोऽसुखायैव     लोभादिन्द्रियविभ्रमः ।
ततोऽस्य नश्यति प्रज्ञा     विद्येवाभ्यासवर्जिता ॥

(अ) MBh (MBh [Bh] 12. 284. 25, MBh [R] 12.295.25, MBh [C] 12.10846).

(इ) SS (OJ) 466.

(*a*) ऽसुखायेति (°खी चेति) MBh (var.).

(*b*) °संभ्रमः MBh (var.).

(*c*) नरस्य or ततो हि [त°] MBh (var.).

(*d*) विद्याभ्यासविवर्जिता MBh (var.); विविद्याभ्यास° or विद्या चाभ्यस° MBh (var.); °वर्जिताः MBh (var.).

Non-contentment is painful. Greed confounds the senses. That leads to the loss of wisdom. It is like the loss of learning due to want of practice. (Raghu Vīra's translation).

3622

असंत्यागात् पापकृतामपापांस्
तुल्यो दण्डः स्पृशते मिश्रभावात् ।
शुष्केणार्द्रं दह्यते मिश्रभावात्
तस्मात् पापैः सह संधिं न कुर्यात् ॥

(अ) MBh (MBh [Bh] 5.34.67 and 12. 74. 23, MBh [R] 5.33.69 and 12. 73. 23, MBh [C] 5.1164 and 12.2797).

(आ) SRHt 232.8 (a. MBh), SSSN 178. 7, IS 758.

(इ) SS (OJ) 332.

(*a*) असंयोगात् MBh 12 ; अंशत्यागात् MBh (var.) ; अपापीस् or अपापास् or अपापात् MBh (var.) ; अपापान् SS (OJ).

(*b*) तुल्ये दंडा स्पृश्यते मिथ्याभावात् MBh (var.); दोष: [द°] SS (OJ) ; स्पृशति MBh (var.); मित्रभावात् MBh (var.), SRHt, SSSN ; मंत्र° or अपि भारत MBh (var.).

(*c*) शुष्केनार्द्रं MBh (var.); दूह्ते or दूश्यते MBh (var.); मित्रभावात् (मिथ्या°) MBh (var.), SRHt, SSSN ; संप्रयोगान् MBh (var.).

(*d*) न मिश्र: (मैत्री or मैत्रं) स्यात् पापकृद्भि: कथंचित् ( कदापि or कदाचित् ) MBh 12 ; संगं MBh (var.).

Śālinī metre (defective).

As fuel that is wet burneth with that which is dry, so a sinless man is punished equally with the sinful in consequence of constant association with the latter. Therefore, friendship with the sinful should be avoided. (P.C. Roy's translation).

असंथ° (°थि°) see असन्थ° (°न्थि°).

असंद° see असन्त°

3623

असंदधानो मानान्ध: समेनापि हतो भृशम् ।
आमकुम्भमिवाभित्त्वा नावतिष्ठेत शक्तिमान् ।।

(अ) P (PP 3.11, Pts 3.14, PtsK 3.13.). (Cf. KN [BI] 9.60).

(आ) IS 759.

(*a*) मानाद्य: PtsK.

(*c*) आमकुम्भ इवान्येन Pts, PtsK.

(*d*) करोत्युभयसंक्षयम् Pts, PtsK.

See, the bully to whose soul / power is all, and peace is not,/clashing with an equal foe,/crumbles like an earthen pot. (A.W. Ryder's translation).

3624

असंदिग्धमना भूत्वा वदेदिक्षुरसो यथा ।
विक्षुब्धो वचसा यो हि वाक्यशल्येन हन्यते ।।

(इ) NM (T) 2.3.

Being not dubious speak as sweet as the juice of molasses ; one who speaks with angry mind becomes down by his own weapon-like speech. (S. Pathak's translation).

असंप° see असम्प°.

3625

असंपत्तौ परो लाभो गुह्यस्य कथनं तथा ।
आपद्विमोक्षणं चैव मित्रस्यैतत् फलत्रयम् ।।

(अ) P (Pts 2. 176, P [NSP 1959] 2. 190).

(आ) IS 763.

Great is the gain [support] at adverse times, and a confidant to help him in private affairs, and gets him out of a dangerous situation—these three are the fruits reaped of a good friend. (A. A. R.).

3626

असंपन्न: कथं बन्धुर् असहिष्णुः कथं प्रभु: ।
अनात्मवित् कथं विद्वान् असंतुष्ट: कथं सुखी ।।

(आ) NBh 5.

How can an indigent person be a good relative ? how is he a good master who never forgives ? how is one learned if one has no self-knowledge ? how can one be happy without contentment ? (A. A. R.).

3627

असंपादयतः कंचिदर्थं जातिक्रियागुणैः ।
यदृच्छाशब्दवत्पुंसः संज्ञायै जन्म केवलम् ॥

(अ) Śiś 2.47, VC (VCsr II 5, VCbr II 15).

(आ) ŚP 462 (a. Māghakavi), SR 81. 2 (a. Śiś.), SSB 355. 2, SRK 75. 13 (a. Māgha), IS 764, SMa 2.84.

(*a*) किंचिद् VCbr,

A man who *effects no useful end* either by his *caste*, his *deeds*, or his *virtues*, his birth serves only for a *name*, like an accidentally formed word[1] [which *makes no sense* either as *real or common noun*, a *verb*, or an *adjective*, and can constitute no word unless it be a *proper noun*]. (F. Edgerton's translation).

1. contains a series of puns.

3628

असंप्राप्तरजा गौरी प्राप्ते रजसि रोहिणी ।
अव्यञ्जना भवेत् कन्या कुचहीना च नग्निका ॥

(अ) P (PP 3.183, PtsK 3. 213).

(आ) Bhavisya-purāṇa in VīrS 768. 23-4, Aṅgirā in VīrS 769.6-7 (but could not be traced in Aṅgira-smṛti), Gṛhyasaṁgraha 2.28 *ab*+229 *cd* (as quoted in IS), IS 765.

(*a*) अप्राप्तरजसा गौ° Bhav°, Gṛhya°; अनवाप्तरजा Aṅg°.

(*c*) अव्यञ्जनकुचा (°ना भवेत् Gṛhya) कन्या श्यामा Aṅg°) Bhav°, Aṅg°, Gṛhya°.

(*d*) तु [च] Bhav°, Aṅg°, Gṛhya°.

Before nubility, 'tis said/that she[1] is white ; but after, red ;/before her womanhood is plain,/she is, though naked, free from stain. (A.W. Ryder's translation).

1. a girl.

असंभ° see असम्भ°.

3629

असंभवं हेममृगस्य जन्म
तथापि रामो लुलुभे मृगाय ।
प्रायः समापन्नविपत्तिकाले
धियोऽपि पुंसां मलिना भवन्ति ॥

(अ) H (HJ 1. 27, HS *ad* 1. 24, HM 1. 27, HK 1. 28, HH 10. 6-7), MBh (MBh [Bh] Sabhāparvan *ad* 67.5; 583*, MBh [R] 2. 75. 5), Cr 1204 (CNPN 97), Mahān (Calcutta 1840) 179. Cf. न निर्मिता केम च; पौलस्त्यः (कथम्; रामो हेममृगम्).

(आ) SPR 1245.15 (a. H), SR 92.53 (a. H), SSB 376. 60 (a. H), IS 766.

(*a*) असंभवे MBh ; जन्तोस् MBh.

(*c*) प्राव: MBh (R); समापन्नपराभवाणां MBh ; समासण्णपराभवानां MBh (R); समासन्नविपत्तिकाले Mahān, SR, SSB.

(*d*) हि [ऽपि] Mahān ; विपर्यस्ततरा [पुं० म०] MBh ; मलिनीभवन्ति CNPN ; मलिनीभ° Mahān, SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

Impossible is the birth of a golden deer, yet Śrī-Rāma coveted such a deed. Generally, when calamities are near at hand, even the minds of (superior) men get confused. (F. Johnson's translation).

3630

असंभवगुणस्तुत्या जायते स्वात्मनस्त्रपा ।
कर्णिकारं सुगन्धीति वदन् को नोपहस्यते ॥

(अ) Dṛṣṭāntakalikāśataka 60.

(आ) SR 68.695 (a. Dṛṣṭān°), SSB 502.695, IS 767.

(*d*) वद IS (var.) ; के नो° Dṛṣṭān°.

By praising a thing that is highly improbable shame accrues to person's own self. Which person is not laughed at for saying that the *karṇikāra*-flower has sweet-smell ? (A. A. R.).

3631

असंभाव्यं न वक्तव्यं प्रत्यक्षमपि दृश्यते ।
शिला तरति पानीयं गीतं गायति वानरः ॥

(अ) Cr 111 (CN 87, CNŚPK 60, CNP II 39, CPS 372.58.), Vet 11.5 *ab/dc.*

(आ) SR 162.416, SSB 494.423, IS 768 *ab/dc*, VP 9.67, Subh 104 *ab/dc.*

(*a*) असंभव्यं CN ( var. ) ; कर्तव्यं [त्र°] Vet (var.).

(*b*) प्रवक्तव्यं तथा न हि Vet (var.) ; प्रत्यक्षमवलोकितम् CN (var.) ; प्रत्यक्षं यदि (यत्र) CN (var.), Vet ; प्रत्यक्षे CN (var.).

(*c*) तथा तरति सा ( शा ) शिला Vet ; तथा राजन्तरेत्शिला: Subh ( changed by O. Böhtlingk to तथा राजंस्तरेच्छिला); तथैव तरिता शिला CNP II ; पानीये CN (var.), CPS, SSB.

(*d*) यथा वानरगीतानि (°संगीतं ; °संगीता CNP II ; °ङ्गास् ; °नां) CNP II, Vet, Subh ; गायन्ति वानरा: CN (var.), CPS.

Though actually seen with our own eyes, we ought not to talk seriously of absurd things, such as of stone floating on water and monkey singing songs.

3632

असंभाव्यं न भाषेत भाषसे यदि तत्तथा ।
परेषां हि समुद्वेगे नात्मनश्च शुभं फलम् ॥

(आ) SSB 362.11.

One should not say anything that ought not to be said, if he does say, then it causes agitation in others and it will not result in his own welfare. (A. A. R.).

3633

असंभृतं मण्डनमङ्गयष्टेर्
अनासवाख्यं करणं मदस्य ।
कामस्य पुष्पव्यतिरिक्तमस्त्रं
बाल्यात् परं साथ वयः प्रपेदे ॥

(अ) Kum I. 31. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 20).

(आ) AlK 313. 14-5, Kāvyān 39. 19-20. AR 158.8-9, ARJ 155.3-4, Rasagaṅgā 584. 2-3, Sar 3. 15 (p. 319), Sāh *ad* 3. 129 (p. 52), Alaṁkārasūtra ed. Tarkālaṅkāra 160, Amd 297. 853, AA 40. 3-6, SR 255.20 (a. Rasagaṅgādhara), SSB 65.23.

(*b*) अनान° Kum (var.).

(*d*) साधु Kum (var.), Sāh, SR, SSB.

Upajāti metre ( Upendravajrā and Indravajrā).

She now reached the age beyond childhood (which is) an unartificial decoration, to a slender body, ( which is ) the most potent cause of intoxication, not going by the name of 'wine" (and which is) stronger than the flowers of Kāma. (R. D. Karmarkar's translation).

3634

असंभेद्यः शुचिर्दक्षः कृतान्नस्य परीक्षकः ।
सूदानां च विशेषज्ञः सूदाध्यक्षो विधीयते ॥

(अ) SRHt 142.1, SSSN 109.1.

(The king) should employ as the superintendent of his kitchen one who cannot be corrupted, pure, efficient, an expert in examining food that is prepared and specially skilled in the choice of good cooks. (A. A. R.).

3635

असंभोगेन सामान्यं कृपणस्य धनं परैः ।
अस्येदमिति संबन्धो हानौ दुःखेन गम्यते ॥

(अ) H (HJ 1. 171, HS 1. 152, HM 1. 157, HK 1.159, HP 1. 121, HN 2. 122, HH 29.15-6, HC 39.16-7).

(आ) Skm (Skm [B] 2204, Skm [POS] 5. 41.4) (a. Śrī-Vyāsapāda), JS 61. 1 (a. Vyāsa), SR 71 19 (a. H), SSB 341.19, IS 769, SRK 62. 7 (a. Prasaṅgaratnāvalī), Sama 1 अ 39,

(*b*) धने HS.

(*d*) जायते [ग°] HS.

By non-enjoyment a miser's wealth (is) common property (shared) by others : (his own) interest (in it is), "this (is) his." At the loss (of it) he is oppressed by grief. (F. Johnson's translation).

3636

असंभ्रमो विलज्जत्वम् अवज्ञा प्रतिवादिनि ।
हासो राज्ञः स्तवश्चेति पञ्चैते जयहेतवः ॥

(अ) Kalivi 2.

Five causes that contribute to success in debates are the absence of nervousness, freedom from shyness, contemptuous disregard of the opposing speaker, a sense of humour and a liberal praise of the king. (A. A. R.).

असंम° see असम्म°.

3637

असंमतः कस्तव मुक्तिमार्गं
पुनर्भवक्लेशभयात् प्रपन्नः ।
बद्धश्चिरं तिष्ठतु सुन्दरीणाम्
आरेचितभ्रूचतुरैः कटाक्षैः ॥

(अ) Kum 3.3 (in some editions 3.5). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 39).

(आ) SCSL 84.

(*c*) कामिनीनाम् [सु°] Kum (var.).

(*d*) °ललितैः [°च°] Kum (var.); विलासैः [क°] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Who is it who against your will has set out on the path of salvation, from fear of the pains of rebirth ? Let him stand long bound by the love-glances, charming with arching of brows, of beautiful women. (J. Brough's translation in SCSL).

3638

असंमाने तपोवृद्धिः संम्मानाच्च तपःक्षयः ।
पूजया पुण्यहानिः स्यात् निन्दया सद्गतिर्भवेत् ॥

(आ) SR 160.329, SSB 491.336.

(*b*) तपःक्षयः पूजया SR (*contra metrum*).

(*c*) पुण्यहानिः स्यात् SR (*contra metrum*).

When one is not honoured there is increase of penance, penance decreases when honour is received. By being treated with respect there is loss of religious merit, by being censured one attains the happy state. (A. A. R.).

3639*

असंमुखालोकनमाभिमुख्यं
निषेध एवानुमतिप्रकारः ।
प्रत्युत्तरं मुद्रणमेव वाचां
नवाङ्गनानां नव एव पन्थाः ॥

(आ) PV 297 (a. Vāhinīpati or Viśvanātha Vāhinīpati), SR 318. 5, SSB 175. 6, SuSS 789.

(*c*) वाचो SR, SSB.

Upajāti metre ( Upendravajrā and Indravajrā).

Novel is the way with the newly wedded, favour is bestowed when she does not face the lover, denial is the manner of giving consent (for dalliance) and a reply is furnished when her lips are sealed! (A. A. R.).

असंयोगात् पापकृताम् see No. 3622.

3640

असंविभागी दुष्टात्मा कृतघ्नो निरपत्रपः ।
तादृङ्नराधमो लोके वर्जनीयो नराधिप ॥

(अ) MBh (MBh [Bh] 5. 38. 36, MBh [R] 5.37.39-40, MBh [C] 5.1436-7).

(आ) IS 744.

(*b*) कृतज्ञो or कृतघ्नो MBh (var.).

(*c*) तादृशो धनमाँल्लोके MBh (var.); नराधिपो MBh (var.).

(*d*) सदा बुधैः [न°] MBh (var.).

That wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, oh king, be avoided. (P.C. Roy's translation).

3641

असंवृतस्य कार्याणि प्राप्तान्यपि विशेषतः ।
निःसंशयं विपद्यन्ते भिन्नप्लव इवोदधौ ॥

(अ) K (K [K] 7.13. 44, K [S] 305. 3-4, K [G] 328. 1-2, K [J] 182. 9-10, K [V] 267, K [P] 491.7-8).

(आ) SRHt 173. 20 (a. Kauṭilya), SSSN 76. 17.

(*c*) निस्संशयं K (var.), SRHt, SSSN.

(*d*) भिन्नः प्लव K (var.), SRHt, SSSN.

The affairs of one, who cannot maintain secrecy, even if achieved with particular success, undoubtedly perish, like a broken boat in the ocean. (R.P. Kangle's translation).

3642

असंवृताकारतया भिन्नमन्त्रस्य भूपतेः ।
सकृच्छिद्रघटस्येव न तिष्ठत्युदयोदकम् ॥

(आ) SRHt 106.7 (a. Mahābhārata, but not found in MBh [Bh] edition), SSSN 115. 6.

By not keeping a careful guard over his facial expressions the state secrets of a king get divulged, and hence just as a pot with a single hole holds no water he cannot hope for any prosperous reign. (A. A. R.).

3643*

असंशयं क्षत्रपरिग्रहक्षमा
यदार्यमस्यामभिलाषि मे मनः ।
सतां हि संदेहपदेषु वस्तुषु
प्रमाणमन्तःकरणप्रवृत्तयः ॥

(अ) Śāk 1.22 (in some texts 1.21). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 18), PP 1.211.

(आ) Daśarūpaka *ad* 4.54 (p. 269), SāhD *ad* 3.191, Amd 79.169, AA 129. 22-130.2, Sar 5. 37, Kuv *ad* 112 (p. 190), KH 105.17-7, IS 745.

(*b*) यदेवम् Śāk (var.); यदेयम् IS.

(*c*) संता [स°] IS.

(*d*) अन्तःकरणस्य वृ° Kuv (var.).

Vaṁśastha metre.

That she is free to wed a warrior-king / my heart attests. For, in conflicting doubts,/the secret promptings of the good man's soul/ are an unerring index of the truth. (Sir Monier Monier-Williams's translation).

3644*

असंशयं न्यस्तमुपान्तरक्ततां
यदेव रोद्धुं रामणीभिरञ्जनम् ।

हृतेऽपि तस्मिन् सलिलेन शुक्लतां
निरास रागो नयनेषु न श्रियम् ॥

(अ) Kir 8.38.

(आ) SR 338. 81 (a. Kir.), SSB 208. 23 (a. Māgha).

(*a*) असंशयन्यस्त° Kir (var.).

(*c*) शुक्लतान् Kir (var.).

Vaṁśastha metre.

Undoubtedly the black collyrium was applied to the eyes by the damsels to conceal the redness at the corners; but when the pigment was washed away by the water sports the ruddiness dispelled the whiteness of the eyes but not their loveliness (A. A. R.).

3645

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

(अ) MBh (MBh[Bh] 6.28.35 = BhG 6.35), cf. MBh 3.49.26 and 3.246.25.

(आ) Sama 1 अ 13, Sama 2 अ 15.

(*c*) अभ्यासैव Sama 1.

(*d*) वैराग्येण MBh (var.).

Without doubt, O mighty armed, the mind is hard to curb and restless: but it may be curbed by constant practice and by dispassion. (Annie Besant's translation).

3646

असंशयं विजानीहि काले सर्वं फलिष्यति ।
धृतिं धारय विस्रब्धं भवेत् सर्वं समञ्जसम् ॥

(आ) SSMā 27.1-2.

Know without doubt that all actions will bear their fruit at the proper time; keep up a brave heart with confidence, everything then will turn out beautifully. (A. A. R.).

असंशयन्यस्तमुपा° see No. 3644.

3647*

असकलकलिकाकुलीकृतालि-
स्खलनविकीर्णविकासिकेशराणाम् ।
मरुदवनिरुहां रजो वधूभ्यः
समुपहरन् विचकार कोरकाणि ॥

(अ) Śiś 7.26.

Puṣpitāgrā metre.

From the filaments of flowers of the trees that were in bloom, being scattered about by the stumbling of the bees which were worried by the half-open state of the buds, the breeze, while bringing the pollen to the young ladies, rendered all the buds in a condition of full bloom. (A. A. R.).

3648*

असकलनयनावलोकनेन
स्मितपरिहासमनोहरैर्वचोभिः ।
कमलमुखि मुरारिरेवमेवं
कथय कियन्ति दिनानि वञ्चनीयः ॥

(अ) Vidy 543 (a. Kavirāja).

(आ) SPR 658.16 (a. BhG).

Puṣpitāgrā metre.

Tell me, for how many days, lotus-faced one, is Kṛṣṇa, the enemy of Mura, to be deceived in this manner by the glances directed towards him from eyes half-turned and with pleasing words, jokes and blooming smiles? (A. A. R.).

3649*

असकलनयनेक्षितानि लज्जा
गतमलसं परिपाण्डुता विषादः ।
इति विविधमियाय तासु भूषां
प्रभवति मण्डयितुं वधूरनङ्गः ॥

(अ) Kir 10.59,

Puṣpitāgrā metre.

Glances directed from the corners of the eyes, bashfulness, gentle walk, paleness and feigned regrets,—these constituted the (seductive) ornaments of the damsels. Cupid has thus the power to decorate the ladies. (A. A. R.).

3650

असकृदसकृन्नष्टां नष्टां मृगो मृगतृष्णिकां
श्रमपरिगतोऽप्युत्पक्ष्माक्षः परैति पुनः पुनः ।
गणयति न तन्मायातोयं हृतः सलिलाशया
भवति हि मतिस्तृष्णान्धानां विवेकपराङ्मुखी ॥

(आ) Any 38.9, ASS 5.3.

(*a*) °न्नष्टाङ्गोऽयं ASS.

(*c*) हृतः [हतः] ASS.

Hariṇī metre.

The deer pursues the mirage again and again with eye-lashes raised and not minding the fatigue though repeatedly he gets disappointed in reaching it. Desirous of water he does not see that he is undone by the illusory appearance of water; for, to those who are blinded by excessive greed, the mind gets deprived of the faculty of discrimination. (A. A. R.).

3651*

असकृन् न नेऽति सावधि-
निषेधबोधिश्रुतिर्मया कलिता ।
गमयति परमनवरतं
या तमखण्डार्थरूपमानन्दम् ॥

(अ) Ras 98.

(*a*) Version A : सावधि-
Version B : साऽवधि-

(*c*) Version A : परम् अनवरतं
Version B : परम-नव-रतं

Āryā-gīti metre.

*Version A* :

Many a time have I heard the scriptural text 'Not this, not this'—thus setting aside limitations it leads one always to that bliss of Brahman which is beyond all comprehension by words.

*Version B* :

Many a time has she said (during love-sports) 'No, no'—words setting a limit and indicative of negation; but the same always brings to me immeasurable pleasure. (A. A. R.).

3652*

असकृदेकरथेन तरस्विना
हरिहयाग्रसरेण धनुर्भृता ।
दिनकराभिमुखा रणरेणवो
रुरुधिरे रुधिरेण सुरद्विषाम् ॥

(अ) Ragh 9. 20 (in some editions 9. 23). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 137).

(आ) Alm 64.

(*a*) एव हितेन [एक°] Ragh (var.).

Drutavilambita metre.

Many a time, was the dust on the battlefield going upwards in the direction of the sun, suppressed with the blood of the enemies of the gods by that powerful warrior of a matchless chariot, who took the lead of Indra. (M.R. Kale's translation).

3653*

असकृद् युधि विजितादपि
भीतो बार्हद्रथाज्जले दुर्गम् ।
कृत्वा हरिर्न्यवात्सीद्
विजितोऽप्याशङ्कनीयोऽरिः ॥

(अ) Upadeśaśataka (KM II) 61.

Āryā metre.

Śrī-Kṛṣṇa lived in a fortress in the midst of waters out of fear of the enemy Jarāsandha, though he had many a time vanquished him in battle ; an enemy, though defeated, is a source of apprehension. (A. A. R.).

3654

असकृन् न वदेदाशां प्रार्थयेद् देवतां सकृत् ।
नालायनी पञ्च पतीन् प्रापोच्चार्य पुनः पुनः ॥

(अ) Purāṇārthasaṁgraha 37 (in *Purāṇa* VII. 2 ; p. 377).

One should not make one's request repeatedly by praying to the gods for the same but once. Nālāyanī was obliged to take five husbands as she made her request to the god again and again. (A. A. R.).

3655

असक्तमाराधयतो यथायथं
विभज्य भक्त्या समपक्षपातया ।
गुणानुरागादिव सख्यमीयिवान्
न बाधतेऽस्य त्रिगणः परस्परम् ॥

(अ) Kir 1.11.

Vaṁśastha metre.

The three objects of human life do not get in any mutual conflict, remaining friendly as though through affection for the qualities of him, who was seeking to obtain them with a proper discrimination and with a devotion displaying an equal regard for all (of them), without getting (unduly) addicted with any one of them. (S.V. Dixit's translation).

असक्तिरनभिष्वङ्गः see महाभूतान्यहंकारो.

असमर्थे नारभेत्प्राज्ञः see No. 3465.



असङ्ग° or असङ्ख° or असङ्ग° or असङ्ग° see असं°.

3656

असङ्गसंगदोषेण सत्याश्च मतिविभ्रमः ।
एकरात्रप्रसङ्गेन काष्ठघण्टाविडम्बना ॥

(आ) Sama 2 क 53, Sama 2 अ 53.

(*b*) सत्यश्च Sama 2 क.

By the fault of unrestricted attachment even the mind of a chaste woman gets deluded ; for the affair of one night she gets the disgrace of the odium of a wooden bell. (A. A. R.).

3657

असज्जनः सज्जनसङ्गिसङ्गात्
करोति दुःसाध्यमपीह साध्यम् ।
पुष्पाश्रयाच्छंभुशिरोऽधिरूढा
पिपीलिका चुम्बति चन्द्रबिम्बम् ॥

(आ) SRK 88.2 (a. Kalpataru), SR 87. 25, SSB 367.43, IS 7699.

Upajāti metre (Upendravajrā and Indravajrā).

A person of low status is able to achieve what appears to be impossible, by his association with one who is in close touch with the good. An ant kisses the disc of the moon by climbing on to the head of Śiva along with the flowers which decorate it. (A. A. R.).

3658

असज्जनायाशु वरं न दद्यात् प्रीतितो नृपः ।
वरं भस्मासुरायेशः दत्त्वा नीलिफलं गतः ॥

(अ) Purāṇārthasaṁgraha 91 (in *Purāṇa* VII. 2).

(*d*) नीलिदत्त्वानीति Purā° (var.).

A king should not grant any boon to the wicked even though pleased with them (for some service done). Having granted a boon to the demon Bhasmāsura Lord Śiva had the (bitter experience) of the fruit of the indigo plant. (A. A. R.).

3659

असज्जनाश्चेन् मधुरैर्वचोभिः
शक्यन्त एव प्रतिकर्तुमार्यैः ।
तत्केतकीरेणुभिरम्बुराशेर्
बन्धक्रियायामपि कः प्रयासः ।।

(आ) SkV 1293.

(*a*) अस...नाश्चेन् SkV (MS).

Upajāti metre (Upendravajrā and Indravajrā).

If the wicked could be held off by the good/with sweet words,/ one would find it easy with pandanus pollen/to build a dyke against the sea. (D. H. H. Ingalls's translation).

3660

असज्जनेन संपर्काद् अनयं यान्ति साधवः ।
मधुरं शीतलं तोयं पावकं प्राप्य तप्यते ।।

(आ) SRHt 232.2 (a. Vyāsaśataka), SSSN 178. 3, NBh 244, Vyās 41.

(इ) Vyās (C) 37, Vyās (S) 37.

(*a*) संसर्गाद् NBh.

(*b*) असतं [अ°] NBh.

(*d*) निर्गुणम् [त°] SRHt, SSSN, Vyās.

Even good people get themselves corrupted by their close association with the undesirable. Water which is sweet and cool becomes hot [devoid of merit] when associated with fire. (A. A. R.).

असज्जनेन संसर्गाद् see No. 3660.

3661

असतः श्रीमदान्धस्य दारिद्र्यं परमाञ्जनम् ।
आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ।।

(अ) BhPn 10.10. 13.

(आ) SH 924, 117*.

(*b*) परमञ्जनम् BhPn (var.).

(*c*) भूतानि BhPn (var.); पुनरीक्षते SH.

Poverty is an excellent cosmetic ointment to those who are bad and are blinded with the pride of wealth; the poor man sees all beings as equal unto himself (without arrogance). (A. A. R.).

असतमलोलमजिह्मं (°मजिह्ममलोलं°) see No. 3472.

3662

असतां च परिक्षेपः सतां च परिगृह्णम् ।
अभूतानां च हिंसानाम् अधर्माणां च वर्जनम् ।।[1]

(अ) KN (KN [TSS] 14.51, KN [ĀnSS] 14.51, KN [BI] 13.51).

(*a*) परिक्लेशः KN (BI).

(*c*) अहिंसा सर्व्वभूतानाम् KN (BI).

1. इति वृत्तं महीपतेः.

Infliction of hardship on the wicked, and to afford facilities for the advancement of the honest, abstinence from doing injury to any being, and the avoidance of sin or unrighteousness (these are the functions of the king). (M.N. Dutt's translation of the KN [BI] text).

3663

असतां धर्मबुद्धिश्चेत् सतां संतापकारणम् ।
उपोषितस्य व्याघ्रस्य पारणं पशुमारणम् ।।

(आ) NBh 46.

If wicked people suddenly turn religious they become a source of worry to the good. The tiger which has undergone a fast has the feast and after fast by the killing of animals. (A. A. R.).

3664

असतां प्रग्रह: काम: कोपश्चावग्रह: सताम् ।
व्यसनं दोषबाहुल्याद् अत्यन्तमुभयं मतम् ॥

(अ) K (K [K] 8.3.65, K [S] 330. 16-7, K [G] 34. 3-4, K [J] 199. 12-3, K [V] 290, K [P] 539.1-2).

(*b*) °वग्रहस् K (S), K (V).

(*c*) °बाहुल्यात् K (V).

Lust means the favouring of evil persons, anger, the suppression of good persons. Because of the multitude of evils (resulting from them), both are held to be a calamity without end. (R. P. Kangle's translation).

3665

असतां बत सत्तापि न न्यायानुगता यदा ।
ततस्तेभ्योर्थपूर्त्याशा सुधालिप्सेव भोगिन: ॥

(आ) SSB 314.1.

Even the excellence of the wicked when it is not in accordance with justice (is of no use) and any expectation of the fulfilment of our desires through them is similar to the desire to get nectar from a serpent. (A. A. R.).

3666

असतां सङ्गदोषेण सती याति मतिर्भ्रमम् ।
एकरात्रिप्रवासेन काष्ठं मुञ्जे प्रलम्बितम् ॥

(अ) Cr 1203 (CNPN 56, CM 12).

(*a*) असता CNPN.

(*b*) मतिभ्रम: CNPN.

(*d*) काष्टमुञ्ज प्रलम्बिता CNPN.

By the fault of associating with the wicked the good mind becomes troubled, by the growth of a single night a piece of wood hangs on *muñja*.

3667

असतां सङ्गदोषेण साधवो यान्ति विक्रियाम् ।
दुर्योधनप्रसङ्गेन भीष्मो गोहरणे गत: ॥

(अ) P (Pts 1.251, PtsK 1. 281), Śts 202. 3. (Cf. MBh [Bh] 4.33.1 sqq.).

(आ) SH 781, SuM 9.55, IS 747.

(*b*) यान्त्यगौरवम् SuM.

(*c*) सुयो° [दुर्यो°] SuM, SH.

(*d*) गोहरणं PtsK, SuM; ग्रोग्रहणं SuM (var.).

By the fault of association with the wicked good persons become contaminated. Due to close relationship with Duryodhana the (righteous) Bhīṣma went to lift the cattle (of the king of Virāṭa). (A. A. R.).

3668

असतां सङ्गमुत्सृज्य सत्सु सङ्गं समाचरेत् ।
असतां सङ्गदोषेण माण्डव्य: शूलमाप्तवान् ॥

(आ) Bahudarśana 82, IS 7461.

Leaving at arm's length the association with the wicked one should cultivate friendship with the good. The sage Māṇḍavya was impaled (with the thieves) due to the fault of his association with the rogues. (A. A. R.).

3669

असतां सहजो भावश् छन्न: केनापि हेतुना ।
संस्कार इव बीजानां फलेन सह जायते ॥

(अ) Āś 3.4.

The inborn nature of the wicked, hidden as it may be for some reason, comes out through its result, as the potentiality of seeds through the fruit. (C. Sankararama Sastri's translation).

3670

असतामुपभोगाय दुर्जनानां विभूतयः ।
पिचुमन्दः फलाढ्योऽपि काकैरेवोपभुज्यते ॥

(आ) SRHt 42. 36 (a. Bṛhatkathā), SSSN 37.12.

The abundance of wealth of the wicked people is intended for the enjoyment of the like kind. The margosa tree [the bitter picumanda] though rich in fruit, is enjoyed but by the crows. (A. A. R.).

3671

असता सह सङ्गेन को न यात्यधमां गतिम् ।
पयोऽपि शौण्डनीहस्ते मद्यमित्यभिधीयते ॥

(अ) Cr 112 (CSr 2. 50, CKI 49-50). Cf. न स्थातव्यं न गन्तव्यं.

(आ) IS 7462,

(*a*) असन्तानहसंगे CS (var.) ; असतां (°मां ; °न्ता ; °संता) CS (var.); अधमं CS (var.).

(*b*) अधमा CS (var.) ; गतिः CS (var.) ; गम् CS (var.) (scribe's error).

(*c*) सुण्डिनीहस्ते (सुडिनि° ; सूद्रि° ; सुलि°) CS (var.).

(*d*) इतेभिधीयते CS(var.); अविधियते CS(var.).

Who is there that is not debased by bad company, when pure water in the hands of a vintress passes for liquor? (B.C. Dutt's translation).

3672

असतीचरितं तद्वद् वसन्तादेश्च वर्णनम् ।
ग्रीष्मादेर्वर्णनं तद्वद् वर्षादेरपि वर्णनम् ॥

(आ) ŚP 47.

Likewise the conduct of bad women, the description of spring and other seasons, the description of the summer season, etc. as also of the rainy season (are the contents in the work). (A. A. R.).

3673

असती भवति सलज्जा
क्षारं नीरं च शीतलं भवति ।
दम्भी भवति विवेकी
प्रियवक्ता भवति धूर्तजनः ॥

(अ) P (Pts 1.418).

(आ) SR 171.780, SSB 505.780, IS 748, GSL 29.

(*c*) दम्भो Pts.

Āryā metre.

A woman of loose character is unusually modest ; saline water is extra-ordinarily cool ; a hypocrite is uncommonly intelligent ; and a knave is excessively sweet-tongued. (Dr. A. Sharma's translation).

3674

असतोऽपि भवति गुणवान्
सद्भ्योऽपि परं भवन्त्यसद्वृत्ताः ।
पङ्कादुदेति कमलं
क्रिमयः कमलादपि भवन्ति ॥

(आ) SRHt 199.144 (a. Ravigupta), SSSN 182. 62 (a. Ravigupta), VS 2866 (a. Argaṭa). Cf. ABORI 48.149, No. 11.

(*d*) कृमयः SRHt.

Āryā metre.

A virtuous person may spring even from a bad source and one of bad conduct

even from the virtuous. The (beautiful) lotus springs from (dirty) mud, but worms are seen to spring even from a lotus. (A. A. R.).

3675

असतो वा सतो वापि स्वयं स्वान् वर्णयन् गुणान् ।
हास्यतां याति शक्रोऽपि किं पुनः प्राकृतो जनः ॥

(आ) SSB 358.6.

By extolling one's own qualities whether they really exist or not, a person, however powerful, becomes a laughing stock ; how much more then, in the case of those who are of common clay ? (A. A. R.).

3676

असत्कार्यरतोऽधीर आरम्भी विषयी च यः ।
स राजसो मनुष्येषु मृतो जन्माधिगच्छति ॥

(अ) Y 3.138. (Cf. Mn 12.32 and 12.40).

(*a*) धीर Y (NSP).

One who takes delight in unrighteous acts, is unsteady, is always set on enterprises, and is given to sensual pleasures, is of the *rājasa*-character (and) when dead, takes birth among men. (J.R. Gharpure's translation).

असत्त्वसत्यस्य सतश् see No. 3684.

3677

असत्प्रतिग्रहीता च नरके यात्यधोमुखे ।
एको मिष्टान्नभुग् यः स याति पूयवहं नरः ॥

(अ) Viṣṇupurāṇa 2.16.17 *ab*+2.16.18 *cd*.

(आ) ŚP 710 (a. Viṣṇupurāṇa), SH 837.

(*a*) °गृहीता SH.

(*cd*) वेगी पूयवहं चैको याति मिष्टान्नभुङ्नरः Viṣṇupurāṇa,

One who accepts gifts from the wicked goes to hell remaining with his body upside down. That man who enjoys sumptuous food alone goes to that hell which is full of filth. (A. A. R.).

असत्प्रतिग्रहे युक्तः see No. 1362.

3678

असत्प्रलापं पारुष्यं पैशुन्यमनृतं तथा ।
चत्वारि वाचा राजेन्द्र न जल्पेन् नानुचिन्तयेत् ॥

(अ) MBh (MBh [Bh] 13. 13. 4, MBh [R] 13.13.4, MBh [C] 13.585). Cf. पारुष्यमनृतं चैव.

(आ) ŚP 636, VS 2963, SH 662, SR 146.177 (a. VS), SSB 468.65, IS 749.

(इ) SS (OJ) 81.

(*a*) असत्प्रलापः SSB.

(*ab*) पा° पै° tr. MBh (var.).

(*b*) पैशून्यम् MBh (var.).

(*c*) एतानि [°च] MBh (var.).

(*d*) न कुर्यान्नापि चिंतयेत् MBh (var.) ; जल्पन (°प°) MBh (var.), ; जल्पेन्न च चि° SH ; नापि [नानु°] MBh (var.), VS ; नैव SR, SSB ; °न्न च ŚP.

The four acts that are done with speech, oh king, and that should never be indulged or even thought of, are evil conversation, harsh words, publishing other people's faults and falsehood. (P.C. Roy's translation).

असत्यं साहसं माया see No. 1527.

असत्यः शीलविकृता see No. 3683.

3679

असत्यः सर्वलोकेऽस्मिन् सततं सत्कृताः प्रियैः ।
भर्तारं नानुमन्यंते विनिपातगतं स्त्रियः ॥

(अ) R (R [Bar] 2.34.20, R [B] 2.39.20, R [R] 2.39.20-1).

(आ) IS 752.

(*b*) सत्क्रियै: or सत्कृतां R (var.) ; प्रियो: R (var.).

(*c*) नाभिमन्यंते or अवमन्यंते [ना°] R (var.).

(*d*) विनिपातरतं or विनिपातगता R (var.).

Those women that although having always been carefully tended by their husbands, do not regard them during the incident of adversity, are in this world reckoned as unchaste. (M.N. Dutt's translation).

3680

असत्यता निष्ठुरताकृतज्ञता
भयं प्रमादोऽलसता विषादिता ।
वृथाभिमानोऽपि च दीर्घसूत्रता
तथाङ्गनाक्षादि विनाशनं श्रिय: ॥

(अ) KN (KN [TSS] 10.42, KN [ĀnSS] 10. 42, KN [BI] 10.39).

(आ) SR 174.912 (a. KN), SSB 511.912.

(*c*) ह्यतिदीर्घ° KN (BI), SR, SSB.

(*d*) तथाङ्गरौक्ष्यादि SSB.

Vaṁśastha metre.

Untruthfulness, cruelty, ungratefulness, fearfulness, carelessness, idleness, cheerlessness, useless pride or pique, and extreme procrastination, and the company of women, addiction to gambling, etc.—these are the causes that ruin prosperity. (M.N. Dutt's translation).

असत्यन्यपि सोढानि see No. 3723.

3681

असत्यमप्रत्ययमूलकारणं
कुवासनासद्मसमृद्धिवारणम् ।
विपन्निदानं परवञ्चनोर्जितं
कृतापराधं कृतिभिर्विवर्जितम् ॥

(अ) BhŚ 389 (doubtful), SuMu 31.

(आ) SPR 64. 20 (a. SuMu), SR 83. 2, SSB 360. 5, SRK 112. 3 (a. Kalpataru), IS 7700.

(*a*) °प्रत्ययममूल° IS.

Vasantatilakā metre.

Untruthfulness is the root cause of distrust, the abode of bad inclinations, the block to prosperity, the primary cause of calamity, getting worse by deceit, the prompter of offences and hence avoided by the good. (A. A. R.).

3682*

असत्यमेतद् विदितं समस्तम्
अकार्यकारीति मृषा प्रपञ्च: ।
कुचापलापत्क्रममेव कर्तुम्
आच्छादनं ते हृदयस्य शश्वत् ॥

(अ) Ras 114.

(*b*) Version A : अ-कार्य-कारीति.
Version B : अकार्य् अकारीति.

(*c*) Version A : कु-चापला-ऽपक्रमम्.
Version B : कुचा-ऽपलाप-क्रमम्.

Upajāti metre ( Upendravajrā and Indravajrā ).

*Version A* :

It is untrue : it is all known [established], that he does wrong things is mere propaganda. This constant concealment of the heart is only to get rid of unworthy tendencies.

*Version B* :

[or : All those untruthful things are known completely, it is idle to pretend that

she does no wrong. This constant covering of the heart is only to indulge in rash acts by the bosom ! ] (A. A. R.).

**असत्ययशसः पुंसश्** see No. 3684.

**असत्यशीलविकृता** see No. 3683.

3683

**असत्यशीला विकृता दुर्ग्राह्यहृदयाः सदा ।**
**युवत्यः पापसंकल्पाः क्षणमात्राद् विरागिणः ॥**

(अ) R (R [Bar] 2.901*, *l*. 3-4, R [B] 2.39.22, R [Kumbh] 2.39.22*cd*+23*ab*).

(*a*) असत्यशीलविकृता R (var.) ; असत्यः शीलविकृता R (var.).

(*b*) दुर्गा अहृदयाः R (var.).

(*c*) असत्यः [यु°] R (var.).

(*d*) क्षणमात्राद्विरञ्जिताः IS.

Those women that are untruthful, unmindful, of evil ways, heartless, intent on unrighteous acts, and whose love is evanescent, are unchaste. (M. N. Dutt's translation).

3684

**असत्यसंधस्य सतश् चलस्यास्थिरचेतसः ।**
**नैव देवा न पितरः प्रतीच्छन्तीति नः श्रुतम् ॥**

(अ) R (R [Bar] 2.101.18, R [B] 2. 109. 18, R [Kumbh] 2.109.18, R [G] 2.118.18).

(*a*) असत्ययशसः (°वचसः) पुंसश् or असत्यस्य सतः पुंसश् or असत्त्वसत्यस्य सतश् R (var.) ; असत्यसंधन° R (var.) ; ततश् or सत्यश् [स°] R (var.).

(*b*) चलान् R (var.) ; [अ] स्थित R (var.).

(*c*) देवः R (var.).

(*d*) प्रीयंत इति (°व) नः श्रुतं or प्रतिगृह्णंति नः श्रुतं or प्रतिगृह्णंवं कुरु R (var.).

We have heard that gods and the *pitri-s* do not accept offerings from one inclined to untruth, or who is unsteady and of volatile faculties. (M.N. Dutt's translation).

**असत्यस्तु भवेत् साधुर्** see No. 3459.

3685

**असत्यस्य वणिग्मूलं शाखास्तस्य वराङ्गनाः ।**
**कायस्थाः पत्रपुष्पाणि फलानि द्यूतकारिणः ॥**

(अ) Cr 113 (CR 8.39, CPS 246.71).

(*a*) वणिक् CR (var.).

(*b*) शाखा CR (var.), CPS ; वराङ्गना CR (var.), CPS.

(*c*) कामस्तत् [का°] CR (var.), CPS.

(*d*) द्यूतकारकः CR (var.), CPS.

The roots (of the tree) of untruth are the merchants, the harlots are the branches thereof ; the *kāyastha-s* are the leaves and flowers and the fruit are seen in the gamblers. (A. A. R.).

**असत्यस्य सतः पुंसश्** see No. 3684.

**असत्यां च गुणे** see No. 3688.

3686

**असत्याः सत्यसंकाशाः सत्याश्चासत्यरूपिणः ।**
**दृश्यन्ते विविधा भावास् तस्माद् युक्तं परीक्षणम् ॥**

(अ) P (PP 1.439).

(*c*) भावां PP (var.).

The true seem often false, the false seem true ;/appearances deceive, so think it through. (A.W. Ryder's translation).

3687

**असत्या च हता वाणी तथा पैशुन्यवादिनी ।**
**संदिग्धोऽपि हतो मन्त्रो व्यग्रचित्तो हतो जपः ॥**

(अ) PdP, Uttara-kh. 242.24.

(c) सन्दिग्धश्च PdP (var.).

Undone is speech vitiated by falsehood, so are the words used to carry tales; the mystic formulas which are ambiguous are worthless and the muttering of prayers with distracted mind is useless. (A. A. R.).

3688

असत्यात्मगुणे शस्त्रं हस्ताभ्यां विनिवार्यते ।
एषापि न गतिः क्षेम्या न चान्या विद्यते क्वचित् ।।

(आ) JS 403.8 (a. Bhagavān Vyāsa).

(a) असत्यां च गुणे JS; चत्यात्म (?) [च गु°] JS (var.).

If true merits of the heart are absent, a weapon should be avoided by the hands. If this too is found to be not beneficial, no other course is known to exist. (A. A. R.).

3689

असत्येनैव जीवन्ति वेश्याः सत्यविवर्जिताः ।
एताः सत्येन नश्यन्ति मद्येनेव कुलाङ्गनाः ।।

अ) Sam 4.68.

Prostitutes[1] can live by insincerity alone; their profession banishes them from the light of the truth. Through truth they fall on ruin, as well-born ladies fall by spirituous drink. (E. Powys Mathers's translation).

1. E. Powys Mathers has 'Courtezans'' for वेश्याः.

3690

असत्संपर्कदोषेण अधस्ताद् यान्ति साधवः ।
मार्गस्तिमिरदोषेण समोऽपि विषमायते ।।

(अ) Cr 114 (CSr 2. 51, CKI 50-1). Cf. No. 3666.

(आ) SRHt 231. 1 (a. Vyāsaśataka), SSSN 178.1, Vyās 37, IS 7463.

(इ) Vyās (C) 33, Vyās (S) 33.

(a) असत्यं CS (var.).

(b) सज्जनोऽपि विगर्ह्यते SRHt, Vyās (C), SSSN, Vyās; अधमां (°मा ; °र्मा) [अधस्ताद्] CS (var.) ; सधव (°वा) CS (var.).

(c) मार्गवत्तिमिरं पश्य CS (var.); मार्गस्यचतिमिरकः CS (var.) ; मार्गसूतिमिस्यार्कं CS (var.) ; °सम्पर्कात् SRHt, SSSN, Vyās; मेघेषु [मा°] CS (var.) ; तिमिरश्चार्कः CS (var.) ; °दोषेन CS (var.).

(d) विसमायते CS (var.) ; विशमा भव CS (var.).

The best are debased in the company of the bad, as the sun is obscured by the gathering clouds, and appears different than what he is. (B. C. Dutt's translation).

3691

असत्सङ्गाद् गुणज्ञोऽपि विषयासक्तमानसः ।
अकस्मात् प्रलयं याति गीतरक्तो यथा मृगः ।।

(आ) ŚP 4189 (a. Yogarasāyana), SR 87. 7, SSB 368.17 (a. Yogarasāyana).

Even a person conversant with merits, if attracted by the company of the wicked and the mind also attached to sensual pleasures, may come to grief all of a sudden, as does a deer attracted by hunter's music. (A. A. R.).

3692

असदृशजनेषु याच्ञा
महतां नहि लाघवाय सुहृदर्थे ।
हरिरपि पाण्डुसुतेभ्यः
स्वयमर्थी धार्तराष्ट्रेषु ।।

(आ) SRHt 210.23 (a. Śṛṅgāraprakāśa).

Āryā metre.

A begging mission for helping friends to people of unequal status made by the great, does not in any way lower their status; even the lord Hari[1] went with a request to the sons of Dhṛtarāṣṭra for helping the Pāṇḍava-s. (A. A. R.).

1. Kṛṣṇa.

3693

असद्धर्मस्त्वयं स्त्रीणाम् अस्माकं भवति प्रभो।
पापीयसो नरान् यद्वै लज्जां त्यक्त्वा भजामहे॥

(अ) MBh (MBh [Bh] 13.38.14, MBh [R] 13.38.14, MBh [C] 13.2215).

(आ) IS 753, SR 349.52, SSB 228.52.

(*a*) आपद्धर्मस् MBh (var.); स्त्रियं (°यः) or स्वयं or च यः [त्वयं] MBh (var.), स्त्रीषु [स्त्री°] MBh (var.).

(*b*) अस्माकं भविता विभो MBh (var.); भविता or भवता or ब्रुवता [भ°] MBh (var.).

(*c*) अन्याल्ँ or यान्वै [यद्वै] MBh (var.).

(*d*) ऽर्थयामहे [भ°] MBh (var.); भजन्ति ताः [भ°] SR, SSB.

This, oh puissant one, is a sinful disposition with us women that, casting off modesty, we cultivate the companionship of men of sinful habits and intentions. (P.C. Roy's translation).

3694

असद्भिः सेवितो राजा स्वयं सन्नपि दूष्यते।
किं सेव्यो भोगिसंवीतो गन्धवानपि चन्दनः॥

(आ) SRHt 133.6 (a. [?] Vallabhadeva).

A king who is surrounded by wicked people becomes spoilt, though he himself may be good. Does the sandal tree, though full of fragrance, deserve to be approached when surrounded by snakes? (A. A. R.).

3695

असद्भिरसतामेव भुज्यन्ते धनसंपदः।
फलं किम्पाकवृक्षस्य ध्वाङ्क्षा भक्षन्ति नेतरे॥

(अ) KN (KN [TSS] and KN [ĀnSS] omitted; KN [BI] 4.14). Cf. Agnipurāṇa 239.

(आ) IS 754.

(*d*) ध्माङ्क्षा KN (var.).

The wealth and prosperity of the wicked are enjoyed only by others of the same nature. Only crows and no other birds taste the fruit of the *kimpāka*-tree. (M.N. Dutt's translation).

3696*

असद्वृत्तो नायं न च सखि गुणैरेष रहितः
प्रियो मुक्ताहारस्तव चरणमूले निपतितः।
गृहाणैनं मुग्धे व्रजतु तव कण्ठप्रणयिताम्
उपायो नास्त्यन्यो हृदयपरितापोपशमने॥

(अ) Amar (Amar [NSP] 140, Amar [S] 61 [p. 139]; Rāma 61 only).

(आ) ŚP 3552, VS 1607 (a. Amaruka), SkV 658(a. Bhaṭṭa-Hari), Kav 371, Prasanna 148 *b*, Skm (Skm [B] 712, Skm [POS] 2.48.2), JS 197. 10, Any 146. 45, SR 308. 13 (a. VS), SSB 159.13 (a. Amaruka), IS 7701, SRK 283.5 (a. ŚP).

(*a*) खलु [सखि] Amar, ŚP, VS, JS, Any, SR, SSB, SRK; गुणैरेव Kav, SRK.

(*b*) प्रिये Any; चरणयुग्मे cf. Amar (S).

(*c*) गृहाणेमं VS; गृहाणैवं Prasanna; गृहाणामुं बाले तव पततु कण्ठं पुणरसाव् Any; निज° [तव] Amar (NSP), VS, SR, Kav, Skm, JS, Any.

(*d*) नास्त्यन्यस्तव Amar, ŚP, VS, Kav, Skm, JS, SR, SSB, SRK; हृदयसंतापशमने

(°यदाह्मेप°ŚP, SR, SSB, SRK)Amar, ŚP, VS, JS, SR, SSB, SRK; नैवान्यस्तव हृदयतापोपशमने Any ; °पापनयने Skm (POS).

Śikhariṇī metre.

Your darling, who lies fasting[1], having fallen at your feet, is not of false conduct, dear friend, nor is he devoid of virtues [or : your dear pearl necklace[2] which lies fallen at your feet is not ill-rounded nor devoid of strands]. Take him [or : it], innocent one, and place him [or : it] on your neck. There is no other way to cool the fever of your breast. (D.H.H. Ingalls's translation).

1. मुक्त-आहार.
2. मुक्त-हार.

असध्यं नारभेत्प्राज्ञः see No. 3465.

असन्तवत् प्र० see No. 2341.

असन्तानहसंगे see No. 3671.

असन्तुष्टो द्विजो नष्टः see No. 3615.

असन्तो नाभ्यर्थ्याः see प्रिया न्याय्या.

3697

असन्तोऽभ्यर्थिताः सद्भिः किंचित्कार्यं कदाचन ।
मन्यन्ते सन्तमात्मानम् असन्तमपि वितश्रुम् ॥

(अ) MBh (MBh [Bh] 5. 34. 43, MBh [R] 5.33.44 *ab*+5. 33. 45 *ab*, MBh [C] 5. 1138 *a*+1139 *a*)[1].

(आ) IS 756.

(इ) SS (OJ) 352.

(*a*) प्रार्थिताः MBh (var.) ; ऽभ्यर्चिताः (ऽप्य°) MBh (var.) ; ह्यर्थितः MBh (var.).

(*b*) क्वचित् कार्ये MBh (var.).

(*c*) आत्माजन् or आत्मजम् or अत्मजम् SS (OJ) (var.).

1. MBh (R) and MBh (C) insert between *ab* and *cd* the following :

तावन्न तस्य सुकृतं किंचित्कार्यं कदाचन.

Unrighteous persons, who may by chance be requested by the righteous to do something for them regard themselves as righteous and regard the righteous person as unrighteous.[1] (P.C. Roy's translation).

1. P.C. Roy has "...regard themselves, after doing very little, as righteous, even though they are widely known as unrighteous."

3698

असन्तो ये निवर्तन्ते वेदेभ्य इव नास्तिकाः ।
नरकं भजमानास्ते प्रतिपद्यन्ति किल्बिषम् ॥

(आ) SRHt 124.1 (a. MBh[?]), SSSN 149.1.

The evil minded who turn away from the Veda-s, as also the people who do not believe in god, go to hell if committing great sin. (A. A. R.).

असन्तोष द्विजा नष्टाः see No. 3615.

3699*

असंस्थितपदा सुविह्वलाङ्गी
मदस्खलितचेष्टितैर्मनोज्ञा ।
क्व यास्यसि वरोरु सुरतकाले
विषमा किं वानवासिका त्वम् ॥

(अ) Nāṭyaśāstra 16. 138 ( in Regnaud's edition 16.139).

(*a*) असंथि° Nāṭ° ; सु° etc. omitted in Regnaud's ed.

(*b*) °चेष्टितम° Nāṭ° (*contra metrum*).

(*c*) यथास्यसि [क्व या°] Nāṭ° Regnand's ed.

Vānavāsikā (Mātrāsamaka) metre.

O fair lady, your gait is unsteady, limbs are agitated, and your faltering movements due to ardent passion are charming. Where are you going at the time of love's

enjoyment ? Are you a perverse woman of Vanavāsi ?[1] (M. Ghosh's translation).

1. Quoted by Bharatamuni to illustrate a Vānavāsikā metre, called also Mātrāsamaka.

असन्नामवलम्ब्य केसरल° see No. 5548.

3700

असभ्यः पिशुनश्चैव कृतघ्नो दीर्घवैरिणः ।
चत्वारः कर्मचण्डालाः जातिचण्डालपञ्चमाः ॥

(आ) NBh 93.

(*b*) दीर्घवैरक्तः NBh (var.).

(*d*) °लपञ्चमः NBh (var.).

Those who talk obscene things and those who carry tales, the ungrateful ones and those who nurture a grudge for long, are the four who do extreme wrong [*caṇḍāla-s*] and the fifth is the outcaste who is born as such. (A. A. R.).

3701

असमग्रविलोकितेन किं ते
दयितं पश्य वरोरु निर्विशङ्कम् ।
नहि जातु कुशाग्रपीतमम्भः
सुचिरेणापि करोत्यपेततृष्णम् ॥

(आ) VS 1596 (a. Viṣṇugupta), SSSN 230.4.

(*a*) कान्ते [किं ते] SSSN.

(*b*) °शङ्का SSSN.

Aupacchandasika metre.

Of what use is an imperfect glance at the lover, charming one, look at the beloved lover without fear. Water drunk by the tip of a *kuśa*-grass how-so-ever prolonged, cannot satisfy thirst. (A. A. R.).

3702*

असमञ्जसमसमञ्जस-
मसञ्जसमेतदापतितम् ।
वल्लवकुमारबुद्ध्या
हरि हरि हरिरीक्षतः कुतुकात् ॥

(आ) PG 168 (a. Śaraṇa), SH 1913 (corrupt).

(*ab*) °मस°···ञ्जस° om. SH.

(*b*) °दाचरितम् SH.

(*d*) हरि हरीक्षितः, SH ; second हरि om. PG (var.) (*contra metrum*).

Āryā-upagīti metre.

O here is done a very unbecoming deed ! Lord Kṛṣṇa is looked at, out of curiosity, with the idea that he is a cowherd boy. (A. A. R.).

3703

असमर्थं परित्यज्य समर्थाः परिभुञ्जते ।
नृपाणां नास्ति दायाद्यं वीरभोग्या वसुन्धरा ॥

(आ) SRHt 120.1 (a. MBh, but not found in MBh [Bh] edition), SSSN 142. 01 (a. MBh).

(*b*) समर्थं SSSN ; पर्युपासते SSSN.

(*c*) नृपाणामस्ति SSSN.

(*d*) °भोज्या SSSN.

Leaving the slow ones to fend for themselves the clever people enjoy the comforts of office, kings do not care to patronise relationship, the earth is enjoyed only by the brave. (A. A. R.).

3704*

असमये मतिरुन्मिषति ध्रुवं
करगतैव गता यदियं कुहूः ।
पुनरुपैति निरुध्य निवास्यते
सखि मुखं न विधोः पुनरीक्ष्यते ॥

(अ) Naiṣ 4.57.

(आ) VS 1135 (a. Naiṣ).

(*c*) निबध्य निधास्यते VS.

(*d*) विधोर्न पुनर्मुखमीक्ष्यते VS.

Drutavilambita metre.

Truly the idea flashes upon me/at the wrong moment ; the *Amāvasyā*-night

which was in my hands is gone, but if it returns, it shall be held back and compelled to abide. Dear, never will I see the face of the moon more. (K.K. Handiqui's translation).

असमर्थं स्वाङ्गचेष्टायां see अकल्पं स्वाङ्ग°.

3705

असमर्थाः प्रकुर्वन्ति मुनयोऽप्यर्थसंचयम् ।
किं न कुर्वन्ति भूपाला येषां कोशवशाः प्रजाः ।।

(अ) Cr. 115 (CRr 4. 10, CPS 86. 8), GP 1.111.16. Cf. Crn 44.

(*a*) असमर्था हि कुर्विति (°न्ति) CR (var.); असमर्थाश्च कुर्वन्ति GP; अशनार्थं CR (var.), CPS.

(*b*) मुनयो द्रव्यसंचयम् GP; मुनयोऽप्यर्थसंग्रहम् CR (var.), CPS.

(*c*) किं पुनस्तु महीपालः GP.

(*d*) पुत्रवत्पालयेत् (°यन्) प्रजाः GP; यथा [येषां] CR (var.).

Even the ascetics who are not worldly wise are quite able to accumulate wealth. Why then should not the kings amass wealth since the subjects are controlled by their treasury ? (A. A. R.).

3706

असमर्थो भवेत् साधुर् निर्धनो ब्रह्मचार्यपि ।
व्याधिमान् देवपूजी च कुरूपा च पतिव्रता ।।

(अ) Cr 2115 (CvGt 8.16) (reconstructed) Cf. Nos. 3458-9.

(*c*) देवः पूजी Cr.

One who is not clever may remain good, one without wealth may remain a bachelor. People afflicted by disease are devout worshippers and devoted to the husband is a woman plain. (A. A. R.).

3707*

असमसमरसम्पल्लम्पटानां भटानाम्
अवधिरवधि युद्धे येन हम्पीरवीरः ।
स किल सकलदृप्तक्षत्रनक्षत्रलक्ष्मी-
हरणकिरणमाली कस्य न स्यान् नमस्यः ।।

(आ) Amd 18.13.

Mālinī metre.

Who will not honour that heroic Hampīra king by whom were killed numerous fighting men who indulged in the luxury of an unequal fight ? He is indeed the blazing sun who wholly eclipsed the lustre of the stars of the host of haughty kings. (A. A R.).

3708

असमसाहससुव्यवसायिनः
सकललोकचमत्कृतिकारिणः ।
यदि भवन्ति न वाञ्छितसिद्धयो
हतविधेरयशो न मनस्विनः ।।

(आ) VS 3127 (a. Śaṅkuka).

Drutavilambita metre.

When a person who puts forth his best efforts with unique bravery and gives pleasure to all, does not succeed in attaining his cherished objects, the infamy is on evil fate and not on the good man. (A. A. R.).

3709*

असमाने समानत्वं भविता कलहे मम ।
इति मत्वा ध्रुवं मानी मृगात् सिंहः पलायते ।।

(आ) ŚP 496, SRK 144.5 (a. ŚP), SR 181.3 (a. ŚP), SSB 520.1, IS 7002 and 761.

(*a*) आसमाने or असमेन ŚP (var.); समावत्व ŚP (MS).

(*b*) कालहे ŚP (MS).

(*c*) सत्वा ŚP (MS); मानि ŚP (MS).

(*d*) सिंह प्रलायते ŚP (MS).

If I were to fight with him in a quarrel I should be considered equal to one who is inferior, thus thinking the lion, possessing honest pride, surely backs out of the way of the deer! (A. A. R.).

3710

असमापितकृत्यसंपदां
हतवेगं विनयेन तावता ।
प्रभवन्त्यभिमानशालिनां
मदमुत्तम्भयितुं विभूतयः ॥

(अ) Kir 2.48.

(आ) SRHt 128.17 (a. Bhāravi), SSSN 151. 16 (a. Bhāravi).

(*c*) °शालिनः Kir (var.).

Viyoginī metre.

The prosperity of self-conceited persons, who have yet to attain the fullness of their objectives, is capable of exciting their pride, curbed (temporarily) by that (limited) amount of discipline (imposed by them on themselves through some purpose). (S.V. Dixit's translation).

3711

असमाप्तजिगीषस्य स्त्रीचिन्ता का मनस्विनः ।
अनाक्रम्य जगत् कृत्स्नं नो संध्यां भजते रविः ॥

(अ) RT (RT [S] 4.441, RT [VVRI] 4.441, RT [T] 4.440, RT [C] 4.40).

(आ) Sāh *ad* 10.703 (p. 307), ARJ 120. 4-5, AR 118. 16-7, SR 150. 354 (a. Sāh.), SSB 475. 260 (a. Māgha [but does not appear in Śiś.]), IS 760.

(*b*) मनस्विनः AR.

(*c*) जगत्सर्वं RT (var.), ARJ, AR; जगच्चित्रं RT (var.).

How should a strong-minded (man) bent on conquest, think of women? The Sun does not approach its love, the Evening, until he has passed over the whole world. (M.A. Stein's translation).

असमेन समानत्वं see No. 3709.

3712

असमैः समीयमानः
समैश्च परिहीयमाणसत्कारः ।
अधुरि विनियुज्यमानस्
त्रिभिरर्थपतिं त्यजति भृत्यः ॥

(अ) P (PT 1.38, PTem 1.34, PP 1. 62, Pts 1. 74, PtsK 1. 84, PRE 1. 38). (Cf. WZKM 25.30, Ru 31).

(आ) SR 151.374, SSB 477.333, IS 762.

(*b*) परिहीयमान IS.

(*c*) धुरि यो न युज्यमानस् Pts, PtsK, SR, SSB; धुरि चानि° PP; चानु° IS; तानि° IS.

(*d*) एव [अर्थ°] IS.

Āryā metre.

If he is levelled with his inferiors; if he fails of the respect shown his equals; and if he is unworthily employed;—for these three reasons a servant may desert his patron. (F. Edgerton's translation).

3713

असम्यगुपयुक्तं हि ज्ञानं सुकुशलैरपि ।
उपलभ्याप्यविदितं विदितं चाप्यनुष्ठितम् ॥

(अ) MBh (MBh [Bh] Udyogaparvan, Appendix I, lines 1-2, MBh [R] 5. 38. 34-5, MBh [C] 5.1479-80).

(*a*) ससम्यक् MBh (var.).

(*b*) नानासूत्रशतैरपि MBh (var.).

(*c*) उपलभ्यं चाविदितं MBh (var.); हि [°थ] MBh (var.).

(*d*) चाननुष्ठितम् MBh (var.).

The knowledge imparted by even men of learning and skill is imperfect, for

that which is sought to be inculcated is ill-understood, or, if understood, is not accomplished in practice. (P.C. Roy's translation).

असरेष न हर्म्यतः see No. 5578.

3714

असहायः पुमानेकः कार्यान्तं नाधिगच्छति ।
तुषेणापि विनिर्मुक्तस् तण्डुलो न प्ररोहति ॥

(आ) Sama 2 अ 45. Variant of No. 3717.

When a person is alone and without help, he does not achieve the result of his actions. A grain of rice does not germinate when it is deprived of its outer husk. (A. A. R.).

3715

असहायः समर्थोऽपि तेजस्वी किं करिष्यति ।
रामः सुग्रीवसाहाय्यात् लङ्कां निर्दग्धवान् पुरा ॥

(आ) NBh 56. (Cf. SSNL 94). Variant of No. 3716.

(*cd*) निवातपतितो वह्निः/स्वयमेव प्रशम्यति SSNL.

However clever and brilliant a person be, what can he do (for success) without help ? Śrī-Rāma, in the days of yore, burnt Laṅkā with the assistance of Sugrīva, the monkey chief. (A. A. R.).

3716

असहायः समर्थोऽपि तेजस्व्यपि करोति किम् ।
निवाते पतितो वह्निः स्वयमेवोपशाम्यति ॥

(अ) P (PP 3.48, Pts 3. 56, PtsK 3. 54, PD 311.167, PM 3.20). Cf. No. 3720.

(आ) VS 2656, SRHt 109. 16 (a. Bhoja), SSSN 131. 15 (a. Kalāvilāsa), IS 770. Variant of No. 3715.

(*a*) सहायः PP (var.).

(*b*) तेजस्वी किं करिष्यति Pts, PtsK, PD, VS, SRHt, SSSN; तेजस्वापि PP (var.).

(*c*) निवातप°PD, SRHt, SSSN; निर्वाते ज्वलितो [प°] Pts, PtsK, VS ; ऽप्यग्निः [व°] VS.

(*d*) स्वयमेव प्रशाम्यति Pts, PtsK, PD, VS, SRHt, SSSN.

Though deft and brilliant, what good end/ can you attain without a friend ?/ The fire that seems immortal will/ die when the fanning wind is still.[1] (A.W. Ryder's translation).

1. The Pts, PtsK and PD texts were translated by Th. Benfey as :

*Ein Mächt'ger wenn er selbst tüchtig, was kann er ohne Helfer thun ? Wenn Feuer brennt, wo kein Wind ist, dann geht es durch sich selber aus.*

3717

असहायः समर्थोऽपि न कार्यं कर्तुमर्हति ।
तुषेणापि परित्यक्ता न प्ररोहन्ति तण्डुलाः ॥

(आ) IS 771, Subh 176. Variant of No. 3714.

(*a*) असहाय Subh.

(*cd*) परित्यक्तस्तद्रवन्त प्ररोहति Subh (IS as above).

Though a person may be clever, he may not achieve success without assistance. Grains of rice do not germinate and grow if they are deprived of their outer husks. (A. A. R.).

3718

असहायः सहायार्थी मामनुध्यातवान् ध्रुवम् ।
पीड्यमानः शरैस्तीक्ष्णैर् द्रोणद्रौणिकृपादिभिः ॥

(अ) MBh (MBh [Bh] 7. 50. 46*cd*+47*ab*, MBh [R] 7.72.44, MBh [C] 7.2525).

(आ) ŚP 4008 (a. Bhagavān Vyāsa), SR 361.3 (a. P), SSB 249.3 (a. Vyāsa).

Feeling helpless and desiring assistance he [Abhimanyu] surely did think of

me, when he was troubled by the sharp arrows of Droṇa, Aśvatthāma, Kṛpa and others. (A. A. R.).

3719

असहायस्य कार्याणि सिद्धिं नायान्ति कानिचित् ।
तस्मात् समस्तकार्येषु सहायो भूपतेर्गतिः ॥

(अ) Cr 116 (CRr 5. 32, CPS 119. 31). Cf. Crn 183.

(*a*) कर्माणि CR (var.).

(*b*) नायाति CR (var.); यान्ति न [ना°] CR (var.).

(*d*) भूपतेः कृतः (°ती) GR (var.), CPS.

The undertakings of one who is without help do not, in any instance, attain success. Hence it is that in all activities the refuge of the king is in the help that he gets. (A. A. R.).

3720

असहायोऽसमर्थो वा तेजस्वी किं करिष्यति ।
अतृणे पतितो वह्निः स्वयमेवोपशाम्यते ॥

(अ) Cr 1205 (CNP II 276, CM 181). Cf. शान्तिखड्गः करे and क्षमाधनुः करे यस्य.

(*a*) असादाय से CNP II.

(*b*) करिष्यसि CNP II.

(*c*) अतृणो CNP II ; वह्नि CNP II.

(*d*) एवाप्यशम्यते CNP II.

What can a person, however brilliant, do without help or good competence ? Fire dropped on things other than grass [combustibles] will but be put out of its own accord. (A. A. R.),

3721**

असहाश्चैव विज्ञेयाः प्रभावन्तो विदेहजाः ।
अङ्गदेशोद्भवास्तीक्ष्णाः सुहस्ताः सुदृढास्तथा ॥

(अ) Viṣṇudharmottara 2.17.25-6.

(आ) ŚP 4676.

(*a*) असहस्ताश्चैव विज्ञेया Viṣṇudhar°.

(*cd*) °क्ष्णश् । चेदिदेशसमुद्भवाः Viṣṇudhar°.

Swords forged in the Videha country are well known as unbearable (by enemies) and powerful. Those of the Aṅga country are very sharp with good handles and firmness of grip. (A. A. R.).

3722*

असह्यवातोद्धतरेणुमण्डला
प्रचण्डसूर्यातपतापिता मही ।
न शक्यते द्रष्टुमपि प्रवासिभिः
प्रियावियोगानलदग्धमानसैः ॥

(अ) Ṛtu 1.10. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 178).

(*a*) °वातोद्गत° or वातोक्षित° Ṛtu (var.).

Vaṁśastha metre.

The earth oppressed with stifling heat/and enfolded in the circling dust of storm/raised by unbearable winds,/cannot be seen by the lonely traveller/whose mind is scorched by the fire of separation ;/his vision being blurred/he cannot tread his weary way. (R.S. Pandit's translation).

3723

असह्यान्यपि सोढानि गदितान्यप्रियाण्यपि ।
स्थितः परगृहद्वारि तृष्णे निवृत्तिमाप्नुहि ॥

(अ) P (PP 2.101).

(*a*) असत्यन्यपि PP (var.).

(*c*) परिगृह° PP (var.).

(*d*) कृष्णे PP (var.) ; निर्वृत्तिम् PP (var.).

What man should never bear, I bore;/ I spoke and, speaking, lied ; / I waited at the stranger's door :/ oh greed, be satisfied. (A.W. Ryder's translation).

असाक्षिकं न वक्तव्यं see No. 3528.

असादना वृत्तिहिना see No. 3724.

असादाय सेमार्थो वा see No. 3720.

असाधना अपि प्राज्ञ see No. 3720.

3724

असाधना वित्तहीना बुद्धिमन्तः सुहृन्मताः ।
साधयन्त्याशु कार्याणि काककूर्ममृगाखुवत् ॥

(अ) P (PT 2.1, PTem 2.1, PS 2.1, PN 1.1, PP 2.1, Pts 2. 1, PtsK 2. 1, PRE 2. 1, PD 314. 208, PM 2. 1), H (HJ 1. 1, HS 1. 1, HM 1. 1, HK 1.2, HP 1. 1, HN 1.1, HH 6.13-4, HC 1.18-9). (Cf. ZDMG 52.256, Ru 89).

(आ) IS 772.

(इ) Old Syriac 2.1, Old Arabic 3.1.

(*a*) असादना वृत्तिहिना PS (var.) ; साधवो मन्त्र-संयोगाद् PD ; अपि प्राज्ञ [वि°] Pts, PtsK; रित्तहीना PN.

(*b*) बुद्धिमन्तो बहुश्रुताः PP, Pts, PtsK ; य... मन्तस् PS (var.) ; बुद्धिमन्त...हृज्जना PS (var.); बुद्धिवंतः PN ; सुहृत्तमाः PS, H ; सुहृज्जनाः PD.

(*d*) काकाखुमृगकूर्मवत् PP, Pts, PtsK ; °गाखवः PS, HJ, HP, HN.

Without resources or property, the intelligent and friendly-minded soon gain their ends, like the crow, the tortoise, the deer, and the mouse. (F. Edgerton's translation).

3725

असाधुः साधुर्वा भवति खलु जात्यैव पुरुषो
न सङ्गाद् दौर्जन्यं न हि सुजनता कस्यचिदपि ।
प्ररूढे संसर्गे मणिभुजगयोर्जन्मजनिते
मणिर्नाहेर्दोषान् स्पृशति न तु सर्पो मणिगुणान् ॥

(आ) ŚP 329, SH 784, SR 51. 238 (a. ŚP), SSB 311. 245, SRK 14.45 (a. Prasaṅgaratnāvalī), IS 773.

(*b*) च [हि] IS.

(*d*) च [तु] IS ; हि [तु] SRK.

Śikhariṇī metre.

A person is good or bad by his own innate nature, no one acquires wickedness or goodness by association with others. Though the serpent and the gem on its hood are associated intimately from their very birth, the gem does not acquire the faults of the snake nor the snake the good qualities possessed by the gem. (A. A. R.).

3726

असाधु परिगन्तव्यं न च साधु च संवलम् ।
संवलं कुरु यत्नेन मरणं ध्रुवनिश्चयम् ॥

(अ) Cr 1206 (CNPN 96, CM 13).

The great voyage[1] is unavoidable ; supplies are very useful ; strive to gain supplies (since) death is a certainty.

1. death.

3727

असाध्यं नारभेत् प्राज्ञः अकार्यं नैव कारयेत् ।
अनृतं नैव जल्पेत अभक्ष्यं नैव भक्षयेत् ॥

(अ) Cr 1207 (CNP II 238, CM 14). Cf. Nos. 3465-66.

(*a*) अनृत CNP II ; जल्पेन CNP II.

(*d*) अभ्यक्षं CNP II.

A wise man should not begin an impossible task, he should not do a thing that is improper ; he should never utter any false statement nor eat a thing that is forbidden. (A. A. R.).

3728

असाध्यं शत्रुमालोक्य दायादं तस्य भेदयेत् ।
राज्यकामं समर्थं च यथा रामो विभीषणम् ॥

(अ) P (Pts 3.137).

(आ) IS 774.

Seeing an enemy if too strong for a direct attack one should sow seeds of discord among his relations, who are desirous of kingship and are efficient, as did Śrī-Rama in the case of Vibhīṣaṇa. (A. A. R.).

3729

असाध्यं साधुमन्त्राणां तीव्रं वाग्विषमुत्सृजत् ।
द्विजिह्वं वदनं धत्ते दुष्टो दुर्जनपन्नगः ॥

(अ) KN (KN [TSS] 3.20, KN [ĀnSS] 3. 20, KN [Bl] 3.20).

(b) उत्सृजन् KN (Bl).

(c) द्विजिह्ववदनं KN (Bl).

A wicked person is like a serpent; and like it he bears two tongues in his head, with which he pours out the virulent poison of his speech, the baneful effects of which cannot be countracted by the best remedial measures. (M.N. Dutt's translation).

3730

असाध्यमन्यथा दोषं परिच्छिद्य शरीरिणाम् ।
यथा वैद्यस्तथा राजा शस्त्रपाणिर्विषह्यति ॥

(आ) SR 147.195, SSB 469.87.

When the defects of embodied beings cannot be remedied except by cutting, a king as well as a physician should take a sharp instrument [sword] in hand. (A. A. R.).

3731

असाध्यायाः सुखं सिद्धिः सिद्धायाश्चानुरञ्जनम् ।
रक्तायाश्च रतिः सम्यक् कामशास्त्रप्रयोजनम् ॥

(आ) JS 395.77.

The winning of a damsel who is very difficult to obtain, the keeping of her attachment ever green, the pleasing enjoyments with her who is devoted are the purposes served by the science of love. (A. A. R.).

3732*

असामान्योल्लेखं विरसहतहेवाकिनमलं
विधिं वन्दे निन्दाम्युत बत न जाने किमुचितम् ।
अनर्घं निर्माणं ललिततनु यस्येह भवती
न यः कृत्वापि त्वां परिहरति सर्गव्यसनिताम् ॥

(आ) VS 1473 (a. Muktikalaśa).

(c) ललितलनयस्येह VS (var.).

Śikhariṇī metre.

I know not what I should do in the case of the creator [Brahmā] whether to praise him for his extra-ordinary persistence or to censure him for indulging in an uninteresting and worthless task, for, your ladyship is that Brahma's creation who are the embodiment of loveliness and beyond comparison; having done this, he still does not abandon his desire to create other damsels! (A. A. R.).

असारं खलु संसारं see No. 3739.

3733*

असारं संसारं परिमुषितरत्नं त्रिभुवनं
निरालोकं लोकं मरणशरणं बान्धवजनम् ।
अदर्पं कन्दर्पं जननयननिर्माणमफलं
जगज्जीर्णारण्यं कथमसि विधातुं व्यवसितः ॥

(अ) Mālatī 5.30.

(आ) SkV 405 (a. Bhavabhūti), Kav 167(a. Bhavabhūti), Pad 85. 9 (a. Bhavabhūti), Amd 176. 439 and 271. 760, Suvr *ad* 2. 32 (a. Bhavabhūti), Sar 1.180 (p. 129), ŚbB 2. 235 and 4.530, Ślokasamgraha (MS BORI 361 of 1884-86) 952 (a. Bhavabhūti), Vakrokti-jīvita 1.20.

(b) विधिमपि विपन्नाद्भुतविधिम् [म° बा°] Amd 271.760 (only).

Śikhariṇī metre.

How can you undertake to take/the savour out of life,/to leave the world in darkness and her relatives/a refuge only in their death ? / You would unpride Love,/ unjewel the universe/and, robbing man the reason of his sight, / transform the earth/ into a weary desert. (D.H.H. Ingalls's translation).

3734

असारः संसारः सरसकदलीसारसदृशो
लसद्विद्युल्लेखाचकितचपलं जीवितमिदम् ।
यदेतत् तारुण्यं नगगतनदीवेगसदृशम्
अहो धाष्टर्यं पुंसां तदपि विषयान् धावति मनः ॥

(अ) BhŚ 390 (doubtful).

(*d*) मतिः [मनः] BhŚ (var.).

Śikhariṇī metre.

Worthless is worldly life as the juicy stem of a banana tree, human life is inconstant like the momentary lightning flash ; the state of youth is similar to the rapids of a mountain stream, O wonder, man's rashness (is to be pitied) as his mind still persists in running after sensual pleasures. (A. A. R.).

3735

असारः सर्वतः सारो वाचा सारसमुच्चयः ।
वाचा सा चलिता येन सुकृतं तेन हारितम् ॥

(अ) Śto 329.12-3.

(*b*) °समुच्चयः Śto (var.).

Worthless are the (secular) words which people consider meaningful, (scriptural) words alone constitute the essence. He, by whom such words are given up, has his life's goodness also destroyed. (A. A. R.).

असार एष संसारः see No. 3736.

3736

असारभूते संसारे सारं सारङ्गलोचना ।
तदर्थं धनमिच्छन्ति तत्त्यागे च धनेन किम् ॥

(अ) VCsr 6.4, ABD in Vet 14. 5 (*cd* also in Vet 14. 7), Cr 1208 (CRC 8. 85, CPS 248.77).

(आ) IS 778, SR 157.187, SSB 486.191.

(*a*) असारे खलु Vet (but *a* एष instead of खलु and B असार एव) Cr ; असार एष संसारः SR, SSB ; असासारे IS ; °भूत VCsr (var.) ; संसारं Vet (var.).

(*b*) सारस् VCsr (var.) ; पूज्या VCsr (var.) ; °चनाः VCsr (var.), SR.

(*c*) तदर्थं VCjr (var.).

(*d*) न त्यागेन ध° SSB ; त्यागेन CRC, CPS, VCsr (var.), Vet; च [तु] VCsr.

In this unprofitable round of existence the best thing of all is a gazelle-eyed woman. For her sake men seek after wealth, and without her what is the use of wealth ? (F. Edgerton's translation).

3737

असारभूते संसारे सारभूता नितम्बिनी ।
इति संचिन्त्य वै शंभुर् अर्धाङ्गे कामिनीं दधौ ॥

(अ) VCsr 6.5.

(आ) SR 350.3, SSB 230.3, SSg 236.

(*d*) पार्वतीं VC (var.), SR, SSB, SSg; ददौ VC (var.).

"In this unprofitable round of existence the best thing of all is a fair-hipped woman"; it was this thought of mind, I ween, that Śambhu took his beloved upon his lap. (F. Edgerton's translation).

असारस्य पदार्थस्य see निःसारस्य पदार्थस्य.

3738

असाराः सन्त्येते विरतिविरसा वाथ विषया
जुगुप्सन्तां यद् वा ननु सकलदोषास्पदमिति ।

तथाप्यन्तस्तत्त्वप्रणिहितधियामप्यतिबलस्
तदीयोऽनाख्येयः स्फुरति हृदये कोऽपि महिमा ॥

(अ) BhŚ 83, VCjr 6.6.

(आ) IS 776, Śatakāvalī 68, Śṛṅgārālāpa (MS BORI/1883-4) 4.64 (a. BhŚ).

(*a*) उपायाः [अ°] BhŚ (var.) ; संत्वेते or सर्वेते or संसारा [स°] BhŚ (var.) ; सत्यं (°स्वं) ते [स°] VCjr ( var. ); °विषमा ( °याः ) [°विरसा] BhŚ (var.); °साश्चाथ (°वाथ ; °व्य°; °वाद्य ; °चाय ) VCjr ; बाह्य° or ऽयास° or ये च or चापि or वाद° or यच्च or याश्च or ऽस्वाद° or पापि° or पाप° or ऽपायि° or वादि [वाथ] BhŚ (var.) ; °विषमा [विषया] BhŚ (var.).

(*b*) जुगुप्संतं (°प्स्यंतां ; °प्संती; °प्संतां; °प्स्यंतो) BhŚ (var.); गुजुसातां (°प्स्यंसो ; °नां) VCjr; न तु [ननु] BhŚ (var.), VCjr (var.) ; शकल° BhŚ(var.); अपि [इति] BhŚ(var.), VCjr (var.) ; इदं [इति] BhŚ (var.).

(*c*) °तत्वाप्रणि° (°तत्त्वे°) BhŚ(var.) ; अतिबलास् (°लं) [अति°] BhŚ (var.) ; अतिबलात् VCjr (var.).

(*d*) ऽनाक्षेप: [ऽनाख्येयः] BhŚ (var.) ; कोप्यमहिमा BhŚ (var.).

Śikhariṇī metre.

Sensual pleasures are, no doubt, fruitless and a great hinderance to our renouncing the world. People may therefore hate them as they like, and stigmatise them as the source of all woe and misery. However, there is something very powerful and indefinable in their matchless might to cause a strong agitation even to the hearts of those who having forsaken mundane objects have entirely devoted themselves to the search of the First Principle or True Cause. (P. Gopinath's translation).

**असारे एष संसारे** see No. 3736.

**असारे खलु संसारे वाचा सारैव** see **संसारेऽसारतासारे**.

3739-40

असारे खलु संसारे सारं श्वशुरमन्दिरम् ।
क्षीराब्धौ च हरिः शेते शिवः शेते हिमालये ॥

(आ) Sama 2 स 76. Variant of No. 3740.

असारे खलु संसारे सारं श्वशुरमन्दिरम् ।
हरो हिमालये शेते विष्णुः शेते महोदधौ ॥

(अ) Dharmaviveka of Halāyudha 12 (KSH 509).

(आ) SRK 99. 3 (a. Sphuṭaśloka), IS 777, NT 116, TP 381, SR 364. 12 ( a. Dharmaviveka), SSB 254. 12. Variant of No. 3739.

(*a*) असारं खलु संसारं NT.

(*c*) हरः [शे°] NT, TP.

(*d*) हरिश् [विष्णुः] SRK ; हरिः [वि°] TP, NT, SR, SSB.

In this world of unprofitable activities the father-in-law's house is the very essence. Lord Viṣṇu sleeps (happily) in the milky ocean and Lord Śiva is comfortably settled in the Himalayas. (A. A. R.).

**असारे खलु संसारे सारं सारङ्गलोचना** see No. 3736.

3741

असारे खलु संसारे सारमेतच्चतुष्टयम् ।
काश्यां वासः सतां सङ्गो गङ्गाम्भः शंभुसेवनम् ॥

(अ) Cr 117 (CSr 3. 100), Dharmaviveka of Halāyudha 13 (KSH 509). Cf. संगमः केशवभक्तिः.

(आ) SRK 99. 4 (a. Sphuṭaśloka), IS 779, SRS 1. 42, SR 156. 146 ( a. Vikra ), SSB 485.149.

(*a*) असारेऽपीह (°पि हि) CS (var.).

(*b*) शारेनैवचतुष्टये CS (var.) ; भावमैतच् CS (var.).

(*c*) काशी CS (var.) ; वास (°स्य) CS (var.) ; सगो (सं°) CS (var.).

(*d*) गंगोभ ( °गा° ) CS (var.) ; गङ्गाम्भ: Cr, Dhar°, SRK, SR, SSB ; शंभुपूजनम् (शभु°; शीवपू°) CS (var.).

In this world of woe and vanity, there are four things of real value to men, namely an abode at Benares, the society of the virtues, using of Ganges-water and the worship of Śiva. (B.C. Dutt's translation).

3742

असारे खलु संसारे सुखभ्रान्तिः शरीरिणाम् ।
लालापानमिवाङ्गुष्ठे बालानां स्तन्यविभ्रमः ।।

(अ) BhŚ 391 (doubtful).

(आ) Sama 1 अ 22, Sama 2अ 51.

In this worldly life of no consequence embodied beings have a delusion of happiness. Babies suck their thumbs and think that they are sucking at their mothers' breasts. (A. A. R.).

असारेण न हर्म्यतः see No. 5778.

असारेऽपीह संसारे see No. 3741.

3743

असारे बत संसारे कर्मतन्त्रः शरीरिणाम् ।
जायन्ते प्रियसंयोगा वियोगे हृदयच्छिदः ।।

(अ) Bhār (Bhār [KM] 1. 814, Bhār [Bh] 1.824).

(*c*) प्रियसंयोगे Bhār (var.) (see *d*).

(*d*) वियोग: Bhār (var.) (see *c*).

"Alas! in this vain worldly life, union with one's beloved persons becomes heart-rendering, when separation (from them) is caused by the ordering of[1] one's *karma-s*. (M.S. Bhandare's translation).

1. as the inevitable consequence of.

असारेषु न हर्म्यतः see आसारेषु न हर्म्यतः.

3744

असारे संसारे विषमविषपाके नृपसुखे
कृतान्तेनाचान्ते प्रकृतिचपले जीवितबले ।
ध्रुवापाये काये विषयमृगतृष्णाहृतहृदः
क्षरप्राणैः प्राणानहह परिमुष्णन्ति कुधियः ।।

(आ) PV 817 (a. Śrī-Kṛṣṇa-paṇḍita).

(*d*) प्ररप्राणैः [क्ष°] PV (MS); °ष्णवि PV (MS).
Śikhariṇī metre.

In this worthless worldly life where happiness from serving the king is like virulent poison, where one's life's strength which is fickle by nature is sucked away by death and where the body is subject to sure dangers, the people are carried away by the mirage of pleasures—thus do the fools rob their life by wasting their existence. (A. A. R.).

3745

असारे संसारे सुमतिशरणे काव्यकरणे
यथेष्टं चेष्टन्ते कति न कवयः स्वस्वरुचयः ।
परं दुग्धस्निग्धं मधुररचनं यस्तु वचनं
प्रसूते ब्रूते वा भवति विरलः कोऽपि सरलः ।।

(अ) VCjr VII (MS) 14 (p. 235).
Śikhariṇī metre.

There are many poets, each brilliant in his own way, who busy themselves at their own pleasure with the art of poetry, which is the refuge of the wise in this unprofitable round of existence. But it's rare to find some genuine poet, who can produce or speak milk-sweet words, exquisite in composition. (F. Edgerton's translation).

3746

असारो निर्गुणो वक्रश् चित्ररूपतयान्वितः ।
अवाप न चिराद् भ्रंशं शक्रचापः खलो यथा ।।

(आ) VS 1802 (a. Avantivarman).

The rainbow as well as the wicked people are devoid of substance and merits, and are crooked, but possess a multi-coloured charm ; but no one can straighten them even after long. (A. A. R.).

3747

असावधाने पाण्डित्यं क्रयक्रीतं च मैथुनम् ।
भोजनं च पराधीनं तिस्रः पुंसां विडम्बनाः ॥

(आ) SR 159.270, SSB 489.277.

(*d*) विडम्बनः SSB.

Scholarship to one who is not diligent, dalliance with women which is bought at a price, one's dinner which is at the mercy of another—these three are simply delusions. (A. A. R.).

3748*

असावनास्थापरयावधीरितः
सरोरुहिण्या शिरसा नमन्नपि ।
उपैति शुष्यन् कलमः सहाम्भसा
मनोभुवा तप्त इवाभिपाण्डुताम् ॥

(अ) Kir 4.34.

(आ) SSSN 219.17, SR 344. 26, SSB 220. 33 (a. Bhāravi).

Vaṁśastha metre.

The excellent rice-plant along with water in the field is getting dried up ; though he bends down his head he is rejected by the lotus-pond with no interest in him ; and he grows all pale as if burnt by the fire of Cupid. (A. A. R.).

3749

असावनुपनीतोऽपि वेदानधिजगे गुरोः ।
स्वभावशुद्धः स्फटिको न संस्कारमपेक्षते ॥

(अ) KāD 3.178.

(आ) Sar 1.75 (p. 48).

Though not initiated still this one reads the Vedas from his preceptor ; indeed a naturally poor crystal does not require any purificatory rite. (K. Ray's translation).

3750*

असावन्तश्चञ्चद्विकचनवलीलाब्जयुगल-
स्तलस्फूर्जत्कम्बुर्विलसदलिसंघात उपरि ।
विना दोषासङ्गं सततपरिपूर्णाखिलकलः
कुतः प्राप्तश्चन्द्रो विगलितकलङ्कः सुमुखि ते ॥

(आ) SR 263.195, SSB 80.77.

(*d*) °कलङ्कसु° SSB (*contra metrum*).

Śikhariṇī metre.

Where from, lovely faced one, did you get the moon which is free from the black spot and ever possessing all the digits and shining without defects not merely at night, with a pair of sportive blue lilies that are tremulous and blooming on the top of a shining conch and having a swarm of bees [tresses] hovering over it. (A. A. R.).

3751*

असावहं लोहमयी स यस्याः
क्रूरः सखि प्रस्तर एष कान्तः ।
आकर्षकद्रावकचुम्बकेषु
नैकोऽप्यसौ भ्रामक इत्यवैहि ॥

(आ) SkV 724 (a. Śabdārṇava), Kav 437 (a. Śabdārṇava).

(*b*) एष om. Kav.

(*d*) इत्यवेहि Kav.

Upajāti metre (Upendravajrā and Indravajrā).

I am made of iron, friend, of whom this cruel lover is the load-stone. He is not any one among [the synonyms of load-stone, viz.] *ākarṣaka* [that which draws the iron to it], *drāvaka* [that which makes the iron run to it] or *cumbaka* [that which kisses the iron] ; know rather that he is *bhrāmaka*

[that which makes the iron-filings circle about, or, that which drives one mad]. (D.H.H. Ingalls's translation).

(*a*) °द्वित्रिचतुर° Prasanna; °पाट्या: SkV (var.).

(*b*) °काण्डाङ्कुर° Skm (var.); °कंदांबुज° Prasanna.

(*d*) °भृत इव Skm; °निभृततर° Prasanna; उदयति Skm (POS); विजयते Prasanna.

Śikhariṇī metre.

Yon moon arises stealthily/ like a freshly sprouting lotus-bulb/ exhibiting its fractions slowly, one by one; / as if it were afraid to meet the side-long glances/of wives whose eyes are kindled/ by the fire of separation from their lovers. (D.H.H. Ingalls's translation).

3752*

असावुदयमारूढः कान्तिमान् रक्तमण्डलः ।
राजा हरति लोकस्य हृदयं मृदुभिः करैः ।।

(अ) KāD 2.311.

(आ) Amd 223. 595 and 225 *ad* 606, Sar 4.227, Alk 249. 6-7, KH 277.3-4, IS 780, Kuv *ad* 26.65 (p. 79).

(*c*) सर्वस्य [लो°] KāD (var.).

(*d*) मृदुलैः Kuv.

This moon has now risen, full of splendour with a ruddy orb, and captivates the hearts of all with his mild rays like a king who has been crowned, full of splendour and attached to all the important people and who robs the hearts of all the world by his taxes which are but light. (A. A. R.).

3753*

असावुद्वेललावण्यरत्नाकरसमुद्भवः ।
जगद्विजयमाङ्गल्यशङ्खः कुसुमधन्वनः ।।

(आ) SR 263.212, SSB 81.5.

This (moon) is the auspicious conch of Cupid in his victory over all the worlds, risen from the ocean of unlimited loveliness. (A. A. R.).

3754*

असावेकद्वित्रिप्रभृतिपरिपाट्या प्रकटयन्
कलाः स्वैरं स्वैरं नवकमलकन्दाङ्कुररुचः ।
पुरन्ध्रीणां प्रेयोविरहदहनोद्दीपितदृशां
कटाक्षेभ्यो बिभ्यन्निभृतमिव चन्द्रोऽभ्युदयते ।।

(आ) SkV 909, Prasanna 55 *b*, Skm (Skm [B] 1218, Skm [POS] 2. 149. 3) (a. Rājaśekhara). Cf. Kav p. 83.

3755

असिः शरा वर्म धनुश्च नोच्चकैर्
विविच्य किं प्रार्थितमीश्वरेण ते ।
अथास्ति शक्तिः कृतमेव याच्ञया
न दूषितः शक्तिमतां स्वयंग्रहः ।।

(अ) Kir 14.20. Cf. तत्तदीयविशिखातिसर्जनादस्तु.

(*b*) विवृत्य [वि°] Kir (var.).

(*c*) याञ्चया Kir (var.).

Vaṁśastha metre.

Why has your master not made a request separately for, a sword, arrows and a bow that is mighty ? But no need to beg if he has the might, for, the use of force by the powerful is never condemned. (A. A. R.).

3756

असिजीवी मषीजीवी देवलो ग्रामयाजकः ।
धावकः पाचकश्चैव षड् विप्राः शूद्रजातयः ।।

(अ) Cr 118 (CL "A", CNM 100 and 105, CM 182). Cf. एकाहारेण संतुष्टा; देवद्रव्यं गुरु°; परकार्यविहन्ता; लाक्षादितैलनीलीनां; लौकिके कर्मणि; वापीकूपतडागानाम्.

(आ) Sama 1 अ 117, Sama 2. 24.
(*a*) मसीजीवी CL ( var. ), CNM ; असिजीवा Sama 2.
(*b*) ग्रामजचक: CNM.
(*c*) धवका (धा°) CNM ; पाचक: CL (printer's error).
(*d*) षडेते ब्राह्मणाधमा: Sama ; षडैते CNM ; विप्रा CL (var.) ; शूद्र च (व CNM 105) द्विजा CNM.

These six Brāhmaṇa-s should be considered as low-born, those who live by the sword, those who act as scribes, those who subsist on offerings made to the idols, those that act as sacrificial priests to all and sundry ; those who work as washermen and those who work as cooks.

3757**

असितखुरचतुष्क: श्यामलग्रन्थिपाद:
स्रवति करसमीपे मूत्रधारां सवेगाम् ।
दशनचलखलीन: कुक्कुटस्कन्धबन्ध:
किटिवरकठिनोरुर्दूरग: स्यात् तुरङ्ग: ।।

(आ) ŚP 1712 (a. Śārṅgadhara).

Mālinī metre.

With four hooves not very white and with dark knee-joints who lets out urine rapidly near his fore-legs, having a bit in the mouth ever moving and with neck maned like a cock, with shanks hard as that of a hog and a fast runner—such are the characteristics of a horse. (A. A. R.).

3758*

असितगिरिसमं स्यात् कज्जलं सिन्धुपात्रे
सुरतरुवरशाखा लेखनी पत्रमुर्वी ।
लिखति यदि गृहीत्वा शारदा सर्वकालं
तदपि तव गुणानामीश पारं न याति ।।

(अ) Śivamahimna-strotra (HSS) 32.
(आ) Sama 1 अ 4.
(*d*) यन्ति Sama.

Mālinī metre.

The recording of your merits, my lord, cannot be done completely even if the goddess of speech were the writer, writing all the time on the paper of the earth with the pen in the form of a branch of the divine tree with ink in the ink-well of the mighty ocean in which is dissolved an ink-pill of the size of a huge black mountain. (A. A. R.).

3759*

असितनयनलक्ष्मीं लक्षयित्वोत्पलेषु
क्वणितकनककाञ्चीं मत्तहंसस्वनेषु ।
अधररुचिरशोभां बन्धुजीवे प्रियाणां
पथिकजन इदानीं रोदिति भ्रान्तचित्त: ।।

(अ) Ṛtu 3. 24 (in some texts 3.26). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 188).
(*a*) °नयनकान्ति Ṛtu (var.).
(*b*) मत्तहंसी° Ṛtu (var.).
(*c*) प्रियाया: Ṛtu (var.).
(*d*) भ्रान्तचेता: Ṛtu (var.).

Mālinī metre.

The traveller is now bewildered/to see in the *utpala*-bloom/the dark beauty of his sweet-heart's eyes/and in the blossoming *bandhujīva*-tree/ the freshness of her lips enshrined ;/and he chokes as he hearkens/ the dulcet note of amorous *haṁsa* vying with the jingle of her golden girdle. (R.S. Pandit's translatton).

3760*

असितभुजगभीषणासिपत्रो
रुहरुहिकाहितचित्ततूर्णचार: ।
पुलकिततनुरुत्कपोलकान्ति:
प्रतिभटविक्रमदर्शनेऽयमासीत् ।।

(आ) Kpr 10.402, KāP 315.11-2.
(*d*) प्रतिभठवि° Kpr (var.).

Puṣpitāgrā metre.

This (king) seeing the prowess of his opponents, became horripilated, and hence the freshness of his cheeks manifesting itself, and he having his sword-leaf terrible as blacksnake, and having his movements extra-ordinary and hasty through strong anxiety (to fight). (G. Jhā's translation).

3761*

असितभुजगशिशुवेष्टितम्
अभिनवमाभाति केतकीकुसुमम् ।
आयसवलयालंकृत-
विषाणमिव दन्तिनः पतितम् ॥

(आ) SkV 247, Prasanna 96 *b*, Kav 125.

(*a*) स्वशितभुजगवेष्टितम् Prasanna.

Āryā metre.

The fresh *ketakī*-flower/encircled by a gartersnake/ look like a fallen elephant's tusk / bound with iron. (D.H.H. Ingalls's translation).

3762*

असितमेकसुराशितमप्यमून्
न पुनरेष विधुर्विशदं विषम् ।
अपि निपीय सुरैर्जनितक्षयं
स्वयमुदेति पुनर्नवमार्णवम् ॥

(अ) Naiṣ 4.61.

(*b*) एप पुनर्विशदं [ए° त्रि°] Naiṣ (var.).

Drutavilambita metre.

The black poison of the ocean, swallowed by one god [Śiva], did not appear again ; but the moon, the white poison of the ocean, though destroyed by the gods by drinking it, rises spontaneously anew. (K.K. Handiqui's translation).

3763*

असितवसनस्रग्संवीता घनागुरुसारवन्
मृगमदमषीस्नाता जातां त्वमेव तमस्विनी ।
अभिसर सुखं दन्तोद्योतं न तन्वि विकासयेः
श्वसितमथवा मुञ्चेश्चञ्चद्द्विरेफघनोद्गमम् ॥

(आ) SMH 9.23.

(*b*) °मसी° SMH (var).

(*d*) मुञ्चेश्चञ्चुद् SMH (var.).

Hariṇī metre.

Well covered by black dress and wearing black chaplets and thickly anointed with musk and dark *aguru*-paste, you have yourself become similar to the dark night. Move on to meet your lover happily, but take care, slim lady, that the teeth do not reveal you by their effulgence, and that swarms of bees will block to you attracted by the fragrance if you breathe out too often. (A. A. R.).

असितविपाण्डुश्यामल° see जाङ्गलनृपसा°.

असितात्मसुसंनद्धः see No. 3764.

3764*

असितात्मा सुसंनद्धः समाविष्कृतचापलः ।
भुजंगकुटिलस् तस्या भ्रूविक्षेपः खलायते ॥

(अ) BhŚ 211.

(आ) VS 1490 ( a. Ūrjita ), SR 258. 53 ( a. BhŚ), SSB 71.2 (a. Ūrjita), SLP (MS BORI 92 of 1883-84) 5. 11 (a. BhŚ), IS 781.

(*a*) अस्थिरात्मा or असितात्म° BhŚ ( var. ) ; समुन्नद्ध BhŚ (var.), SSB ; समुत्पन्नः VS ; सुसंबंधः or सुसंबद्धः BhŚ (var.).

(*b*) समाकर्षित° or समानिःकृत° or समाधिकृत or समाविश्रुत° or समाधिःकृत° BhŚ (var.) ; °चापलम् BhŚ (var.).

(*c*) भ्रूभङ्गः [भ्रु°] BhŚ (var.) ; कुटिलः स्तब्धो IS ; तथा or तन्व्या [त°] BhŚ (var.).

(*d*) केशपाशः [भ्रू°] BhŚ (var.).

The play of her eye-brows imitate a villain being all black and well knit and exhibiting well their fickleness and crooked in shape [behaviour] like a snake. (A. A. R.).

3765

असिद्धसाधनं सद्भिः शासनं दण्ड उच्यते ।
तं युक्त्यैव नयेद् दण्डं युक्तदण्डः प्रशस्यते ॥

(अ) KN (KN[TSS] 15.13, KN [ĀnSS) 15. 13, KN [BI] 14. 12).

(*a*) षड्भिः KN (BI).

(*b*) दण्डमुच्यते KN [BI].

(*c*) तद् युक्तेऽपनये दण्ड्ये KN (BI).

The subjugation of the unsubjugated and their chastisement, is called *daṇḍa* by the wise. One should deal out *daṇḍa* according to the rules of polity ; for, infliction of punishments on those deserving them is praiseworthy. (M.N. Dutt's translation).

3766*

असिधारां विषं वह्निं समत्वे यः प्रपश्यति ।
मालासुधातुषाराणां स योगी कथ्यते बुधैः ॥

(आ) ŚP 4553 (a. [?] Mārkaṇḍeya-purāṇa).

Wise men say he is a yogin [one of self-realization] who sees without distinction, the edge of a sword and a flower-garland, poison and nectar, blazing fire and the fall of dew. (A. A. R.).

3767

असिधाराक्रमक्रीता वरमेकापि काकिणी ।
न परभ्रूविनिर्दिष्टा सागरान्तापि मेदिनी ॥

(आ) SRHt 188. 9 ( a. MBh, but does not occur in MBh [Bh] edition), SSSN 179.8.

(*a*) °क्रमाक्रान्ता SSSN.

(*b*) का...णी (SRHt MS one *akṣara* missing; suggested by the editor : का[ह ?कि]णी).

A small coin which is acquired by the use of one's sword [or acquired under the most trying circumstances] is far more preferable than the earth surrounded by the seas, which is subject to the play of others' eye-brows. (A. A. R.).

3768

असिधारापथे नाथ शत्रुशोणितपिच्छिले ।
आजगाम कथं लक्ष्मीर् निर्जगाम कथं यशः ॥

(आ) SR 102. 13 (a. ŚP), SSB 391. 17, ŚP Sāmānyarājaprakāśa (MS as quoted in IS but not found in ŚP edition ), IS 782, (ZDMG 52.256), Vidy 802.

(*b*) पिच्छले ŚP (MS).

(*cd*) आजगा कथ लक्ष्मीन्निर्ज्जलाम ŚP (MS).

In the path of the edge of a sword, my lord, which is rendered muddy by the enemy's blood, how did the goddess of prosperity come, and how did the fame, too, spread out ? (A. A. R.).

3769*

असिधेनुरियं विभाति ते
जितसर्वक्षितिपालमण्डला ।
प्रलये जगतीमिवाशितुं
स्फुरती कालकरालजिह्विका ॥

(आ) PV 148.

(*c*) जगता PV (var.).

Viyoginī metre.

This mighty sword of yours shines, having conquered the circle of all rival kings, like the fierce tongue of Death, throbbing to swallow the world at the time of deluge. (A. A. R.).

असिन्दूरश्च सीमन्तो see No. 3770.

3770*

असिन्दूरेण सीमन्तो मा भून्नो योषितामिति ।
अतः परिहरन्त्याजाव् असिं दूरेण तेऽरयः ॥

(आ) SkV 1429, JS 344. 61, Subhāṣitāvalī (MS BORI 820 of 1886-92) 47 *a*.

(*a*) असिन्दूरश्च JS.

(*b*) माऽभून्नो JS.

(*d*) दूराच्च JS.

"May the parts in the hair of our women not be *asindūreṇa* [without the red paint, i.e., may our women not be widowed.]" It is with this thought that your enemies in battle abandon their swords from afar. (D.H.H. Ingalls's translation).

3771*

असिमात्रसहायस्य प्रभूतारिपराभवे ।
अन्यतुच्छजनस्येव न स्मयोऽस्य महाधृतेः ॥

(आ) Kpr 10.463 (variant of Kpr. 10. 464), KāP 347.16-7.

(*a*) °हायो यं Kpr (var.) ; °हायोऽपि Kpr 10. 464.

(*c*) नैवान्यतुच्छजनवत् Kpr 10.464.

(*d*) सगर्वोऽयं महाधृतिः Kpr 10.464.

That brave person who with only his sword for his help, suppressed enemies, is not puffed, like other ordinary people. (G. Jhā's translation).

3772

असीव्यद् देहे स्वे पशुपतिरुमाङ्कं समघनो
विगुप्तो गोपीभिर्दुहितरमयात् सा कमलभूः ।
यदादेशादेतज् जगदपि मृगीदृक्परवशं
स वश्यः कस्य स्यादहह विषमो मन्मथभरः ॥

(अ) BhŚ 392 (doubtful).

Śikhariṇī metre.

Lord Śiva sewed up with his body his consort Pārvatī, Lord Viṣṇu, (as Kṛṣṇa) was hidden in their hearts by the cow-herdesses, Lord Brahmā, alas ! married his own daughter Sarasvatī ; he, by whose orders, the whole world is under the control of the gazelle-eyed damsels, him who can control ? O wonder ! mysterious is the power of love. (A. A. R.).

3773*

असुखमथ सुखं वा कर्मणां पक्तिवेलास्व्
अहह नियतमेते भुञ्जते देहभाजः ।
तदिह पुरत एव प्राह मौहूर्तिकश्चेत्
कथय फलममीषामन्ततः किं ततः स्यात् ॥

(आ) SR 44. 3, SSB 300. 3, SRK 85. 4 (a. Viśvaguṇādarśa), IS 7703.

Mālinī metre.

Embodied beings surely reap the fruits of their actions whether they are bitter or sweet at the time of their fruition. If the astrologers predict them even beforehand, tell me, what will happen to them at the end ? (A. A. R.).

3774

असुखैश्च विनालापो गुह्यस्य कथनं तथा ।
विपद्विमोक्षणं चैव मित्रतायाः फलत्रयम् ॥

(अ) P (PtsK 2. 191). Cf. No. 3625 and ZDMG 52.256).

(आ) IS 783.

Chats without any kind of unpleasantness, the (safe) communication of one's secrets, and the help to escape if one falls into danger are the three good results of friendship. (A. A. R.).

3775*

असुभिरशुभं त्यक्त्वा देहं निजं किल योगविद्
विशति विशदं ज्ञानालोकात् परस्य कलेवरम् ।

नयनविवरैः सूक्ष्मैः साक्षादहो तव नैपुणं
विशसि हृदयं द्रष्टुं स्पष्टं बहिश्च विचेष्टसे ॥

(आ) VS 2032.

Hariṇī metre.

He who knows yoga, they say, enters the good body of another by his light of knowledge, leaving his own which is worn out ; O wonderful is the power of your subtle eyes, for you enter the hearts of others to see clearly (their innermost thoughts) but at the same time are active in an external body. (A. A. R.).

3776

असुभृतां वधमाचरति क्षमाद्
वदति वाक्यमसह्यमसूनृतम् ।
परकलत्रधनान्यपि वाञ्छति
न कुरुते किमु मद्यमदाकुलः ॥

(अ) AS 502.

(आ) SPR 138.22 (a. AS).

(*b*) वाच्य° AS (var.),

Drutavilambita metre.

He commits murder of those possessed of life, speeks untruths that are unbearable and desires even the wealth and wives of others—what (mischief) indeed does not the drunkard commit ? (A. A. R.).

3777

असुररचितप्रयत्नाद्
विज्ञाता दिविरवञ्चना येन ।
संरक्षिता मतिमता
रत्नवती वसुमती तेन ॥

(अ) Kal 5.46.

Āryā metre.

With superhuman efforts he came to know the deceitful activities of the accountant ; by him, full of intelligence, was protected the earth which yields great treasures. (A. A. R.).

3778*

असुरसमरदक्षैर्वज्रसंघृष्टचापैर्
अनुपमबलवीर्यैः स्वैः कुलैस्तुल्यवीर्यः ।
रघुरिव स नरेन्द्रो यज्ञविश्रान्तकोशो
भव जगति गुणानां भाजनं भ्राजितानाम् ॥

(अ) Pra 4.10.

Mālinī metre.

May you be in this world the receptacle of brilliant qualities like that renowned king Raghu, whose treasure was exhausted in the performance of sacrifices and whose valour matched with that of the monarchs of his race, who were skilled in fighting with demons, whose bows vied with the thunderbolt (of Indra) and whose strength and prowess were incomparable. (M. R. Kale's translation).

3779

असुरसुरनरेशां यो न भोगेषु तृप्तः
कथमिह मनुजानां तस्य भोगेषु तृप्तिः ।
जलनिधिजलपाने यो न जातो वितृष्णस्
तृणशिखरगताम्भःपानतः किं स तृप्येत् ॥

(अ) AS 6.

(*a*) °नराणां AS (var.) ; तृप्तो AS (var.).

(*b*) कथमपि AS (var.).

Mālinī metre.

When he does not get satiated by the enjoyments of demons, gods and kings, how can he get satisfied in the enjoyments of mortal men ? Does a person get satisfied by drinking the water-drop clinging to the top of a blade of grass when his thirst is not quenched by drinking the waters of the entire ocean ? (A. A. R.).

3780*

असुरहितमप्यादित्योत्थं विपत्तिमुपागतं
दितिसुतगुरुः प्राणैर्योक्तुं न किं कचवत् तमः ।
पठति लुठतीं कण्ठे विद्यामयं मृतजीवनीं
यदि न वहते संध्यामौनव्रतव्ययभीरुताम् ॥

(अ) Naiș 19.15.

(आ) VS 2200 (a. Naiș.).

(c) मृतजीविनीं VS.

(d) भजते [वहते] VS.

Hariṇī metre.

If Śukrācārya, the preceptor of demons, were not afraid of breaking the vow of silence during early morning prayers, would he not utter the charm that brings back the dead to life and plays in his throat, in order to restore Darkness to life as he did Kaca; (Darkness) friendly to the demons, who hath met with death at the hands of the Sun? (K.K. Handiqui's translation).

3781

असुरो हितमुपविष्टः
प्रह्लादो नारदेन गर्भस्थः ।
तत्त्वविदुषां वरोऽभूद्-
धितोपदेशं सदा शृणुयात् ॥

(अ) Upadeśaśataka (KM II) 100.

Āryā metre.

The demon Prahlāda when instructed by the sage Nārada even when he was in the womb became the foremost among the knowers of truth. One should always listen to salutary advice. (A. A. R.).

3782*

असुलभा सकलेन्दुमुखी च सा
किमपि चेदमनङ्गविचेष्टितम् ।
अभिमुखीष्विव वाञ्छितसिद्धिषु
व्रजति निर्वृतिमेकपदे मनः ॥

(अ) Vik 2. 9. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 75).

(आ) SR 278.36, SSB 107. 40, SRK 129. 1 (a. Vikramorvaśīya), IS 7704.

(a) न सुलभा Vik (var.).

(b) किमिति चेदमनङ्गविशोषितम् or किमिति चित्तमनङ्गविशोषितम् Vik (var.).

(c) अभिमुखेष्विव Vik (var.); काङ्क्षित° Vik (var.).

(d) निर्वृत्तिम् SRK (*contra metrum*).

Drutavilambita metre.

The maiden with a face bright like the full moon, is, alas, far beyond my reach :—what, then, means this sudden portent, which Kāma works within me? My heart in a moment hath attained serenity, as though the bliss, which it sighs for, were really present before it. (F.B. Cowell's translation).

3783

असुहृत्ससुहृच्चापि सशत्रुर् मित्रवानपि ।
सप्रज्ञः प्रज्ञया हीनो दैवेन लभते सुखम् ॥

(अ) MBh (MBh [Bh] Śāntiparvan *ad* 12. 168. 19 [461* lines 18-9], MBh [R] 12.174.30, MBh [C] 12.6485-6).

(आ) IS 784.

(a) च [स°] MBh (var.); वापि [चापि].

(c) सप्राज्ञः or सुप्रज्ञः [स°] MBh (var.).

One having friends as one destitute of friends, one having foes as one destitute of foes, one having wisdom as one destitute of wisdom, each and every one amongst these, obtains happiness through destiny. (P.C. Roy's translation).

3784*

असुचिभेद्यामासाद्य बालां प्रौढाभिलाषिणीम् ।
हा कष्टं मुषितोऽस्मीति प्रभाते वक्ति कामुकः ॥

(अ) Deś 3.16.

(*b*) अभिलाषिणीम् Deś ; (अभिलापिणीम् is my suggestion).

A paramour (being eager to have intercourse with a mature woman) goes to bed with a physically immatured girl who, though speaks like a grown up woman, cannot be penetrated even with a needle, and so, in the morning he exclaims : "alas, I am robbed of my wealth."[1]

1. without the pleasure of sexual enjoyment.

3785*

**असूचीसंचारे तमसि नभसि प्रौढजलद-**
**ध्वनिप्राज्ञंमन्ये पतति पृषतानां निचये ।**
**इदं सौदामिन्याः कनककमनीयं विलसितं**
**मुदं च म्लानिं च प्रथयति पथि स्वैरसुदृशाम् ॥**

(अ) BhŚ 212.

(आ) Skm (Skm[B] 802, Skm [POS] 2.66.2) (a. Subhaṭa), IS 785, Pr 364, SLP(MS BORI 92 of 1883-84) 5.26 (a. BhŚ).

(*a*) अशूची° or अशुचौ or अशुभ्रे or असूचिः (°चि) or प्रसूते or असूचेः or आसूचेः or प्रसक्ते or असूर्ये [असूची°] BhŚ (var.) ; °संसारे or °संपाते BhŚ (var.) ; किमसि or त्वमसि or मनसि BhŚ (var.) ; नमभि° or विपुल° or नहसि [ नभसि ] BhŚ ( var. ) ; प्रौढजलदे (°लः) or व्यूढजलदः [प्रौ°] BhŚ (var.) ; स्निग्धजलद° [प्रौ°] Skm.

(*b*) °ध्वनिप्रादुर्भावे or ध्वनिप्राज्ञे मन्ये or °ध्वनिप्रायं (°ये ; °से ; °प्ते) मन्ये BhŚ (var.) ; °ध्वनिः प्राज्ञे मन्ये or° ध्वनिप्रोंछन्मध्ये or °ध्वनि-प्राज्ञे पुण्ये or °ध्वनिप्रज्ञंमन्ये or °ध्वनि-प्राप्ते तस्मिन् BhŚ (var.) ; शश्वत्पतति जल-दाम्बीरनिचये Śatakāv ; पतित° BhŚ (var.) ; पृषतां चैव (भाव° ; नीर°; तीर°; चापि) or दृषदां नीर° or दृषदानीर° or दृषदानां च or पृषितानां च [ पृषतानां च ] BhŚ ( var. ) ; पृषतये [च नि°] BhŚ (var.).

(*b*) सौदामन्याः BhŚ (var.) ; °रमणीयं Skm ; विलसतं or विकसितं or विलसिता BhŚ (var.).

(*d*) करलम्बं दूरादविनयवतीनां वितनुते Skm ; मदं [मु°] BhŚ (var.) ; च म्लानि or तन्मानिं or च म्लानं [ च म्लानिं ] BhŚ (var.) ; ग्रथयति BhŚ (var.); पथि om. BhŚ (var.); °तरां [प°] BhŚ (var.) ; पथे स्वैरदृशां or पथिष्वेव सुदृशां or पथि स्वैरिणिदृशां BhŚ (var.).

Śikhariṇī metre.

When the night is pitch dark, the darkness being intense so as not to allow even a pin to move within it, when rain is falling thickly from the clouds, proudly creating noise with their thunder, these lovely gold-cover-coloured flashes of lightning fill the hearts of ladies voluntarily seeking their lovers' residence by walking in the streets in the nights alternately with joy and sorrow. (A.V. Gopalachariar's translation).

1. *Bhartrihari's Sringara and Vairagya Śataka-s*, Madras, 1954.

3786*

**असूत सद्यः कुसुमान्यशोकः**
**स्कन्धात् प्रभृत्येव सपल्लवानि ।**
**पादेन नापैक्षत सुन्दरीणां**
**संपर्कमाशिञ्जितनूपुरेण ॥**

(अ) Kum 3.26. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 44).

(आ) SR 331. 23 ( a. Kum. ), SSB 197. 23, Daśarūpaka *ad* 4.48 (p. 264).

(*c*) चापेक्षत [ना°] Kum (var.), Daś° (var.); नापेक्षत Kum (var.).

(*d*) आसिञ्जित° Kum (var.), SR.

Upajāti metre ( Upendravajrā and Indravajrā ).

The *Aśoka* immediately produced flowers together with sprouts, right up from the stem, did not wait for the contact with the feet of beautiful women, jingling around with anklets. (R.D. Karmarkar's translation).

3787*

असूत सा नागवधूपभोग्यं
मैनाकमम्भोनिधिबद्धसख्यम् ।
क्रुद्धेऽपि पक्षच्छिदि वृत्रशत्राव्
अवेदनाज्ञं कुलिशक्षतानाम् ॥

(अ) Kum 1.20. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 18).

(आ) Alm 66.

Upajāti metre ( Upendravajrā and Indravajrā.

She[1] gave birth to Maināka, fit to be enjoyed by a Nāga-damsel, who formed friendship with the sea and (thus) was non-cognisant of the agonies of the cuts of[2] the thunderbolt, even when the enraged enemy of Vṛtra was clipping the wings (of mountains in general). (R.D. Karmarkar's translation).

1. Menā.
2. wounds caused by

असूयः पिशुनश्चैव see कूटसाक्षी मृषभाषी

3788

असूयको दन्दशूको निष्ठुरो वैरकृच्छरः ।
स कृच्छ्रं महदाप्नोति नचिरात् पापमाचरन् ॥

(अ) MBh (MBh [Bh] 5. 35. 54, MBh [R] 5.34.65-6, MBh[C] 5.1245 *d*+1246 *a*). Cf. No. 1292.

(आ) IS 786.

(*b*) नैष्ठुरी or निष्ठुरी MBh (var.) ; वैरकिंकर: MBh (var.) ; शठः [नरः] MBh (var.).

He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins. (P.C. Roy's translation).

3789

असूयया हतेनैव पूर्वोपायोद्यमैरपि ।
कर्तॄणां गृह्यते संपत् सुहृद्भिर्मन्त्रिभिस्तथा ॥

(अ) BhPr 9.

(आ) SR 161.352, SSB 492.359.

(*c*) कर्तृणां BhPr (var.).

Prosperity is captured by the ambitious person, impelled by the feeling of jealousy, through friends and ministers and even by efforts accompanied by conciliation. (J. Shastri's translation).

3790

असूयाविष्टे मनसि यदि संपत् प्रवर्तते ।
तुषाग्नि वायुसंयोगम् इव जानीहि सुव्रत ॥

(अ) Nāradīya-purāṇa 1.7.17.

Understand, good man, that when the mind of a person is carried away by envy, his prosperity will only increase his intolerance, as fire fanned by breeze, when it has fallen on chaff. (A. A. R.).

असूयैकपदो मृत्युर् see No. 3791.

3791

असूयैकपदं मृत्युर् अतिवादः श्रियो वधः ।
अशुश्रूषा त्वरा श्लाघा विद्यायाः शत्रवस्त्रयः ॥

(अ) MBh (MBh [Bh] 5. 40. 4, MBh [R] 5.39.4, MBh [C] 5.1535).

(आ) IS 787.

(*a*) °येकपदो or °संपदो MBh (var.).

(*b*) स्त्रियो [श्रि°] MBh (var.).

Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon

preceptor, haste and boastfulness, are the three enemies of knowledge. (P.C. Roy's translation).

असूर्ये संचारे see No. 3785.

3792**

असेकतोऽत्यन्तनिषेकतश्च
शाखाविशोषं फलिनो निरूप्य ।
सप्ताहमात्रं शृतमेव सर्पिर्
विडङ्गदुग्धाम्बु निषेचनीयम् ॥

(आ) ŚP 2271.

Upajāti metre (Upendravajrā and Indravajrā).

When one observes the drying up of branches of a tree by neglect of watering or by excess of it, one should sprinkle it only for seven days with boiled water (cooled) mixed with ghee, milk and the vermifuge of Viḍaṅga. (A. A. R.).

3793

असेवके चानुरक्तिर् दानं सप्रियभाषणम् ।
अनुरक्तस्य चिह्नानि दोषेऽपि गुणसंग्रहः ॥

(आ) Sama 1 अ 58.

Affectionate regard even when he is of no service, gifts along with pleasing words, are the signs exhibited by one towards the object of attachment ; and even his faults are reckoned as merits. (A. A. R.).

3794

असेवितेश्वरद्वारम् अदृष्टविरहव्यथम् ।
अनुक्तक्लीबवचनं धन्यं कस्यापि जीवितम् ॥

(अ) H (HJ 1. 155, HS 1. 138, HM 1. 144, HK 1.146, HP 1.112, HN 1.113, HH 28.3-4, HC 38.3-4).

(आ) SR 80.17 (a. H), SSB 353.20, IS 788, SRK 239.88 (a. Prasaṅgaratnāvalī), Sama 1 अ 38.

(*d*) जीवनम् HJ, HM, HH, Sama.

Happy the life of any one that hath not waited at the door of the wealthy ; that hath not experienced the pangs of separation, that hath not spoken idle words. (F. Johnson's translation).

3795*

असोढा तत्कालोल्लसदसहभावस्य तपसः
कथानां विश्रम्भेष्वथ च रसिकः शैलदुहितुः ।
प्रमोदं वो दिश्यात् कपटबटुवेषापनयने
त्वराशैथिल्याभ्यां युगपदभियुक्तः स्मरहरः ॥

(आ) JS 16.4, SR 5.50 (a. Kuv), SSB 8. 40 (a. Kpr.), Kpr 5. 122, KāP 137. 14-138.2, Kuv *ad* 60.121 (p. 138).

(*b*) विस्रम्भे° JS.

Śikariṇī metre.

May the destroyer of Kāma ordain your happiness—He, simultaneously seized by precipitancy and languor, while removing his disguise of a Brāhmaṇa-boy, being unable to bear the over-zealous officiousness of the penance, manifesting itself at that age, and at the same time fondly gratified at Pārvati's confidently affectionate manner of address. (G. Jhā's translation).

3796*

असौ गतः सौगत एव यस्मात्
कुर्यान् निरालम्बनतां ममैव ।
सखि प्रियस्ते क्षणिकः किमन्यन्
निरात्मकः शून्यतमः स वन्द्यः ॥

(आ) SkV 706 (a. Bhojyadeva or Bhojadeva), Kav 419. (Cf. also Kav p. 63).

Upajāti metre ( Upendravajrā and Indravajrā).

Heroine : "That one is gone, the *saugata* [one from whom proceeds all happiness, or, a Buddhist]; whereby he has reduced me to *nirālambanatā* [helplessness, or, the Śūnyavāda-doctrine of the unreality of external objects]." Confidante : "Friend, that which you are fond of his *kṣaṇika* [fickle, or, a momentary entity], and, what is more, *nirātmaka* [soulless in a moral sense, or, soulless in a metaphysical sense] and a completely *śūnya* [worthless, or, metaphysical void]. Let him go." (D.H.H. Ingalls's translation).

3797*

असौ गिरेः शीतलकन्दरस्थः
पारावतो मन्मथचाटुदक्षः ।
धर्मालसाङ्गीं मधुराणि कूजन्
संवीजते पक्षपुटेन कान्ताम् ॥

(आ) Skm (Skm [B] 2021, Skm [POS] 5,5. 1) (a. Pāṇini), AB 366, (cf. Kav p. 52).

Upajāti metre ( Upendravajrā and Indravajrā).

Yonder dove, which dwelleth in a cool hollow of the mountain, and is skilled in all loving dalliance, cooing sweetly doth fan with its wings the loved one, wearied by the heat. (A.B. Keith's translation in his *History of Sanskrit Literature*, p. 204).

असौचो निर्धनः प्राज्ञो see No. 3517.

3798*

असौजन्यञ्चेतोभवसमुचितं भावयति तद्
वृथा संसारेऽस्मिन्नहह समयं किं गमयसि ।
चिराद् भूयो भूयः कलयसि सखेदो भवसुखं
ततो मन्ये त्यागात् प्रभवति परा निर्वृतिरिति ॥

(अ) Ras 37.

(*a*) Version A : अ-सौजन्यञ् चेतो भव-समुचितं.
Version B : असौ जन्यञ् चेतोभव-समुचितं.
Version C : असौ जन्यञ्चे तोभव समुचितं.

(*b*) Version C : वृथाऽऽसं सारेऽस्मिन्नहह.

(*c*) Version A : सखे दो.
Version B : सखेऽदो.
Version C : सखेदो.

(*d*) Version C : ऽत्य् आगात्.

Śikhariṇī metre.

*Version A* :

The mind perceives that worldly life is unworthy ; why then do you waste your time in worldly pleasures ? Painfully do you realize for a long time that the pleasures of the world are useless. Supreme happiness can, therefore, come, I think, by the giving up (of attachments).

*Version B* :

Pleasures born of love alone are worth consideration, why then do you waste your time in other things ? Friend, you know for a long time that happiness can come to you only from that ; hence I think you will get pleasures only by purchasing love by the liberal spending of wealth.

*Version C* :

This young lady considers you worthy of her love, therefore please make a move; direct your glance towards her. Why waste time when the girl is so fair ? You deserve conjugal happiness ; and hence in you who are worthy, great happiness has descended. (A. A. R.).

3799*

असौ नास्तीवेन्दुः क्वचिदपि रविः प्रोषित इव
ग्रहोडूनां चक्रं नभसि लिखितप्रोञ्छितमिव ।
अहर्वा रात्रिर्वा द्वयमपि प्रसुप्तप्रविचयं
घनैर्बद्धव्यूहैः किमिदमतिघोरं व्यवसितम् ॥

(आ) SkV 262, Skm (Skm [B] 1290, Skm [POS] 2.163.5), Prasanna 97*a*.

(*b*) °प्रोञ्चितमिव Skm ( var. ); °प्रोणितमिव Prasanna.

(*c*) विलुप्त° Skm ; °परिचयं Skm ( var. ); °सुचिरयं Prasanna.

(*d*) किमिदमिति घो° Skm ; घोरैर् Prasanna.

Śikhariṇī metre.

There is no moon ;/the sun has left for lands unknown;/ the circle of the stars and planets/has been erased from heaven./ Of day and night/all distinction is obscured./ What is this crime/committed by the seried ranks of clouds ? (D.H.H. Ingalls's translation).

3800*

असौ विभ्रत्ताम्रतिविषमुदयशैलस्य शिरसि
स्खलन् प्रालेयांशुर्यदि भवति मत्तो हलधरः ।
तदानीमेतत् तु प्रतिनवतमालद्युतिहरं
तमोऽपि व्यालोलं विगलति तदीयं निवसनम् ॥

(आ) SkV 938 (a. Yogeśvara).

Śikhariṇī metre.

If yonder moon is the drunken Ploughman/with his flushed face stumbling up the Eastern Hill,/then this darkness blacker than young *tamāla*-trees,/being his dress, will loosen and fall away. (D.H.H. Ingalls's translation).

3801*

असौभाग्यं धत्ते परमसुखभोगास्पदमयं
विचित्रं तद्गेहं भवति पृथुकार्तस्वरमयम् ।
निविष्टः पल्यङ्के कलयति स कान्तारतरणं
प्रसादं कोपं वा जननि भवती यत्र तनुते ॥



(आ) SR 63. 30 (a. Mṛcch.), SSB 328. 30, SRK 242.11 (a. Sphuṭaśloka), SuMuñ 86.16-19.

(*d*) मा [वा] SSB.

Śikhariṇī metre.

When you, Mother goddess, are pleased with a person even his misfortune turns out to be an abode of great happiness ; his home, though poor (till now), becomes paved with abundant gold and when seated on the cot he enjoys the love of his beloved. When you get angry with him, even his best enjoyments turn out to be full of worry ; his home though full of gold becomes a bedlam ; and when he is seated on a cot he experiences the misery of crossing a dread forest. (A. A. R.).

3802*

असौ मरुच्चुम्बितचारुकेसरः
प्रसन्नताराधिपमण्डलाग्रणीः ।
वियुक्तरामातुरदृष्टिवीक्षितो
वसन्तकालो हनुमानिवागतः ॥

(अ) Hanumannāṭaka 6.35.

(आ) ŚP 3783 (a. Bhaṭṭa-bījaka or Vedavīkṣaka), VS 1677 (a. Bhaṭṭa-bījaka), JS 206. 4 (a. Bhaṭṭa-Vijjāka), PV 599 (a. Bālakṛṣṇa ), SSSN 210. 7, SR 331. 15 (a. Hanu° ), SSB 197. 15 ( a. Bhaṭṭabījāka ), SuSS 277, RJ 1191, Kpr 7. 190, KāP 196. 17-8, KH 210. 2-3, VyVi 206. 31-2, Amd 151.382.

(*a*) ततो [असौ] Han°.

(*b*) °तारापतिम° JS, Vidy.

(*c*) वियोगिर° Vidy.

(*d*) समागतः श्रीहनुमान्वसन्तवत् Han° ; हिमवानि [ह°] Amd (var.).

Vaṁśastha metre.

This spring-time is arrived like Hanumān—having his locks kissed by Vāyu, his father [or : having its flower-filaments wafted by the air), the foremost in the army of Sugrīva, the husband of Tārā [or : having a lovely moon] and looked upon by Rāma [ or : woman ] under pangs of emotion. (G. Jha's translation).

3803*

असौ महाकालनिकेतनस्य
वसन्नदूरे किल चन्द्रमौलेः ।
तमिस्रपक्षेऽपि सह प्रियाभिर्
जोत्स्नावतो निर्विशति प्रदोषान् ॥

(अ) Ragh 6.34. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 93).

(आ) Alm 67.

(*b*) चन्द्रार्धमौलेर्निवसन्नदूरे Ragh (var.), चन्द्र-मौले Ragh (var.).

(*c*) दिवापि आलान्तरचन्द्रिकाणं Ragh (var.) ; तामिस्र° Ragh (var.).

(*d*) नारिसखः स्पर्शसुखानि भुङ्क्ते Ragh (var.) ; ज्योत्स्नावतो Alm.

Upajāti metre ( Upendravajrā and Indravajrā).

He residing at no great distance from the moon-crested god whose abode is Mahākāla, enjoys, in company with his beloveds, moonlight night, even during the dark half of a month. (M.R. Kale's translation).

3804*

असौ महेन्द्रद्विपदानगन्धिस्
त्रिमार्गगावीचिविमर्दशीतः ।
आकाशवायुर्दिनयौवनोत्थान्
आचामति स्वेदलवान् मुखे ते ॥

(अ) Ragh 13. 20. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 204).

(*a*) सुरेन्द्र° Ragh (var.) ; °गन्धी Ragh (var.).

(*b*) त्रिधो [गु°] SH.

Upajāti metre ( Upendravajrā and Indravajrā ).

This sky-breeze, possessed of the scent of the ichor from the elephants of Mahendra, cool owing to the close contact with the waves of the three-patched Gaṅgā dries up the perspiration drops due to the moon [youth of the day] on your face. (R.D. Karmarkar's translation).

3805*

असौ महेन्द्राद्रिसमानसारः
पतिर्महेन्द्रस्य महोदधेश्च ।
यस्य क्षरत्सैन्यगजच्छलेन
यात्रासु यातीव पुरो महेन्द्रः ॥

(अ) Ragh 6.54. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 97).

(आ) Alm 68.

Upajāti metre ( Upendravajrā and Indravajrā).

This king is equal to the mountain Mahendra in strength and is alike of Mahendra and the sea ; in his hostile expeditions Mahendra itself seems to march in the van under the disguise of his war elephants dripping the temporal ichor[1]. (M.R. Kale's translation).

1. M.R. Kale has 'liquor'.

3806*

असौ रसौचित्यगुणोज्ज्वलोऽपि
गुम्फो न काव्यव्यपदेशयोग्यः ।
धत्ते खलस्यापि न दुर्विषह्य-
द्वेषप्रहोत्सारणमन्त्रतां यः ॥

(आ) JS 38. 11 (a. ( Bilhaṇa ), SH 411 (a. Bilhaṇa).

Upajāti metre (Upendravajrā and Indravajrā),

That group of words does not deserve to be called a poem though it may be resplendent with sentiments, propriety and merits if it does not possess that power of sweeping away the resolve of the wicked, full of unbearable hatred. (A. A. R.).

असौ वहति कल्याणं see No. 2382.

असौ वरामेको निलय see No. 2665.

3807*

असौ विद्याशाली शिशुरपि विनिर्गत्य भवनाद्
इहायातः संप्रत्यविकलशरच्चन्द्रवदनः ।
यदालोकस्थाने भवति पुरमुन्मादतरलैः
कटाक्षैर्नारीणां कुवलयितवातायनमिव ॥

(अ) Mālatī 2.11.
(आ) Sar 2.24 (p. 155) and 5.426 (p. 696-7).
(*a*) विद्याधारः Sar.
(*b*) °न्द्रमधुरः Sar.
Śikhariṇī metre.

He, devoted to learning (and) with a face like the full autumnal moon, has now come here, having passed out of (his) house, though a child, at the time of beholding whom, the city with the side-glances fickle owing to great excitement of ladies, becomes as though possessed of windows full of blue lotuses. (R.D. Karmarkar's translation).

3808

असौ समरसाहसं वितनुतेऽग्रिमश्रेयसे
मुकुन्दममुमात्मनि स्थिरयितुं न किं वाञ्छति ।
अतः परतरं कुतः प्रतरणाय वारांनिधेर्
निदानमिह संसृतेः सुखसृतेश्च किं कारणम् ॥

(अ) Ras 13.
(*a*) Version A : असौ समर-साहसं.
Version B : असौ सम-रसा हसं.
(*b*) Version A : अमुम्.
Version B : अ-मुम्.
Pṛthvī metre.

*Version A* :

He engages himself in battle to attain heaven [beatitude]; why does he not desire to firmly establish Lord Kṛṣṇa in his heart? Is there a better means and a greater path to cross the ocean of worldly life.

*Version B* :

This woman shows equal interest (in all) and laughs; why does she not desire to have *kunda*-flowers for her great love-enjoyments? Is there a better means and greater pleasure than this—to get along happily in worldly life? (A. A. R.).

3809*

असौ समालोकितकाननान्तरे
विकीर्णविस्पष्टमरीचिकेसरः ।
विनिर्गतः सिंह इवोदयाचलाद्
गृहीतनिष्पन्दमृगो निशाकरः ॥

(आ) SkV 946 (a. Pāṇini).
Vaṁśastha metre.

The moon with bright mane flying/in the forest of the night/is like a lion who has issued from the Eastern Mount,/holding in his mouth a deer. (D.H.H. Ingalls's translation).

असौ सुरेन्द्रद्विपदानगन्धिस् see No. 3804.

3810*

असौ हि दत्त्वा तिमिरावकाशम्
अस्तं व्रजत्युन्नतकोटिरिन्दुः ।
जलावगाढस्य वनद्विपस्य
तीक्ष्णं विषाणाग्रमिवावशिष्टम् ॥

(अ) Mṛcch 3.6, Cār 3.3.
(आ) SR 322.2, SSB 182.2.

(*b*) गतो ह्यष्टमपक्षचन्द्रः [ग्र°] Cār.

(*c*) तोया° [जला°] Cār.

(*d*) विषाणकोटीव निमज्जमाना Cār.

Upajāti metre ( Upendravajrā and Indravajrā).

The moon gives place to darkness as she dips/behind the western mountain ; and the tips/of her uplifted horns alone appear,/ like two sharp-pointed tusks uplifted clear,/ where bathes an elephant in waters cool,/ who shows naught else above the jungle pool. (A.W. Ryder's translation).[1]

1. The Cār. text in C.R. Devadhar's translation reads : Having made room for darkness, the moon of the eighth day sets as, when a wild elephant plunges into water, the ends of his tusks are gradually sunk.

3811*

असौ हि रामा रतिविग्रहप्रिया
रहःप्रगल्भा रमणं रहोगतम् ।
रतेन शत्रौ रमयेत् परेन वा
नो चेद्दुदेष्यत्यरुणः पुरो रिपुः ॥

(अ) Nāṭyaśāstra 17.15 (in some texts 16. 85).

Upajāti metre ( Vaṁśastha and Indravaṁśā).

This beautiful woman who is fond of love's fight and is unashamed in it, will secretly please her lover at night with the best embrace, till the sun will rise in the east as her enemy.[1] (M. Ghosh's translation).

1. In Nāt° quoted as an example of *mālā-yamaka*.

3812*

असौ हि संकेतसमुत्सुकाभिर्
विलासिनीभिर्मदनातुराभिः ।
सरोषदृष्टः स्फुरिताधराभिर्
द्रुतं रविर्भीत इवास्तमेति ॥

(आ) VS 1897 (a. Narendra).

Upendravajrā metre.

The sun has gone quickly to set in a panic as he was looked angrily and with throbbing lips by the charming damsels who were afflicted by passion and who were eager to meet their lovers at the rendezvous. (A. A. R.).

3813*

अस्तंगतभारविरवि
कालवशात् कालिदासविधुविधुरम् ।
निर्वाणबाणदीपं
जगदिदमद्योति रत्नेन ॥

(आ) SkV 1706, Skm (Skm [B] 2127, Skm [POS] 5. 26. 2) ( a. Bhojadeva ), (cf. Kav p. 63).

(*b*) कालिदास° SkV (var.).

Āryā metre.

Yamaka verse : "This world, in which the sun of Bhāravi has set, which is deprived of the moon of Kālidāsa by force of time, and in which the lamp of Bāṇa has gone out, has now been illuminated by a gem [*ratna*]."[1] (D.H.H. Ingalls's translation).

1. The word *ratna* must be a part of an author's name.

3814*

अस्तं गतवति सवितरि
पायसपिण्डं सुधाकरं प्राची ।
व्यरचयदम्बरकुशभुवि
चरति कलङ्कस्तदन्तरे काकः ॥

(आ) SR 303.143, SSB 152.151.

(*c*) विरच° SR, SSB. (व्यरचयद् is my suggestion).

Āryā-gīti metre.

When the sun had set the eastern quarter offered the customary ball of sweet-

rice [*pāyasa*] of the moon which was placed on the holy ground of the sky and a crow hovers inside in the form of its black spot. (A. A. R.).

3815*

अस्तं गतवति सवितरि
भर्तरि मधुपं निवेश्य कोशान्ते।
कमलिन्योऽपि रमन्ते
किमत्र चित्रं मृगाक्षीणाम् ॥

(आ) Any 123. 144, SR 293. 7, SSB 134. 9, SRK 138. 10 (a. Sphuṭaśloka).

Āryā metre.

When the husband, the sun, had set [become invisible] the lotus, concealing her lover, the bee, inside the bud enjoys with him ; what wonder then if this is practised by gazelle-eyed women ? (A. A. R.).

3816*

अस्तंगते दिवानाथे नलिनी मधुपच्छलात् ।
गिलन्ति स्वविनाशाय गुटिकां कालकूटजाम् ॥

(आ) Any 135.143.

When the lord of the day[1] had set the lotus, under the guise of a black bee, he had swallowed a pill of virulent poison in order to put an end to her life. (A. A. R.).

1 The sun.

3817

अस्तंगते निजरिपावपि कुम्भयोनौ
संकोचमाप जलधिर्न तु माद्यति स्म।
गम्भीरतागुणचमत्कृतविष्टपानां
शत्रुक्षयेऽपि महतामुचितं ह्यदः स्यात् ॥

(आ) Any 99.50.

Vasantatilakā metre.

Even when his enemy, the (star) Agastya had set the sea did not gloat over it but became calm. In the case of the great who are the noble of abode of profundity this alone is proper at the decline of their rivals. (A. A. R.).

3818

अस्तंगते भास्वति नान्धकारान्
शनैश्चरो हन्ति विधौ बुधश्च ।
पितुर्गुणैर्न प्रतिभाति पुत्रो
गुणान्वितो यः स गुणेन भाति ॥

(आ) Vidy 948.

Upajāti metre (Indravajrā and Upendravajrā).

When the sun had set, his son, the Saturn, does not dispel the darkness, nor Mercury when (his father) the moon had set. It is not always that the son possesses the merits of his father ; he, who is meritorious, shines by his qualities. (A. A. R.).

अस्तंगते शशिनि see No. 1656.

3819

अस्तंगतोऽयमरविन्दवनैकबन्धुर्
भास्वान्न लङ्घयति कोऽपि विधिप्रणीतम् ।
हे चक्र धैर्यमवलम्ब्य विमुञ्च शोकं
धीरास्तरन्ति विपदं न तु दीनचित्ताः ॥

(आ) ŚP 1180 (in one MS a. Kapora), SR 227.180 (a. ŚP), SSB 617. 2, SRK 218.18 (a. ŚP), IS 789, Any 70. 146, ASS 2.1.

(*a*) °दिनैक° [°वनैक°] ŚP (MS).

(*b*) भाग्यं न or भाऽस्वन्त [भा° न] IS ; भीत्वान ŚP (MS) ; लङ्घयति IS ; विधेः प्र° ASS.

(*c*) चकाङ्ग [हे चक्र] ASS.

Vasantatilakā metre.

The sun, the one friend of the bed of lotuses has set, no one who is bright ever transgresses the rules (of fate). Oh ruddy goose, take heart and leave off sorrow, only

the brave overcome difficulties, not the timid ones. (A. A. R.).

3820*

अस्तं भास्वति लोकलोचनकलालोके गते भर्तरि
स्त्रीलोकोचितमाचरन्ति सुकृतं वह्नौ विलीय त्विषः ।
अप्येतास्तु चिकीर्षयेव तपसां ताराक्षमाला दिशो
मन्ये खञ्जनकण्ठकोमलतमःकृष्णाजिनं बिभ्रति ॥

(आ) SkV 863.

Śārdūlavikrīḍita metre.

When their lord the sun has set,/his countenance now kind to human eyes,/his rays perform the pious act of womankind/ by entering the flames. / The heavens too, I think, do holy penance/with stars for rosaries and with the darkness,/soft as a bird's throat, for their deer-skin. (D.H.H. Ingalls's translation).

3821*

अस्तं मुक्तिरुपैतु यत्र न तनूसाध्या हरेर्भक्तयस्
तन्नः संसृतिरेधतां निरवधिर्यस्याः प्रसादोदयात् ।
मूर्ध्नि श्रीपुरुषोत्तमप्रणतयः श्रीरामनामानने
हृद्देशे यदुनन्दनस्य जलदश्यामाभिरामाकृतिः ॥

(आ) RJ 1393.

Śārdūlavikrīḍita metre.

Let that liberation [*mokṣa*] be set at rest wherein devotional activities to Lord Viṣṇu cannot be accomplished. Let there be the life in the world endlessly, by whose grace one can do prostrations to Lord Viṣṇu, the best of Puruṣa-s with the head, have the name of Śrī-Rāma ever on the lips, and the form of Śrī-Kṛṣṇa, charming like a swarthy cloud, ever in the heart. (A. A. R.).

3822

अस्तं यतापि किल मस्तकवर्तिनासाव्
अस्ताचलोऽहिमरुचा रुचिमप्यलम्भि ।
प्रायः परोपकृतये कृतिनोऽनपेक्ष्य
स्वार्थं विपत्कवलिता अपि भावयन्ति ॥

(आ) PV 553 (a. Kṛṣṇa-paṇḍita), SuSS 128.

(*d*) विबत् PV (var.).

Vasantatilakā metre.

The setting mountain is showered with brilliance by the sun though he is setting [experiencing extinction] from the top of the hill. Generally, good people are ever zealous of helping others and care not for their own welfare even when swallowed up by calamity. (A. A. R.).

3823*

अस्तं यातस्तिमिरपटलीवस्तभङ्गः पतंगः
प्राप्तो नैवोदयगिरिशिरोमूलमेणावचूलः ।
तत्ते कालं कतिपलमयं भाति खद्योतपोत
द्योतं द्योतं पुनरपि पुनर्द्योततां को विलम्बः ॥

(अ) Anyoktimuktālatā (KM II) 31.

(*c*) (As *kāla* is normally used in masculine gender, it is better to read कालः and कतिपलमयो) ; °पोतं Anyokti° ; (°पोत [vocative] is my suggestion).

Mandākrāntā metre.

The sun, the destroyer of the density of darkness, has now set; the moon, the deer-chowried one, has not yet arrived at the top of the rising mountain ; oh little glow-worm, these few moments are the time for you to shine ; hence, go on, radiate thy brilliance, again and again, why the delay ? (S. Bhaskaran Nair's translation).

3824*

अस्तं शशी याति शशाङ्कवदने मानं विमुञ्चाधुना
किं मानेन मुधा नतभ्रु गगनाद् भ्रश्यन्त्यमूस्तारकाः ।
इत्थं त्वामनुशिक्षयन् क्षितितलादुन्नम्य पादं शनैः
क्षीणां वीक्ष्य निशां निसर्गसुभगं गायत्यसौ कुक्कुटः ॥

(आ) JS 284.5.

Śārdūlavikrīḍita metre.

The moon is about to set, moon-faced one, leave off your jealous anger, why this

useless pride, charming-browed one ? The stars are disappearing from the sky ; thus advising you and gently raising one leg and observing that the night had come to an end, the cock is crowing in his naturally sweet manner. (A. A. R.).

3825*

अस्तग्रस्तगभस्तिमत्करततिन्यङ्नीतचञ्चूपुटी
पाटीराद्रिमथो हिमाचलमधः प्रक्षिप्य पक्षद्वयम् ।
पश्चादुन्नतपुच्छपुञ्जमुदयत्प्राचीप्रकाशच्छलाद्
अण्डं मण्डलमैन्दवं जनयति व्यक्तं बकोटीवियत् ॥

(आ) SMH 8.59.

(*a*) °तिन्याङ्नीत° (°ग्रीत°) SMH (var.).

(*c*) °प्राचांप्र° SMH (var.).

Śārdūlavikrīḍita metre.

Bending down his beak in the form of the mass of rays of the setting sun and beating down his two wings in the form of the Malaya and Himālaya mountains and raising his feathered tail under the guise of the brightening east, the female crane of the sky is clearly laying its egg in the form of the disc of the moon. (A. A. R.).

3826*

अस्तप्रत्युपकारगन्धमकृतस्वप्रार्थनापेक्षम-
प्यम्भोभिर्भुवमार्द्रयन्ति जलदा जीवन्त्यमी जन्तवः ।
दैवज्ञः पुनरस्ति वृष्टिरिति वागेका मयोक्तेति यद्
विश्वं क्रीतमिवाधिगच्छति तदेवाघूर्णते मर्मणि ॥

(आ) DikAny 7.

Śārdūlavikrīḍita metre.

The clouds drench the earth with their showers and do not harbour the least idea of any return benefit and do this without being asked ; thereby all beings live ; but there is the astrologer, who, for uttering a single word *vṛṣṭi* [shower] thinks that he has bought the whole world ; and this is painfully revolving in my vitals. (A. A. R.).

3827

अस्तब्धः पूजयेन् मान्यान् गुरून् सेवेदमायया ।
अर्चेद् देवानदम्भेन श्रियमिच्छेदकुत्सिताम् ॥

(अ) MBh (MBh [Bh] 12. 71. 9, MBh [R] 12.70.9, MBh [C] 12. 2709).

(आ) IS 790, ŚB 2.258.

(*a*) अस्तवः or अल्लब्धः or अंतस्थः [अ°] MBh (var.) ; पूजयन् MBh (var.); नान्यान् MBh (var.) ; °येदन्यान् ŚB.

(*b*) सगुरून्वेदमायया MBh (var.) ; गुरुं MBh (var.).

(*c*) अदभेन or नडंभेन ( अ° ) MBh (var.) ; अमीतेन MBh (var.).

(*d*) अगुत्सितां (°प्सितां) MBh(var. ); अकुत्सितात् (°तान् or °तः) MBh (var.).

He should without pride pay regards to those that deserve them, and serve his preceptors and seniors with sincerity. He should worship the gods without pride. He should seek prosperity, but never do any thing that brings infamy. (P.C. Roy's translation).

3828

अस्तब्धतामचापल्यं वैराणां चाप्यकर्तृताम् ।
प्रत्यक्षतो विजानीयाद् भद्रतां क्षुद्रतामपि ॥

(अ) KN (KN [TSS] 4. 37, KN [ĀnSS] 4. 37, KN [BI] 4. 39).

(*b*) चापि कर्तृताम् KN (BI).

He[1] should directly[2] ascertain their[3] tractability and resoluteness and their power of keeping their enemies under control and their meanness or gentility. (M.N. Dutt's translation).

1. The king.
2. personally.
3. dependents'.

3829

अस्तब्धमक्लीबमदीर्घसूत्रं
सानुक्रोशं श्लक्ष्णमहार्यमन्यैः ।
अरोगजातीयमुदारवाक्यं
दूतं वदन्त्यष्टगुणोपपन्नम् ॥

(अ) MBh (MBh [Bh] 5. 37. 25, MBh [R] 5.36.27, MBh [C] 5.1360).

(आ) SRHt 157. 9 (a. Vallabhadeva), SSSN 121.9, IS 791.

(*a*) अध्वस्तम् [अस्त°] MBh (var.).

(*b*) शक्तम् MBh (var.), SRHt, SSSN ; शुल्कम् or कुशलम् or शक्यम् or शुक्लम् [श्ल°] MBh (var.); अवार्यम् [अहार्यम्] MBh (var.) ; असाध्यमन्यैः SSSN.

(*c*) °वेषं or °वाग्मं [°वाक्यं] MBh (var.).

(*d*) भृत्यं [दू°] MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

Men of learning say that a messenger[1] should be endowed with these eight qualities, viz. absence of pride, ability, absence of procrastination, kindness, cleanliness, incorruptibility, birth in a family free from the taint of disease, and weightiness of speech. (P.C. Roy's translation).

1. or envoy. P.C. Roy translates "servant".

अस्तमन्यैरुपालम्भैः see No. 3135.

3830*

अस्तमस्तकपर्यस्त- समस्तार्कांशुसंस्तरा ।
पीनस्तनस्थिताताम्र- कम्रवस्त्रेव वारुणी ॥

(अ) KāD 1.82.

(आ) Sar 2.189 (p. 238).

(*d*) °वस्त्रेवाभाति or आतम्र° KāD (var.).

The (lady of the) western direction has a lovely garment of reddish hue over her stout bosom in the form of a layer of the sun's rays scattered over the top of the setting mountain. (A. A. R.).

3831*

अस्तमितविषयसङ्गा
मुकुलितनयनोत्पला मृदुश्वसिता ।
ध्यायति किमप्यलक्ष्यं
नित्यं योगाभियुक्तेव ॥

(आ) VS 1385, ŚP 3400 (a. Govardhana), SR 275.5, SSB 101.6 (a. Govardhana), RJ 936, Daś *ad* 4.15 (p. 197).

(*b*) मुहुः [मृदुश्] ŚP, SR ; बहुश् Daś.

(*d*) बाला [नित्यं] ŚP, SR, Daś.

Āryā metre.

With attachment to sensual pleasures at rest, the lotus-eyes closed and breathing gently, she is brooding over something invisible ever and anon, as a sage in meditation. (A. A. R.).

3832*

अस्तमीयुषि निशाकरे सती
रागतोऽतिविधुरा कुमुद्वती ।
षट्पदं गरलमग्रहीन् मुखे
संमुखेऽपि खगशब्दवारिता ॥

(आ) PV 494 (a. Veṇīdatta)

Rathoddhatā metre.

The virtuous lady of the water-lily, greatly pained by passion at the setting of the moon (her lover) took into her mouth poison in the form of a bee though warned against, facing her, by the chirping of birds. (A. A. R.).

अस्तवः पूजयेन्मान्यान् see No. 3827.

3833*

अस्तव्यस्तमितस्ततः पथि पतन् मद्यं महादुद्वमन्
हस्ताभ्यां मुखमक्षिकाः परिणुदन् गालीर्गदन् गद्गदम् ।
उत्तालैः शिशुभिर्भृशं वलयितो बीभत्समूर्तिर्महान्
मत्तो दक्षिणतः क्षणं क्षिप वृशं मत्तोऽयमागच्छति ॥

(आ) SSB 571.1 (a. Rāmakṛṣṇa).

Śārdūlavikrīḍita metre.

Reeling to and fro and stumbling here and there, vomitting liquor, driving off with his hands the flies that hover over his mouth, shouting abusive words, and surrounded by gleefully shouting children, here, to my right, just see, how the drunkard, with a disgusting appearance, comes. (A. A. R.).

3834*

अस्तव्यस्तसमीरकम्पिततया दृष्टेस्तिरस्कारिणीं
हस्तेनालकवल्लरीमकुटिलामानीय कर्णान्तिकम् ।
उद्वीक्ष्य प्रियमार्गमध्वगवधूरस्तं गते भास्वति
छिन्नाशा स्वनिवेशमेति शनकैः स्वप्नेक्षणाशंसिनी ॥

(आ) Skm ( Skm [B] 737, Skm [POS] 2. 53.2).

(*d*) च्छिन्नाशा Skm (POS).

Śārdūlavikrīḍita metre.

Thrusting aside with her hand towards the ear her tresses that were waving to and fro in the breeze obstructing her vision and having looked up the path by which the lover should return, the wife of the traveller, with hopes broken when the sun had set, slowly enters the house with the hope of seeing him in her dream. (A. A. R.).

3835*

अस्तव्यस्तान् क्रमततगतीन् पत्रिमालातरङ्गान्
वेणीदण्डानिव धृतवती मुक्तसंध्याङ्गरागा ।
ध्वान्तम्लानांशुकपरिचयच्छन्नलावण्यशोच्या
द्यौः प्रत्यग्रद्युमणिविरहाद्वान्तमक्ष्णोर्न याति ॥

(आ) SkV 865.

(*a*) प्रत्रिमाला° SkV (var.).

(*c*) ध्यान्त° SkV (var.).

Mandākrāntā metre.

The sky wears undulating flights of birds/scattered about like strands of hair dishevelled ; without her bright cosmetic of the sunset, pitiful,/her beauty hidden in the dark silk cloak of night,/she no more furnishes our eyes' delight/as she mourns her lord the sun. (D.H.H. Ingalls's translation).

अस्तां मकण्टकमिदं see No. 5639.

3836*

अस्ताद्रिपार्श्वमुपजग्मुषि तिग्मभासि
जानीत शीतकिरणोऽभ्युदितो न वेति ।
चारा इवाथ रजनीतिमिरप्रयुक्ताश्
चेरुश्चिरं चरणभूमिषु चञ्चरीकाः ॥

(अ) Haravijaya (KM 22) 19.35.

(आ) VS 1912.

(*d*) चञ्चरिकाः Haravijaya (printer's error).

Vasantatilakā metre.

When the sun was approaching the proximity of the setting mountain the large black bees moved about for long in the pedestrian paths, as if they were the spies sent out by the darkness of the night to reconnoitre whether the moon had risen or not. (A. A. R.).

अस्ताद्रिलम्बिरवि° see No. 3839.

3837*

अस्ताद्रिशिरोविनिहित-
रविमण्डलसरसयावघट्टाङ्कम् ।
नयतीव कालकौलः
क्वापि नभःसैरिभं सिद्धयै ॥

(आ) SkV 880.

(*b*) °यावक° SkV (var.).

Ārya metre.

It is as though time like a tāntrik priest/were leading to his sacrifice a buffalo, the sky,/having made a mark of liquid lac/ in the form of the sun's disc/upon its head, the western Mountain. (D.H.H. Ingalls's translation).

3838*

अस्ताभिमुखे सूर्ये
उदिते संपूर्णमण्डले चन्द्रे ।
गमनं बुधस्य लग्ने
उदितास्तमिते च केतौ ॥

(अ) Mudr 4.19.

Āryā metre.

When the sun is about to set, when the moon with the full orb has risen, when mercury enters the ascending sign of the zodiac [*lagna*][1] and when Ketu has risen and set, you should march ![2] ( R. S. Walimbe's translation).

1. R.S. Walimbe translates *pāda c* as : when there is the conjunction of mercury.
2. auspicious days for the march.

3839*

अस्तावलम्बिरविबिम्बतयोदयाद्रि-
चूडोन्मिषत्सकलचन्द्रतया च सायम् ।
संध्याप्रनृत्तहरहस्तगृहीतकांस्य-
तालद्वयेव समलक्ष्यत नाकलक्ष्मीः ।

(अ) Haravijaya (KM 22) 19.5.

(आ) JS 289.8 (a. Ratnākara), VS 1909, ŚP 3584 (a. Ratnākara), SR 294.49, SSB 136.51 (a. Ratnākara), Pad 66.47 (a. Ratnākara), RJ 1087.

(*a*) अस्ताद्रिल° Pad, RJ.

(*c*) °वाद्य° [°हस्त°] Harav°.

Vasantatilakā metre.

At the time of the evening twilight the beauty of the sky appeared to be resplendent with a pair of brass cymbals, in the form of disc of the sun hanging over the setting mountain and the disc of the moon rising at the top of the rising mountain, held in the hands of Lord Śiva in his twilight dance. (A. A. R.).

3840**

अस्ताविलरूक्षाक्ष्यो
मूषकनयनाश्च न शुभदा गावः ।
प्रचलच्चिपिटविषाणा
करटाः खरसदृशवर्णाश्च ॥

(आ) ŚP 2857.

Āryā metre.

Those cows are not auspicious ones that have eyes which are discoloured and harsh, with horns that are shaky and flattened, and that are difficult to be milked and coloured like asses. (A. A. R.).

3841

अस्ति कारणमव्यक्तं सर्वव्यापि परापरम् ।
सांनिध्यादपि दुर्ग्राह्यं विश्वमूर्त्योपलक्षितम् ॥

(आ) ŚP 4271 (a. Yogarasāyana).

There is a root-cause that is unmanifest, omni-present, prior and posterior, which, though near, cannot be grasped and which is characterised by a universal form. (A. A. R.).

3842*

अस्ति कोऽपि तिमिरस्तनंधयः
किंचिदञ्चितपदं स गायति ।
यन्मनागपि निशम्य का वधूर्
नावधूतहृदयोपजायते ॥

(आ) PG 160.

(*c*) यं म° PG (var.).

Rathoddhatā metre.

There is a dark-coloured child [Kṛṣṇa] who sings songs with a little lisp, on hearing which, even though very little, which girl has not her heart set fluttering ? (A. A. R.).

3843*

अस्ति ग्रीवा शिरो नास्ति द्वौ भुजौ करवर्जितौ ।
सीताहरणसामर्थ्यो न रामो न च रावणः ॥

(आ) SR 185.14, SSB 529.14 (puzzle).

*Puzzle* :

It has a neck, but no head, it has two arms but is without hands, having the power to remove Sītā [cold] but not Śrī-Rāma nor Rāvaṇa.[1] (A. A. R.).

1. Answer : कञ्चुकः (a shirt.).

अस्ति चेदीश्वरः कश्चित् see कर्मणो जायते जन्तुः.

3844*

अस्ति जलं जलराशौ
क्षारं तत् किं विधीयते तेन ।
लघुरपि वरं स कूपो
यत्राकण्ठं जनः पिबति ॥

(आ) Any 95. 24, IS 793, Subh 291. Cf. उपकर्तुं यथा स्वल्पः.

(इ) Cf. Nālaḍiyār 275.

(*a*) जलाराशौ Subh.

(*b*) येन [तेन] Any.

Āryā metre.

There is (plenty of) water in the ocean but it is saline : of what use is it ? That well, though small, is better wherefrom people drink to their heart's content. (A. A. R.).

3845

अस्ति पुत्रो वशे यस्य भृत्यो भार्या तथैव च ।
अभावे सति संतोषः स्वर्गस्थोऽसौ महीतले ॥

(अ) Cr 119 (CN 40, CPS 357.12). (Cf. यस्य पुत्रो वशीभूतो).

(आ) SR 161. 378 (a. C), SSB 492. 385, IS 794.

(*b*) °स्तथेव च CN (var.).

(*c*) अभावेऽप्यतिसंतोषः (°षे) CN (var.).

He who, though destitute of wealth, has his son, his servant and his wife under his control, is happy and enjoys heaven on earth. (Kalee Krishen's translation).

3846*

अस्ति भयमस्ति कौतुकम्
अस्ति च मन्दाक्षमस्ति चोत्कण्ठा ।
बालानां प्रणयिजने
भावः कोऽप्येष नैकरसः ॥

(आ) SkV 868, Prasanna 107 *b*.

(*c*) प्रणयनिने Prasanna.

Āryā metre.

There's fear and curiosity ;/ there's bashfulness and also there's desire. / A young girl's heart towards the one she loves/ is never pure and simple. (D.H.H. Ingalls's translation).

3847*

अस्ति यद्यपि सर्वत्र नीरं नीरजराजितम् ।
मोदते न तु हंसस्य मानसं मानसं विना ॥

(अ) MK (MK [GOS] 220, MK [S] 109).

(आ) ŚP 812, VS 693, Any 55.30, SuM 13.7, RJ 392, SRK 184. 12 and 218. 22 (a. ŚP), SR 221.4 (a. VS), SSB 608.2, IS 795, Pr 364, Subh 123, SRRU 939, VP 10.38, Vidy 26.

(*b*) नीरजमण्डितम् ŚP, VS, RJ, SRK, SR, SSB, SRRU, Vidy.

(*c*) रमते न मरालस्य ŚP, VS, RJ, SRK 184. 12, SR, SSB, Pr, SRRU, Any, Vidy ; रमते नैव हंसस्य SuM, SRK 281.22 ; तेन [न तु] Subh.

Even though water resplendent with lotuses, is present everywhere, the heart of the swan does not take delight but in the Mānasa-lake. (A. A. R.).

3848*

अस्ति श्रीस्तनपत्रभङ्गमकरीमुद्राङ्कितोरःस्थलो
देवः सर्वजगत्पतिर्मधुवधूवक्त्राब्जचन्द्रोदयः ।
क्रीडाक्रोडतनोर्नवेन्दुविशदे दंष्ट्राङ्कुरे यस्य भूर्
भाति स्म प्रलयाब्धिपल्वलतलोत्खातैकमुस्ताकृतिः ॥

(अ) Han 1.2, Veṇīsaṁhāra (at the end of the sixth act) 2.

(आ) SkV 104 (a. Vākpatirāja), Prasanna 37 *a* (a. Bhaṭṭanārāyaṇa), Skm (Skm [B] 192, Skm[POS] 1.39.2) (a. Nagna), JS 382.3 (a. Hanumān), Smv (in SkV) 24.7.

(*a*) पातु [अस्ति] Han ; स्वस्ति [अस्ति] Veṇī°; °स्थली Skm.

(*b*) हेतुः [देवः] Veṇī°; सर्वजये सुरासुरवधू° Veṇī°.

(*c*) °वेन्दुसदृशे JS.

(*d*) प्रलयाब्धिपङ्किलत° Veṇī°.

Śārdūlavikrīḍita metre.

Behold the god whose breast is marked/with the crocodile painting from Lakṣmī's breasts ; father of the universe, whose countenance/was a moon to close the day-lotus faces/of Madhu's wives ;/upon whose tusk when he played the role of boar/the earth seemed but a tuft of *musta*-grass/swept up from the pond of doomsday's flood. (D.H.H. Ingalls's translation).

अस्ति स्नेहेन ये चार्थाः cf. No. 535.

3849*

अस्ति स्वर्णमयोऽद्रिरस्ति विषयः क्षुत्तृड्भरावर्जितः
सन्ति क्षीरघृताकरा जलधयः सन्ति द्रुमाः कामदाः ।
किं नस्तच्चरिताद्भुतश्रवणतः साध्यं क्षुधा ताम्यतां
दृष्टं यत्सविधे विधेहि सुमते तत्रैव सर्वं श्रमम् ॥

(आ) DikAny 74.

Śārdūlavikrīḍita metre.

There is a golden mountain, there is a region which is free from the pangs of hunger and thirst, there are seas of milk and ghee, trees that grant all desires—of what use to us are the reports of such things ?—Wise one, put forth all your efforts in that thing wherein those who suffer from hunger find alleviation. (A. A. R.).

3850*

अस्ति स्वादुफलं किमस्ति किमथाघ्रातुं क्षमः कोरकस्
तद्विश्राम्यतु नाम भोक्तुमुचितं पत्रं किमस्त्यन्ततः ।
सेव्यो हन्त यदीदृशोऽपि मनुजैर्वृक्षाधमः पिप्पलो
दुःस्वातन्त्र्यमिदं विधेः कथय तत् कस्याग्रतो रुद्यताम् ॥

(अ) DikAny 8.

(आ) Ava 45.

(*a*) किमस्तुमथवा घ्रातुं पुनः कोरकः Ava.

(*b*) भोक्तुममलं Ava.

Śārdūlavikrīḍita metre.

Has it tasty fruit ? or has it buds of sweet smell ? Let these be : has it at least leaves that are edible ? The worst of trees, the holy fig-tree, of their kind alas ! is being resorted to by men ! Such indeed is the waywardness of fate : tell me in those presence shall we weep ? (A. A. R.).

3851

अस्तीत्येव कृषिं कुर्यात् अस्ति नास्तीति वाणिजम् ।
नास्तीत्येव ऋणं दद्यात् नाहमस्मीति साहसम् ॥

(आ) NBh 280.

One may take to farming with a sure sense of profit, to the profession of trade which may or may not succeed. One may give loans if prepared to write them off, one may commit rashness if annihilation is desired. (A. A. R.).

3852

अस्तु तावदगस्त्येन जह्नोर्महिमनिह्नवः ।
का कथा तस्य बालस्य विश्वग्रासेऽप्यतृप्यतः ॥

(आ) SNi 2.5.

(*a*) तावदगस्त्यस्य SNi (var.).

Let be the eclipse of the greatness of Jahnu[1] by the sage Agastya[2]. What shall we say of his boy who was not satisfied by swallowing the whole world ? (A. A. R.).

1. Sage Jahnu drank up the waters of the Gaṅgā only.
2. who drank the whole ocean.

3853*

अस्तु स्वस्त्ययनाय विघ्नपते कैलासशैलाश्रय-
श्रीकण्ठाभरणेन्दुविभ्रमदिवानक्तंभ्रमत्कौमुदी ।
यत्रालं नलकूबराभिसरणारम्भाय रम्भास्फुरत्
पाण्डिम्नैव तनोस्तनोति विरहव्यग्रापि वेशग्रहम् ॥

(आ) Skm (Skm [B] 2079, Skm [POS] 5.16. 4) (a. Jayadeva).

(*a*) °नपते: Skm (POS).

(*b*) °वानक्तंभ्र° Skm (POS) (printer's error).

(*c*) नलकूव° Skm (POS); °स्फुटत् Skm(POS).

(*d*) पाण्डिम्नेव Skm (POS).

Śārdūlavikrīḍita metre.

Let the north [the quarter of Kubera] be a means of securing prosperity where there is moonlight day and night from the moon who adorns Lord Śiva, who has for his residence the Kailāsa-mountain, where lovelorn women put on the suitable garment of paleness that comes from Rambhā who goes to meet her lover Nalakūbara. (A. A. R.).

3854**

अस्ते शिवा पश्चिमायां परचक्रभयाय सा ।
शुभा कुबेरदिश्यस्ते ग्रामान्तः शून्यकारिणी ॥

(आ) ŚP 2449.

When a vixen is seen at sun-set in the west it forebodes fear from the enemy's army. If seen in the northern quarter it is auspicious ; but seen inside the village, it forebodes ill-luck. (A. A. R.).

3855*

अस्तोकविस्मयमपस्मृतपूर्ववृत्तम्
उद्भूतनूतनभयज्वरजर्जरं नः ।
एकक्षणत्रुटितसंघटितप्रमोहम्
आनन्दशोकशबलत्वमुपैति चेतः ॥

(अ) Mālatī 9.54 (in Mālatī [NSP] 9.55).

(आ) Sar 3.147 (p. 381).

(*a*) °यमविस्मृ° Sar.

(*b*) °शबलं समुपैति Mālatī (NSP).

Vasantatilakā metre.

My mind, full of not a little wonder, which has forgotten past events, which is completely overcome by the fever of fresh danger manifested, with the infatuation smashed and re-inforced at one and the same moment, takes to the state which is variegated with [or : a mixture of] delight and grief. (R.D. Karmarkar's translation).

3856*

अस्तोदयाचलविलम्बिरवीन्दुबिम्ब-
व्याजात् क्षणं श्रवणयोर्निहितारविन्दा ।
ताराच्छलेन कुसुमानि समुत्क्षिपन्ती
संध्येयमागतवती प्रमदेव काचित् ॥

(आ) SR 296.3, SSB 139.5.

Vasantatilakā metre.

This evening twilight has come as a young handsome woman placing two lotuses on her ears in the form of the discs of the sun at the top of the setting-mountain and the moon at the rising-mountain ; and decorating her tresses with flowers under the guise of the stars. (A. A. R.).

3857*

अस्तोदयाद्रिगतमर्कशशाङ्कबिम्बम्
अह्नोऽतिवार्धकदशामवलम्बितस्य ।
ताराक्षराणि पठितुं तपनीयशैल-
नासावसक्तमुपनेत्रमिवाबभासे ॥

(आ) PV 557 (a. Brahmendra-Svāmin), SuSS 131.

Vasantatilakā metre.

The discs of the sun and the moon at the setting and rising mountains shone like a pair of spectacles worn by the day which had grown very old, in order to read the letters of the stars, placing them [the glasses] on his nose of the golden mountain Sumeru. (A. A. R.).

3858*

अस्तोपधानविनिहित-
रविबिम्बशिरोनिकुञ्चितदिगङ्गः ।
वस्तेऽन्धकारकम्बलम्
अम्बरशयने दिनाध्वन्यः ॥

(आ) SkV 883 (a. Malayavāta).

(*b*) °बिम्बस्वशिर° SkV (var.).

(*c*) ऽन्धकारकन्वर° SkV (var.).

Āryā metre.

Laying his head, the sun,/upon his pillow, the western hill,/and curling up his limbs, the four directions,/the traveller. Day/ in his bed, the sky/pulls over him the blanket, darkness. (D.H.H. Ingalls's translation).

3859

अस्त्यत्रैव किलार्णवे तदमृतं तत्रैव हालाहलः
सन्त्यस्मिन् मलये पटीरतरवस्तत्रैव वाताशनाः ।
यद्यद्वस्त्वभिजातमस्ति सविधे तत्तद् दुरापं नृणां
प्राप्तव्यं रसनाञ्चले करतले भाले च वेधा न्यधात् ॥

(आ) DikAny 95.

Śārdūlavikrīḍita metre.

Fate has placed the nectar which is to be enjoyed by the tip of the tongue, here in the ocean, so it is said, but there is also the *hālāhala*-poison ; there is the sandal which is to be used by the hands and forehead or the Malaya-mountain, but the snakes are there. Thus whatever excellent things are available nearby are rendered difficult of access to human beings. (A. A. R.).

3860*

अस्त्यद्यापि चतुःसमुद्रपरिखापर्यन्तमुर्वीतलं
वर्तन्तेऽपि च तत्र तत्र रसिका गोष्ठीषु सक्ता नृपाः ।
एकस्तत्र निरादरो भवति चेदन्यो भवेत् सादरो
वाग्देवी वदनाम्बुजे वसति चेत् को नाम दीनो जनः ॥

(आ) SR 85.15, SSB 363.33, SRK 111. 9, IS 7705, PV 771 (a. Subhaṣitamuktavalī), SuM 11.7, NBh 57.

(*a*) °परिषा° [°परिखा°] SuM (var.) ; °भूमण्डलं [°मुर्वीतलं] PV, SuM (var.).

(*b*) सन्त्यन्येऽपि विदग्ध वाक्यरसिकाः (°का केलिरसिकाः NBh) केचित्तु भूमीभुजः (क्वचिद् भूभुजः NBh) PV ; तस्मिन्नेव वसन्ति सूक्तिरसिकाः (or संत्यन्येऽपि विदग्धगोष्ठिरसिकाः) केचित्क्वचिद् भूभुजः SuM.

(*c*) एकः कश्चिदनादरो PV, SuM (var.) ; एकः कोऽपि SuM ; यदि भवेदन्यो (°तन्यो) SuM NBh ; सादरः NBh.

(*d*) यदि भवेत् को NBh.

Śārdūlavikrīḍita metre.

Even now there exists the earth surrounded by the moats of the four oceans, and there are, here and there, kings who take delight in learned assemblies. If, perchances, one is disinclined, another is there full of zeal. If the goddess of speech lives in his lotus-mouth who, indeed, may be considered as an indigent man? (A. A. R.).

3861*

अस्त्यप्रतिसमाधेयं स्तनद्वन्द्वस्य दूषणम् ।
स्फुटतां कञ्चुकानां यन् नायात्यावरणीयताम् ॥

(आ) SR 264.258, SSB 83.13.

There is one defect of the expanding bosom, which cannot be fully argued out. When the seams of the jacket snap they do not become amenable to concealment ! (A. A. R.).

अस्त्याप्तस्य चाप्तोन्यस् see No. 4969.

3862*

अस्त्युत्तरस्यां दिशि देवतात्मा
हिमालयो नाम नगाधिराजः ।
पूर्वापरौ तोयनिधी वगाह्य
स्थितः पृथिव्या इव मानदण्डः ॥

(अ) Kum 1.1. (Cf. A. Scharpé's Kālidāsa-Lexicon I 3 ; p. 15).

(आ) KH 154. 24-5 and 235. 7 (*a* only), KāVa 27.11-2 (*ab* only) and 34. 1 (*a* only), VyVi p. 49. 14 (*ab* only), Alaṁkārasūtra ed. Tarkālaṅkāra 45 (*ab* only), Suvṛ *ad* 2.8 (a. Kālidāsa), Amd 190.501, KāvR 96.1-4.

(*c*) वारिनिधि [ तो° ] Kum (var.) ; विगाह्य Kum (var.), Amd (var.).

Upajāti metre (Indravajrā and Upendravajrā).

There is, in the northern direction, the supreme Lord of mountains, possessed of a divine nature by name Himālaya, who having plunged into the Eastern and the other ocean[1], stands as if the measuring-rod of the Earth. (R.D. Karmarkar's translation).

1. the western ocean.

3863-64

अस्त्येकं भुवनं सूक्ष्मं क्षमध्वे यत्र वीक्षितुम् ।
विषयांश्चित्रविद्यायाश् चित्राणां चलतां तथा ॥

नाटकाख्यायिकानां च शक्यान् सर्वविधानपि ।
स्फुरणा जायते प्रायस् तत एव कलाकृताम् ॥

(आ) SSMā 17.3-6.

There is one subtle region where it is possible to see objects of the art of painting and of pictures that move ; it is possible for all kinds such as plays and prose works where, contrived by art, throbbing movements take place. (A. A. R.).

3865*

अस्त्येव भूभृतां मूर्ध्नि दिवि वा द्योततेऽम्बुदः ।
मरुद्भिर्भज्यमानोऽपि स किमेति रसातलम् ॥

(आ) VS 832 (a. Puṇya).

The cloud rests on the tops of mountains or it shines in the (vast expanse of the) sky. Though it may be broken up by winds, does it ever go to the nether regions ? (A. A. R.).

3866*

अस्त्येवोद्दामदावानलविकलतरं काननं यत्र तत्र
प्रौढोत्तापाभिभूतं जगदपि सकलं निर्जला एव नद्यः ।
किं रे निर्लज्ज गर्जं कलयसि बहुशस्तर्जयन् पान्थबालाः
पर्जन्य त्वाममी किं क्वचिदपि गणयन्त्यम्बुदत्वेन लोकाः ॥

(आ) Vidy 236 (a. Abhinava-Kālidāsa).

Sragdharā metre.

There is here and there a forest which is rendered helpless by fierce wild fires ; there are regions of the earth overpowered by intense heat and rivers too without water. Why do you, oh thundering cloud, shameless one, threaten the sweet-hearts of travellers repeatedly by your roar ? Do these people count on you anywhere as a rain-shedding cloud ? (A, A. R.).

3867*

अस्त्रं विमुच्य सकलं प्रथमप्रयोगे
भूयोऽपि हन्तुमबलां विहितोद्यमस्य ।
पुष्पायुधस्य वपुरेव तदीयमेकं
लक्ष्यं च हन्त शरधिश्च तदा बभूव ॥

(आ) JS 135.16.

(*d*) लक्षञ्च JS.

Vasantatilakā metre.

When Cupid discharged all his arrows in one shot and when he tried to strike the poor damsel once again, alas ! her single body simultaneously became the target as well as the quiver of the god of love. (A. A. R.).

3868

अस्त्रं स्त्री वामनो मर्त्यः पशुरेभ्योऽथवेतरः ।
विधियोगाद् भवेत् कामं पौरुषं न परित्यजेत् ॥

(आ) SSB 476.313 (a. Saṁgrahītṛ).

Due to the ordinances of destiny one may become a weapon, woman or dwarf, or a mortal man, an animal or something else (as in the case of Lord Viṣṇu) but one should never give up one's manliness. (A. A. R.).

3869*

अस्त्रज्वालावलीढप्रतिबलजलधेरन्तरौर्वायमाणे
सेनानाथे स्थितेऽस्मिन् मम पितरि गुरौ सर्वधन्वीऽस्वराणाम् ।
कर्णालं संभ्रमेण व्रज कृप समरं मुञ्च हार्दिक्यशङ्कां
ताते चापद्वितीये वहति रणधुरं को भयस्यावकाशः ॥

(अ) Veṇīsaṁhāra 3.7.

(आ) RJ 1349, SR 361.50, SSB 249.50, Amd 157.401, Kpr 7. 259, KāP 236. 2-5, AA 65.17-20.

(*a*) °रन्तरौवार्यमाणे Veṇī° (var.).

(*b*) सेनानादे SR.

(*d*) रणधुरां Veṇī (var.), AA.

Sragdharā metre.

While my father, here, the commander of the forces and senior to all the best archers, continues to act the part of submarine fire within the ocean, consisting of the hostile army, which is being consumed by fiery flames consisting of missiles, O, Karṇa ! down with this confusion ! O, Kṛpa ! bend your steps towards the battle-field ; O Kṛtavarman ! give up all fear. While my father armed with the bow continues to bear the brunt of the war, what ground is there for fear ? (K.N. Dravid's translation).

3870*

अस्त्रप्रयोगखुरलीकलहे गणानां
सैन्यैर्वृतोऽपि जित एव मया कुमारः ।
एतावतापि परिरभ्य कृतप्रसादः
प्रादादिमं प्रियगुणो भगवान् गुरुर्मे ॥

(अ) Mahavīra 2.34.

(आ) AA 99.17-20.

(*b*) °तो विजित AA.

(*d*) प्रादादमुं AA.

Vasantatilakā metre.

The god of war, well practised in the use of weapons, although surrounded by hosts of divine warriors, was indeed vanquished by me.[1] Pleased even by such an act, my revered tutor who loves merit embraced me and gave me this axe. (J. Pickford's translation).

1. Jāmadagnya.

3871*

अस्त्रव्यस्तशिरस्त्रशस्त्रकषणैः कृत्तोत्तमाङ्गे क्षणं
व्यूढासृक्सरिति स्वनत्प्रहरणे वर्मोद्वमद्वाह्निनि ।
आहूयाजिमुखे स कोसलपतिर्भग्ने प्रधाने बले
एकेनैव रुमण्वता शरशतैर्मत्तद्विपस्थो हतः ॥

(अ) Ratnāvalī 4.6.

(आ) (Cf. A.B. Keith, *The Sanskrit Drama*, p. 177).

(*a*) मुहुर् [क्षणं] Rat° (var.).

(*b*) °हरणैर् धर्मोद्व° Rat° (var.).

(*c*) कोसलाधिपतिर् Rat° (var.), Keith (*contra metrum*).

Śārdūlavikrīḍita metre.

When the principal force was routed at the opening battle, in which helmets were overturned by arrows, heads cut off by the strokes of arms, a stream of blood was created, weapons clanged, and flames shooting out of armours, challenging the lord of Kosala, Rumaṇvān, single-handed, killed him mounted on a rutting elephant with hundreds of arrows. (Bak Kun Bae's translation).

3872*

अस्त्राणि प्लवगाधिपेन विहिताः पौलस्त्यवक्षःस्थली-
संघट्टानलदत्तदावविपदः सीदन्ति भूमीरुहाः ।
उत्पाट्य प्रहितश्च शैलशिखरो लङ्केन्द्रहस्तावली-
निष्पिष्टो निजकुञ्जनिर्झरजलैर्जम्बालपिण्डायते ॥

(अ) Anar 6.40.

(आ) JS 321.23 (a. Murāri).

(*a*) शस्त्राणि [अ॰] Anar (var.); ॰तटी॰ [॰स्थली] Anar (var.).

(*d*) पिष्टोऽयं [निष्पिष्टो] JS.

Śārdūlavikrīḍita metre.

The trees discharged as missiles by the chief of monkeys came violently into contact with Rāvaṇa's chest and burst into flames. The mountain top uprooted and hurled at the lord of Laṅkā got powdered at the rows of the enemy's hands and mixed with the water of the rills and bushes turned out to be a thick mass of mud. (A. A. R.).

3873*

अस्त्रामास तृणं प्रियाद्रुहि तृणामास स्मरारेर्धनुर्
दारामास मुनेः शिलापि नृवरामास स्वयं पादुका ।
कुल्यामास महार्णवोऽपि कपयो योधांबभूवुस्तदा
पौलस्त्यो मशकीबभूव भगवंस्त्वं मानुषामासिथाः ॥

(अ) Viśvaguṇādarśa 71.

(आ) SR 121.155, SSB 422.42, SRK 9.4 (a. Viśvaguṇādarśa).

(*d*) मशकांबभूव Viśva°, SSB, SRK ; मांनुषा° SSB (printer's error).

Śārdūlavikrīḍita metre.

Grass turned out to be a missile against the tormentor of the beloved, the bow of Lord Śiva turned out to be brittle like grass, a stone became the wife of a sage and your own sandals became king, the great ocean became a small channel, monkeys became warriors and the demon Rāvaṇa was crushed like a mosquito, then, oh lord, when you assumed the form of a human being (Śrī-Rāma). (A. A. R.).

3874*

अस्त्रौघप्रसरेण रावणिरसौ यं दुर्यशोभागिनं
चक्रे गौतमशापयन्त्रितभुजस्थेमानमाखण्डलम् ।
कच्छावर्तकुलीरतां गमयता वीर त्वया रावणं
तत्संमृष्टमहो विशल्यकरणी जागर्ति सत्पुत्रता ॥

(आ) SR 361.43, SSB 248.43, RJ 1344.

(*c*) कच्छागर्त॰ SR.

Śārdūlavikrīḍita metre.

Indrajit, the son of Rāvaṇa, brought shame on Indra by his multitude of arrows, when the latter lost the might of his arms by the curse of the sage Gautama. You, the hero [Sugrīva] caused Rāvaṇa to move crosswise (in battle) like a crab in a whirlpool and avenged the insult. Thus happily shines the son's dutefulness which wipes off the insult (to the father). (A. A. R.).

3875

अस्त्वक्षरग्रहविधिर्जनुषां सहस्रैर्
आपाततो भवतु वापि ततोऽर्थबोधः ।
दुर्वादिकल्पितविकल्पतरङ्गसान्द्रान्
दुष्पूर्वपक्षजलधीन् कथमुत्तरेयुः ॥

(अ) Ānas 10.

Vasantatilakā metre.

One may master letters and words in the course of thousands of births and have the understanding of ideas coming therefrom, but how can he cross the ocean of the senseless arguments of a bad dispulant who manufactures big waves of doubts from his own imagination ? (A. A. R.).

3876*

अस्थानगामिभिरलंकरणैरुपेता
भूयः पदस्खलननिह्नुतिरप्रसन्ना ।
वाणीव कापि कुकवेर्जनहस्यमाना
द्राङ्निर्गता निजगृहाद् वनिता मदान्धा ॥

(अ) Bhikṣāṭana-kāvya 4.14.

(आ) VS 1953 (a. Utprekṣā-Vallabha).

(b) परिस्खल° Bhi°.

(c) कुकवेर्मधुपानयत्ता Bhi°.

(d) गेहान्निपातबहुलैव विनिर्जगाम° Bhi°.

Vasantatilakā metre.

A woman suddenly left her own house blinded by intoxication, and decorated with ornaments all out of place, stumbling again and again and in a bad temper, being laughed at by people, like the words of a bad poet with figures of speech all out of place, with attempts at concealment of stolen words and with expressions incongruous and devoid of clear meanings and laughed at by critics. (A. A. R.).

3877

अस्थानाभिनिवेशिता रतिपतेरौचित्यभङ्गो रतेर्
वैयर्थ्यं नवयौवनस्य किमपि प्रेम्णः कलङ्काङ्कुरः ।
सौभाग्यस्य विमानना विगुणता सौन्दर्यसारश्रियः
शृङ्गारस्य विडम्बना किमपरं वेश्यारताडम्बरः ॥

(अ) Jalhaṇa's Mugdhopadeśa (KM VIII) 24.

Śārdūlavikrīḍita metre.

The show of affection by a harlot is the misplaced longing of Cupid, breaking asunder proprieties of love, the waste of energy of fresh youth, the sprout of misdirected attachment, an insult to conjugal well-being, the deprival of the wealth of loveliness, and, above all it is a caricature of the sentiment of love. (A. A R.).

3878

अस्थानाभिनिवेशी
प्रायो जड एव भवति नो विद्वान् ।
बालादन्यः कोऽम्भसि
जिघृक्षतीन्दोः स्फुरद्बिम्बम् ॥

(आ) VS 394 (a. Ravigupta), SR 58.178 (a. Ravigupta), SSB 321.171 (a. Ravigupta), SkV 1356, SRRU 979.

Āryā metre.

Only fools and not the wise/love what they cannot have. / Who but a child seeks to grasp/the moon as it shines in water ? (D.H.H. Ingalls's translation).

3879

अस्थाने गमिता लयं हतधियां वाग्देवता कल्पते
धिक्काराय पराभवाय महते तापाय पापाय वा ।
स्थाने तु व्ययिता सतां प्रभवति प्रख्यातये भूतये
चेतोनिर्वृतये परोपकृतये प्रान्ते शिवावाप्तये ॥

(अ) Stutikusumāñjali 6.35.

(आ) VS 185 (a. Jagaddhara), SR 34.64 (a. VS).

Śārdūlavikrīḍita metre.

When learning is richly present in perverted people, it only results in contemptuous disregard, insults or in great torments of others or in sinful deeds. When the same is fully present in good people, it helps to attain fame, prosperity, delight of

the mind, helping others and finally for the attainment of beatitude. (A. A. R.).

3880*

अस्थाने जनसंकटे मयि मनाक् काञ्चीं समास्कन्दति
व्यालोले रशनांशुके विगलिते नीते च नाभेरधः ।
धन्योऽयं स करः कुरङ्गकदृशा तस्मिन्नवस्थान्तरे
कम्पातङ्ककरंबिताङ्गलतया यस्यावकाशः कृतः ।।

(आ) JS 151.23 (a. Bhaṭṭa-Vāmana).

Śārdūlavikrīḍita metre.

Even in an unsuitable place when a crowd of people was present, when I loosened her girdle a little and the silken garment got down and occupied a position just below the navel, fortunate indeed became that hand, for at that moment the gazelle-eyed sweet-heart gave opportunity for the same with her limbs experiencing tremor, fear and pleasurable sensation. (A. A. R.).

3881**

अस्थाने ताडितो वाजी बहून् दोषानवाप्नुयात् ।
तावद्भवन्ति ते दोषा यावज्जीवत्यसौ हयः ।।

(अ) Aśvavaidyaka 7.22.

(आ) ŚP 1690 ( a. Jayadatta ). Cf. also Nakula's Aśvaśāstra, Vāhanaśikṣādhyāya (119. 20), where *a* and *d* are indentical.

(*b*) यावज्जीवं न सिध्यति Aśva°.

(*c*) नो जहाति च तद्दोष Aśva°.

If a horse is whipped at an improper place it may receive many injuries (that are dangerous). Those injurious effects will be felt as long as the horse lives. (A. A. R.).

3882

अस्थानेऽभिनिविष्टान्
मूर्खानस्थान एव संतुष्टान् ।
अनुवर्तन्ते धीराः
पितर इव क्रीडतो बालान् ।।

(अ) Vaidi 18.

Āryā metre.

People of courage follow [tolerate] the inclinations of fools who are full of deep longing for unsuitable things, and who get satisfied only in such unsuitable ways ; it is like parents dancing to the tune of sporting children. (A. A. R.).

3883

अस्थाने ह्यपि च स्थाने सततं चानुगामिनि ।
क्रुद्धो दण्डान् प्रणयति विविधांस्तेजसा वृतः ।।

(अ) MBh (MBh [Bh] 3. 29. 17, MBh [R] 3.28.17, MBh [C] 3.1045).

(आ) SRHt 86.1 (a. MBh [?]), SSSN 71.1.

(*a*) यदि वा [ह्यपि च] MBh.

(*b*) रजसावृतः MBh ; °गमिनी SSSN.

(*d*) विविधान्स्वेन तेजसा MBh (but some texts as above).

When a person always follows a path, whether it is proper or improper, one full of brilliance gets angry and metes out punishment of various kinds. (A. A. R.).

3884*

अस्थिक्षोदवतीव कुन्दमुकुलैः फुल्लैः पलाशद्रुमैः
साङ्गारप्रकरेव धूमकलुषेवोत्पातिभिः षट्पदैः ।
रक्ताक्षद्युतिभिः सशेषदहनालातेव पुंस्कोकिलैर्
दृष्टा प्राणसमाचितेव पथिकैराराद् वनान्तस्थली ।।

(आ) JS 212.38.

(*c*) °द्युतिभिस्सशे° JS.

Śārdūlavikrīḍita metre.

By the travellers who saw the flowering woods from afar, the buds of jasmine were seen as if they were powdered bones, the blossoms of *palāśa*-trees as a mass of

burning coals, the bees buzzing about as dark smoke (of funeral pyres), and the male cuckoos with sparkling red eyes as remnants of the fire brands (of the pyre). (A. A. R.).

अस्थितं यौवनं रूपं see No. 1374.

3885*

अस्थि नास्ति शिरो नास्ति बाहुरस्ति निरङ्गुलिः ।
नास्ति पादद्वयं गाढम् अङ्गमालिङ्गति स्वयम् ॥

(आ) SPR 1380.16 (a. Kavikaumudī 3. 6), SR 185.13, SSB 529. 13, SRK 148. 15 (a. Kalpataru), IS 7706 (puzzle)[1].

1. विषयदण्डः.

*Puzzle* :

It has no bone nor has it a head, it has a hand but no fingers, it has no pair of legs but embraces its limb tightly of its own accord.[1] (A. A. R.).

1. Answer : विषयदण्डः—sign-post.

अस्थिरं जीवनं लोके see No. 3886.

3886

अस्थिरं जीवितं लोके यौवनं धनमस्थिरम् ।
अस्थिरं पुत्रदारादि धर्मः कीर्तिर्द्वयं स्थिरम् ॥

(अ) Cr 120 (CR VIII. 24, CNP I 50 *cb/ad*, CNP II 75 *cb/ad*, CNT IV 49, CnT II 18.6, CnT III 7b 27, CPS 236. 42), GP 1.115.26.

(आ) SR 160. 307, SSB 490. 314, IS 796 *cd/ab*, Subh 120 *cd/ab*, NT 175.

(इ) NŚ (OJ) 3.2 *cb/ad*, Ślt (OJ) 9.

(*a*) जीवनं NT ; पुंसां [लो°] CR (var.).

(*b*) चास्थिरं यौवनं धनम् NT ; अस्थिरं ( or ह्यस्थिरं or अस्थिरे) धनयौवनम् (°ने) CR (but CRC, CRBh I, CRT, CPS, CRP [ which has आस्थिरम् ] as above), CNP II, GP, SR, SSB, Subh ; अरिशरे धनयौवने SR ; अस्थिरं यावनं धनम् CNP I ; अस्थिरं धनयौवनम् NŚ (OJ).

(*c*) अस्थिरं हि गृहारामम् NŚ(OJ); गृहमारारम्भम् CNP I, CNP II ; हि गृहारम्भं Subh ( Böhtlingk corrects to गृहारामम् ) ; अस्थिराः SR, SSB ; दारपुत्रादि [पु°] NT ; पुत्रदारद्यं (°दाराश्च SR, SSB) GP, SR, SSB.

(*d*) धर्मकीर्तिद्रव्यं (°यशः Cr) [ध° की° य°] NT; धर्मं CR (var.), Subh ; द्वयं [य°] SR.

Temporary is life in this world ; temporary are youth (and) riches ; temporary are sons, wife, and the rest[1] ; only two things[2], *dharma* and fame are everlasting.

1. or : house and garden (CNP I, CNP II).
2. द्रव्यं for द्वयं, in NT, does not make sense.

अस्थिरं पुत्रदारादि see No. 3886.

अस्थिरं यौवनं रूपं see No. 1374.

3887

अस्थिरः कुलसंबन्धः सदा विद्या विवादिनी ।
मदो मोहाय मिथ्यैव मुहूर्तनिधनं धनम् ॥

(अ) Dar 1.28.

(*a*) सुचिरः (°शि°) [अ°] Dar (var.).

Relationship with family members is impermanent, learning full of (useless) discussions, and intoxication of power is delusion and false, and wealth may result in an instantaneous death. (A. A. R.).

3888

अस्थिरमनेकरागं
गुणरहितं नित्यवक्रदुष्प्रापम् ।
प्रावृषि सुरेन्द्रचापं
विभाव्यते युवतिचित्तमिव ॥

(आ) JS 221.17, VS 1734 (a. Vṛddhi), ŚP 3863 (a. Śakavṛddhi), AP 90, (cf. ZDMG 27. 637), SR 340. 9 (a. ŚP),

SSB 212.5 (a. Śakavṛddhi), RJ 1255, SuSS) 372, Sārasaṁgraha (MS India office 2485b) 2, 13, Subhāṣita-ratnakośa (MS Bhandarkar Report 1883-4, No. 93) 3. 313, Sabhyālaṁka-raṇa-Saṁyogaśṛṅgāra (MS Bhandarkar Report 1884-7, No. 417) VI 24 b, Sūktiratnāvalī (MS India Office 1203b) 513, (cf. Kav p. 107).

(*b*) नित्यदुष्प्रापम् ŚP, SR, SSB (*contra metrum*).

Āryā metre.

Impermanent and full of *rāga* [colour or : love], devoid of *guṇa* [bow-string or : virtues] and ever crooked, and difficult of access are the rainbow in the rains and the mind of a young woman. (A. A. R.).

अस्थिरात्मा सुसंनद्धः see No. 3764.

3889

अस्थिरेण शरीरेण स्थिरं कर्म समाचरेत् ।
अवश्यमेव यास्यन्ति प्राणाः प्राघूर्णका इव ॥

(आ) IS 797, Subh 132.

(*a*) स्थिर Subh.

(*c*) एव हि या° Subh (*contra metrum*).

(*d*) प्रायाः Subh.

With the body that is impermanent one should do actions of everlasting benefit. The vital breaths will necessarily leave (the body) as visitors (from a house). (A. A. R.).

3890

अस्थिवद् दधिवच्चैव शङ्खवद् बकवत् तथा ।
राजंस्तव यशो भाति पुनः संन्यासिदन्तवत् ॥

(अ) Mahāpadya (KSH 483) (a. Kālidāsa).

(आ) SR 134. 2, SSB 447. 4, Sama 2 श 7, Sama 1 अ 119,

(*b*) शङ्खवद् Sama 1; कृष्ठवत्पिष्टवत् (°त्पि° SSB, Sama) SR, SSB, Sama.

(*c*) राजन् तव Mahāpadya, Sama 1; राजंस्तवर SSB (*contra metrum*).

(*d*) शरच्चन्द्रमरीचिवत् SR, SSB, Sama.

O king, your fame shines like a bone, like sour milk, like a conch, like a crane[1], as well as the teeth of an ascetic.[2]

1. like ploughed land (SR, SSB).
2. like rays of light of the autumnal moon.

3891

अस्थिष्वर्थाः सुखं मांसे त्वचि भोगाः स्त्रियोऽक्षिषु ।
गतौ यानं स्वरे चाज्ञा सर्वं सत्त्वे प्रतिष्ठितम् ॥

(अ) VCjr (MS) 1 (p. 238).

(आ) SPR 1258.9.

(*b*) श्रियो VC (var.); ऽक्षसु or कटौ VC (var.).

Wealth depends on [is indicated by] the bones, happiness on the flesh, enjoyment on the skin, (success with) women on the eyes, travel on the gait, authority on the voice, and everything on courage. (F. Edgerton's translation).

3892-94

अस्थिस्थूणं स्नायुयुतं मांसशोणितलेपनम् ।
चर्मावनद्धं दुर्गन्धि पूर्णं मूत्रपुरीषयोः ॥

जराशोकसमाविष्टं रोगायतनमातुरम् ।
रजस्वलमनित्यं च भूतावासमिमं त्यजेत् ॥

नदीकूलं यथा वृक्षं वृक्षं वा शकुनिर्यथा ।
तथा त्यजन्निमं देहं कृच्छ्राद् ग्राहाद् विमुच्यते ॥

(अ) Mn 6.76-78, MBh (MBh [Bh] 12. 316. 42-3, MBh [R] 12.330.42-3, MBh [C] 12.12463-4) Maitrāyaṇībrāhmaṇopaniṣad 3. 4. Cf. v. 96, 43-53 (first two verses only).

(आ) Yatidharmasaṁgraha 91 (first two verses only).

(a) अस्थिस्थूलं or अस्तिस्थूणं or अस्थिस्तंभं MBh (var.) ; स्नायसुतं or स्राध्वयुतं or स्नायुनद्धं or स्नायुबंधं MBh (var.) ; स्नायुबद्ध्नं An anonymous Kaśmīrian on Mn, Yati°.

(b) °क्षतज° [°शोणित°] MBh (var.) ; °पेलनम् MBh (var.).

(c) चंद्रावनद्धं MBh (var.) ; धर्मा° or वर्मा° or चर्मावनद्ध° or कर्मानुबंधं or चर्मावबद्धं MBh (var.); दुर्गंधि MBh(var.),An anonymous Kaśmīrian and Nandana on Mn, Yati° ; दुर्गंधं MBh (var.).

(d) पूर्णं MBh (var.).

(e) जराक्रोध° (°क्रोश° ; °रोग°) MBh (var.) ; °समाविष्ट° (°ष्टा°) MBh (var.).

(f) पंचानिलसमन्वितं MBh (var.) ; अस्थिरं or जारुतं [आतुरम्] MBh (var.).

(g) रजस्वलमिमं ( °श्व° ) नित्यं MBh (var.) ; अनित्यज्य MBh (var.).

(h) भूतात्मा वा समुत्सृजेत् MBh (var.) ; पुत्रावासम् [ भूत° ] MBh (var.) ; इमं त्यज MBh (var.) ; परित्यजेत् MBh (var.) ; इमं त्यजेत् or समुत्सृजेत् MBh (var.).

Let him quit this dwelling, composed of the five elements, where the bones are the beams, which is held together by tendons (instead of cords), where the flesh and the blood are the mortar, which is thatched with the skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain, gloomy with passion, and perishable.

He who leaves this body, (be it by necessity) as a tree (that is torn from) the river-bank, or (freely) like a bird (that) quits the tree, is freed from the misery (of this world, dreadful like) a shark. (G. Bühler's translation).

3895

अस्थीनि मज्जा शुक्लं च पितुरंशास्त्रयो मताः ।
रक्तं रोमाणि पललम् अंशा मातुरमी मता ॥

(आ) SRHt 2.8.

It is believed that a son inherits bones, marrow and the vital fluid from his father. Blood, hair and the flesh of the body are the portions he gets from his mother. (A. A. R.).

3896*

अस्थीन्यस्थीन्यजिनमजिनं भस्म भस्मेन्दुरिन्दुर्
गङ्गा गङ्गोरग उरग इत्याकुलाः संभ्रमेण ।
भूषावेषोपकरणगणप्रापणव्यापृतानां
नृत्तारम्भप्रणयिनि शिवे पान्तु वाचो गणानाम् ॥

(आ) JS 20.27 (a. Dhanapāla or Dhanapa), SH 103 (a. Dhanapāla), Skm (Skm [ B ] 94, Skm [ POS ] 1. 19. 4) (a. Dhanapāla), Amd 215. 569, Sar 2.235 (p. 256).

(b) इत्युल्लसत्सम्भ्रमाणाम् JS.

(c) भूषादानोप° Skm ; °करणकरण° [°करणगण°] JS (*contra metrum*).

(d) नृत्यारम्भः प्र° HS ; नृत्यार° Sar, Skm.

Mandākrāntā metre.

(Get quickly) the skulls, the (elephant) skin, the skin, get the holy ash, the moon, the Gaṅgā, the serpents — thus bustling about were the *gaṇa-s*, the attendants of Śiva, getting together the various things for his evening dance — may these words of the *gaṇa-s* protect you all ! (A. A. R.).

3897

अस्नाताशी मलं भुङ्क्ते अजपी पूयभक्षणम् ।
अहुताशी विषं भुङ्क्ते अदाता विषमश्नुते ॥

(आ) NBh 210. Cf. Dakṣa-smṛti 2. 63, Vi (ALS 93) p. 729 (*a* only), Pāñca-rātra-rakṣā (ALS 3936) p. 105.

One who takes food without bathing at first eats dirt, one without doing *japa* discharge from a wound, one without having fed the holy fire eats poison, and one who eats without giving (to crows etc.) eats poison. (A. A. R.).

3898*

अस्पृश्यसंगतिमिह प्रविधाय सोढा
दण्डाहतीः पटह बन्धमपि प्रपद्य ।
दोषं प्रकाशयसि यत्प्रतिरथ्यमेव
लोकस्य तद्विमुखतां प्रकटीकरोषि ॥

(आ) JS 125.33 (a. Bhojadeva).
Vasantatilakā metre.

Due to your association, oh drum, with the untouchables you are bound (tight) and suffer (endless) beatings. If you disclose their defects in every street you only manifest clearly the people's disgust for them. (A. A. R.).

3899*

अस्पृश्योऽस्तु मलीमसोऽस्त्वनियताहारोऽस्त्वतोऽप्युद्भटैर्
दोषैरस्तु परःशतैः परिवृतः काकस्ततः का क्षतिः ।
भुङ्क्ते भोज्यमुपस्थितं समुपहूयैव स्वयं बान्धवान्
यः सीदन् क्षुधया विचिन्तय ततो धन्यश्च पुण्यश्च कः ॥

(अ) DikAny 82.
Śārdūlavikrīḍita metre.

Let the crow be an untouchable, dark, with meals without any restrictions, or he may have hundreds of defects ; but what of that ? He takes food, when available, after having himself invited his relations. Let him who sinks down due to hunger think over this, who [the man or : the crow] is the fortunate one and the blessed one. (A. A. R.).

3900*

अस्पृष्टे राहुभीत्याहनि निशि च समे कल्मषच्छायया
हासत्रासाद् विदूरे समुपचितविभावैभवे हृद्यगन्धे ।
पाथोदाच्छादहीने धरणितलगतादुर्लभे सर्वलोका-
ह्लादं चाप्यादधाने सुमुखि तव मुखौपम्यलेशः सुधांशो ॥

(आ) SSB 64.67 (a. Saṁgrahītṛ).
Sragdharā metre.

There may be at best a trace of comparison, sweet-faced one, between the moon and your face, which is free from fear of Rāhu, which is equally bright during day and night, devoid of the black spot, far away from laughter of ridicule and fear, with glowing cheeks and of pleasing smell, free from the obstruction of clouds and easily accessible to all the people on the earth to give them joy. (A. A. R.).

अस्पृहां परवित्तेषु see No. 1234.

3901*

अस्मत्पूर्वैः सुरपतिहृतं द्रष्टुकामैस्तुरङ्गं
भित्त्वा क्षोणीमगणितबलैः सागरो वर्धितात्मा ।
सत्कारार्थं तव यदि गिरीनादिशेद् गुप्तपक्षा
न श्रान्तोऽपि प्रणयमुचितं नैव बन्धोर्विहन्याः ॥

(अ) Haṁs 1.56.
Mandākrāntā metre.

The ocean had its body increased by the earth[1] having been dug up by my immeasurable strong ancestors, who wished to find out the steed that had been misappropriated [stolen] by the Ruler of the Gods.[2] If, [therefore], he[3] directs the hinged-winged mountains with a view to doing you honour, (please) do not decline the loving regard suitable to a relative, even though you are not tired. (M.C.N. Acharya's translation).

1. land.
2. Indra.
3. the ocean.

3902*

अस्मत्प्रयाणसमये कुरु मङ्गलानि
किं रोदिषि प्रियतमे वद कारणं मे ।
भोः प्राणनाथ विरहानलतीव्रताप-
धूमेन वारि गलितं मम लोचनानाम् ॥

(आ) IS 799, Subh 466.

(*b*) रोदसी Subh.

(*c*) भो Subh ; प्रविरहानलितीव्र° Subh.

(*d*) धूम्रेण Subh.

Vasantatilakā metre.

'Do auspicious rites at the time of my starting on a journey, why, beloved most, do you shed tears, tell me the reason why'? 'Lord of my life, afflicted by the smoke rising from the blazing fire of separation, tears drop down from my eyes'. (A. A. R.).

3903*

अस्मदीश्वरविश्वास- प्रमाणेन प्रभोः कृपा ।
विधातुं प्रभवेत् कार्यं साहाय्यं च तथैव नः ॥

(आ) SSMā 13.7-8.

In the measure of our faith in god we get the compassion of the lord. We have the power to accomplish accordingly and so is the help that is rendered to us. (A. A. R.).

3904*

अस्मद्रिपूणामनिलाशनानां
दत्तो निवासः खलु चन्दनेन ।
इतीव रोषाद् व्यजनस्य वायुर्
व्यशोषयच्चन्दनमङ्गसंस्थम् ॥

(आ) SR 336.37, SSB 206.38, RJ 1222.

Upajāti metre (Indravajrā and Upendravajrā).

"This sandal gives residence to our enemies, the serpents, who consume a lot of air"—thus angry, as it were, the breeze from the fan dries up all the sandal (paste) applied to the body. (A. A. R.).

3905*

अस्मद्वैरी शशभृदमुना जीयते ह्यन्धकारः
सारङ्गाक्ष्या मुखमनुगतः केशपाशच्छलेन ।
तं संश्रुत्य प्रगलितमहाः शीतरश्मिस्तदैव
प्राप्तः सेवाघटनविधये मालतीदामभङ्ग्या ॥

(आ) VS 1483.

Mandākrāntā metre.

Darkness under the guise of her tresses has followed her face thinking (and thanking) it for vanquishing its enemy, the moon. On hearing this the moon, with his pride humbled has gone over to her to do faithful service in the guise of her jasmine chaplet. (A. A. R.).

3906*

अस्माकं जलजीविनां जलमिदं सद्वाजिराजिव्रजैः
पातव्यं पररक्तरक्तमनसां तृप्तिः पतीनां क्षयः ।
मत्वैवं किल राजराज नृपते त्वज्जैत्रयात्रोत्सवे
मत्सी रोदिति मक्षिका च हसति ध्यायन्ति वैरिस्त्रियः ॥

(आ) ŚP 506 (a. Ānandadeva), SR 183. 60 (a. ŚP), SSB 526.1 (a. Ānandadeva), SRK 145.10 (a. Kalpataru), IS 7707.

(*b*) पररक्तसक्त° SR, SSB.

(*c*) महाराजदेव [किं° रा°] ŚP ; राजदेव [रा°] SR, SSB.

(*d*) मत्स्यी SR ; वामभ्रुवः [वै°] SR, SSB.

Śārdūlavikrīḍita metre.

O king emperor, when you start on your victorious march for conquesting the earth, the fish weeps that the waters of the aquatic createres will all be drunk by your cavalry; the fly laughs that they will get great satisfaction, attached as they are in drinking the blood of others; and the wives of the enemies are brooding over that

their husband will all be killed (in the impending battle). (A. A. R.).

3907*

अस्माकं परमन्दिरस्य चरितं यद्यप्यवाच्यं भवेत्
स्वामी त्वं कथयामि तेन भवतः किंचित् प्रियादूषणम् ।
श्रीमद्राम नृप त्वया रणमुखे पाणिग्रहः सादरं
यस्याः सासिलता परस्य हृदये दृष्टा लुठन्ती मया ॥

(आ) SR 120.137, SSB 421.24.

Śārdūlavikrīḍita metre.

Though it is not proper for us to speak of the doings in other's homes, still you are the master and I shall relate what a bad thing has been done by your beloved. O king Rāma, that (beloved) sword whom you took hold of by the hand with all attention was seen by me wallowing [sporting] in the heart of your enemy ! (A. A. R.).

3908

अस्माकं बत मण्डले प्रथमतः पत्या करः पात्यते
काञ्चीकुन्तलमध्यदेशविषयान् संत्यज्य भूरिश्रियः ।
इत्यालोच्य कुचौ पयोरुहदृशां जातौ सुनीलाननौ
नो नीचोऽपि पराभवं विषहते किं तादृशावुन्नतौ ॥

(आ) SuM 16.5, SH 1699.

(*b*) काञ्चीकुण्डल SuM (var.).

(*c*) इत्यालोच्य पयोधरौ मृगदृशां SH; सरोरुहदृशां SuM (var.); नीलाननौ [सु°] SH.

Śārdūlavikrīḍita metre.

"It is on our spherical forms alas ! that the hand of the husband falls (with pressure) leaving off such richly endowed parts as that of the girdle, tresses and the middle regions"—thus thinking the two breasts of the lotus-eyed ladies have become dark-faced (with anger). Even a low person does not brook an insult offered to him, what of these that are high ? (A. A. R.).

3909

अस्माकं बदरीचक्रं बदरी च तवाङ्गणे ।
बादरायणसम्बन्धाद् यूयं यूयं वयं वयम् ॥

(अ) Cr 1209 (CRC 8 92, CPS 265.6).

(आ) Sama 2 ब 16.

(*a*) बदरीबक्रे Cr.

(*b*) युष्माकं बदरी गृहे Cr.

We have a large number of *jujube*-trees and there is one such tree in your court yard. Because of this imaginary relationship between us you are you and we are we. (A. A. R.).

3910*

अस्माकं व्रतमेतदेव यदयं कुञ्जोदरे जागरः
शुश्रूषा मदनस्य वक्त्रमधुभिः संतर्पणीयोऽतिथिः ।
निस्त्रिंशाः शतशः पतन्तु शिरसश्छेदोऽथवा जायताम्
आत्मीयं कुलवर्त्म पुत्रि न मनागुल्लङ्घनीयं त्वया ॥

(आ) Skm (Skm [B] 539, Skm [POS] 2. 13. 4) (a. Vaidya-Gadādhara).

Śārdūlavikrīḍita metre.

Our bounden duty is to be ever vigilant in the midst of the arbour and serve the cause of Cupid ; the guest that comes must be satisfied with the nectar of the mouth [songs]. Let arrows fall in hundred or even the head may be cut off, you should not swerve even a little, my daughter, from the path chalked out for our family. (A. A. R.).

3911*

अस्माकं सखि वाससी न रुचिरे ग्रैवेयकं नोज्ज्वलं
नो वक्रा गतिरुद्धतं न हसितं नैवास्ति कश्चिन्मदः ।
किन्त्वन्येऽपि जना वदन्ति सुभगोऽप्यस्याः प्रियो नान्यतो
दृष्टिं निक्षिपतीति विश्वमियता मन्यामहे दुःस्थितम् ॥

(अ) Rudraṭa's Śṛṅgāratilaka (ed. Pischel, Kiel 1886) 1.30.

(आ) ŚP 3754 ( a. Rudra ), JS 303. 5 (a. Rudra), SH 1856 (a. Rudra), RJ 823 (a. Rudra), SR 355. 3 (a. ŚP), SSB 239. 4, IS 800, Sāh *ad* 3. 73 (p. 34), KāD *ad* 2. 132.

(*a*) नोज्ज्वल Śṛṅgā° (printing error).

(*c*) ह्रस्या: [ऽप्य°] ŚP, JS ; पतिर्नान्यतो ŚP, JS, SR.

(*d*) पातयतीति [नि°] JS ; दुस्थितम् JS, Śṛṅgā° (var.) ; दुःखितम् SR, SSB ; निर्जिप्तम् [दु°] SH.

Śārdūlavikrīḍita metre.

My garments, oh friend, are not beautiful, the ornaments of my neck are not resplendent, my gait is not (coquettishly) curvilinear, my laugh is not loud, nor have I any (of the hoydenish blandishment called) pride ;—yet other people say "Her beloved, though beautiful, never throws a look on any else ;"—therefore do I hold that, by thus much, all others are ill-of, (compared with me). (Translation in *Bibl. Ind.* 9).

**अस्माकं सर्वदा** see **नालम्बोऽनन्यभावेत.**

3912

**अस्माकमङ्गमङ्गं**
**पण्योपनतं महाधननिधानम् ।**
**दासीसुताः किमेते**
**स्वादन्ति विटाः प्रसङ्गेन ॥**

(अ) Sam 8.18.

Āryā metre.

This body we girls[1] put up to auction is a true treasure and a source of riches ; but why should we waste the careful profits of our labour on sons of assistant bawds ? (E. Powys Mathers's translation).

1. prostitutes ; words of a Kalāvatī, a prostitute.

3913*

**अस्माकमध्यासितमेतदन्तस्**
**तावद्भवत्या हृदयं चिराय ।**
**बहिस्त्वयालंक्रियतामिदानी-**
**मुरो मुरं विद्विषतः श्रियेव ॥**

(अ) Naiṣ 8.95.

Upajāti metre ( Indravajrā and Upendravajrā).

Within, these our hearts have ever been occupied by thee ; without, let our bosom now be adorned by thee, even as Viṣṇu's bosom is by Lakṣmī. (K.K. Handiqui's translation).

**अस्माकमस्मान्** see **नास्माकमस्मान्.**

3914*

**अस्माकमात्मभूर्भूत्वा हन्तास्मानेव हंसि यत् ।**
**रे रे कन्दर्प तन्नित्यम् अनङ्गत्वं सदास्तु ते ॥**

(आ) SSB 113.6 (a. Saṁgrahītṛ).

O you Cupid, having been born of ourselves alas ! you strike at us, ourselves. It is therefore but proper that you are ever to be devoid of a body ! (A. A. R.).

**अस्माकमुत्सवमणिर्** see No. 2138.

3915*

**अस्माकमेकपद एव मरुद्विकीर्ण-**
**जीमूतजालरसितानुकृतिर्निनादः ।**
**गम्भीरमङ्गलमृदङ्गसहस्रजन्मा**
**शब्दान्तरग्रहणशक्तिमपाकरोति ॥**

(अ) Mālatī 6.4.

(*d*) शब्दान्तरश्रवणश° Mālatī (NSP).

Vasantatilakā metre.

The sound arising out of thousands of deep (-sounding) auspicious drums, imitating the thunder of a mass of clouds

scattered by the wind, is removing all of a sudden our power of perceiving any other sound. (R.D. Karmarkar's translation).

3916*

अस्मात् परं बत यथाश्रुति संभृतानि
को नः कुले निवपनानि नियच्छतीति ।
नूनं प्रसूतिविकलेन मया प्रसिक्तं
धौताश्रुशेषमुदकं पितरः पिबन्ति ॥

(अ) Śāk 6.25 (in other editions 6.28). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 88).

(*a*) यथास्मृति (°विधि ; °श्रुत) Śāk (var.).

(*b*) करिष्यतिति Śāk (var.).

(*c*) प्रदिष्टं or प्रमुक्तं [प्र°] Śāk (var.).

(*d*) °सेकम् or अशेषम् Śāk (var.).

Vasantatilakā metre.

No son remains in King Duṣyanta's place/to offer sacred homage to the dead/of Puru's noble line ; my ancestors/must drink these glistening tears, the last libation/a childless man can ever hope to make them. (Sir Monier Monier-Williams's translation).

अस्मात् लोका° see No. 3925.

अस्मादनन्तमजरं see तस्मादनन्तमजरं.

3917*

अस्मादृशां नूनमपुण्यभाजां
न स्वोपयोगी न परोपयोगी ।
सन्नप्यसद्रूपतयैव वेद्यो
दारिद्र्यमुद्रो गुणरत्नकोषः ॥

(आ) SkV 1489.

(*a*) अस्माद्वशां लून° SkV (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Unfortunate indeed are such as I/ whose purse of virtues/cannot benefit themselves nor others,/for like a hoard of gems, although it be, / it is as it were not/when closed, as with a seal, by poverty. (D.H.H. Ingalls's translation).

अस्माद्वशां लूनमपुण्यभाजां see No. 3917.

3918*

अस्मानवेहि कलमानलमाहतानां
येषां प्रचण्डमुसलैरवदाततैव ।
स्नेहं विमुच्य सहसा खलतां प्रयान्ति
ये स्वल्पपीडनवशान्न वयं तिलास्ते ॥

(आ) Ava 76, SR 243.197, SSB 646.2, SRK 245. 32 (a. Sphuṭaśloka), IS 7708, SuMuñ 20.7-10.

Vasantatilakā metre.

Know us to be superior rice who ever become whiter in colour though pounded with heavy pestles. We are not like those sesamum seeds who, when but pressed a little, give up *sneha* [oil or : affection] suddenly and become *khala* [dregs or : wicked]. (A. A. R.).

3919

अस्मान् मा भज कालकूटभगिनि स्वप्नेऽपि पद्मालये
व्याधीभूय कदर्थयन्ति बहुशो मातर्विकारा इमे ।
यच्चक्षुर्न निरीक्षतेच्छविषयं नैवं शृणोति श्रुतिः
प्राणा एव वरं प्रयान्ति न पुनर्निर्यान्ति वाचो बहिः ॥

(आ) Skm (Skm[B] 349, Skm [POS] 1.70.4) (a. Bhavagrāmīṇa-Vādhoka).

Śārdūlavikrīḍita metre.

O goddess of wealth, sister to the dreadful poison *Kālakūṭa*, do not ever favour us even in a dream, for, oh mother, these symptoms ever torment (others) because of this disease. Thus the eyes do not see (the supplicants), the ears do not hear subjects that lead to welfare ; only breaths depart with pleasure but never a

word (of sympathy) out of the mouth. (A. A. R.).

3920*

अस्मान् विचित्रवपुषश्चिरपृष्ठलग्नान्
को वा विमुञ्चति सखे यदि वा विमुञ्च ।
हा हन्त केकिवर हानिरियं तवैव
भूपालमूर्धनि पुनर्भविता स्थितिर्नः ॥

(अ) Cr 1210 (CPS 351.12).

(आ) JS 76. 7, SR 226. 172 (a. JS), SSB 617.9, SRK 191. 3 (a. Sabhātaraṅga), IS 7709, Any 75.187.

(*a*) °वपुषस्तव पृ° SR, SSB, SRK.

(*b*) कस्माद् [ को वा ] Cr, SR, SSB, SRK, Any ; विभो [सखे] Cr ; भवान् [म°] SR, SSB, SRK ; मुञ्च मुञ्च [वा वि°] Cr.

(*c*) रे नीलकण्ठ गुरुहानिरियं (पुरु° SRK) SR, SSB, SRK.

(*d*) गोपालमौलिमुकुटे भविता Cr ; गोपालमौलिषु Any ; मौलौ पुनः क्षितिभृतो भ° SR, SSB, SRK.

Vasantatilakā metre.

"Who will release us, possessing variegated splendour, but ever relegated to the back ?" "friend, if you wish to leave, leave". "Alas ! best of peacocks, it will be your ruin, but we will get an excellent place on the head of kings". (A. A. R.).

3921*

अस्मान् साधु विचिन्त्य संयमधनानुच्चैः कुलं चात्मनस्
त्वय्यस्याः कथमप्यबान्धवकृतां स्नेहप्रवृत्तिं च ताम् ।
सामान्यप्रतिपत्तिपूर्वकमियं दारेषु दृश्या त्वया
भाग्यायत्तमतःपरं न खलु तद्वाच्यं वधूबन्धुभिः ॥

(अ) Śāk 4.16 (in some editions 4.21). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 58).

(आ) Sar *ad* 5.156 (51 ; p. 590), KH 111. 23-112.2, Amd 83.180,

(*a*) समीक्ष्य [वि°] Amd.

(*b*) भाव° [स्नेह°] Śāk (var.) ; प्रेम° [स्नेह°] Śāk (var.), KH.

(*c*) दानेषु Śāk (var.) ; च या [त्वया] KH.

(*d*) दैवाधीनम् [भा°] Śāk (var.) ; भाग्याधीनम् Sar, KH, Amd ; स्त्रीबन्धुभिर्याच्यते(°स्यते) [वा° व°] Śāk (var.), KH, Amd.

Śārdūlavikrīḍita metre.

Most puissant prince ! we here present before thee/one thou art bound to cherish and receive/as thine own wife ; yea, even to enthrone / as thine own queen-worthy of equal love/with thine imperial consorts. So much, Sire, / we claim of thee as justice due/ to us, in virtue of our holy character, / in virtue of thine honourable rank, / in virtue of the pure spontaneous love/that secretly grew up'twixt thee and her, / without consent or privity of us. / We ask no more— the rest we freely leave/to thy just feeling and to destiny. (Sir Monier Monier-Williams's translation).

3922*

अस्माभिः कलितं पुरा न भवती भुक्ता नृभिः कैरपि
प्रौढा मानवशालिनीति चलितं चेतः सकामं त्वयि ।
धिक् त्वां संप्रति सद्भुजङ्गजनतासंश्लेषमातन्वती
गम्या सर्वजनस्य वारवनितेवोत्क्षेपणीयासि नः ॥

(आ) Skm (Skm [B] 2120, Skm [POS] 5. 24.5) (a. Vasundhara).

(*d*) हास्या [गम्या] Skm (var.).

Śārdūlavikrīḍita metre.

We were under the impression that you had not been enjoyed by other kings and that you are full of maturity and the best of ladies and hence our mind, full of love, was leaving towards you. But fie on you who submit to the embraces of the good as well as the wicked people ; thus you

are to be given up by us as you are available to all, like a harlot. (A. A. R.).

3923*

अस्माभिः स्मयलोलमौलिफलकैर्मुक्ताविसाराधिपं
वेदोद्धारपरः करस्तव परं दानाम्बुपूतः स्तुतः।
किन्तु क्ष्मातिलक क्षमस्व कविभिः किं नाम नालोक्यते
दृष्टः स्पष्टतरं तवापि निभृतः पाणौ स वैसारिणः ।।

(आ) Skm (Skm [B] 1413, Skm [POS] 3. 9.3) (a. Ācārya-Gopīka).

(*d*) स्पष्टतथा Skm (POS).

Śārdūlavikrīḍita metre.

This hand of yours, O best of kings, which is ever addicted to the uplift of Vedic learning and which is sanctified by the water poured at the time of giving liberal donations was praised by us with our foreheads expressing delighted wonder as the lord of plenty of pearls (as the Great Fish who rescued the Veda-s). But, forgive us, lord; what is not within the ken of poets ? for we saw very clearly that very fish in your hand [palm]. (A. A. R.).

3924*

अस्माभिश्चतुरम्बुराशिरशनावच्छेदिनीं मेदिनीं
भ्राम्यद्भिर्न स कोऽपि निस्तुषगुणो दृष्टो विशिष्टो जनः।
यस्याग्रे चिरसंचितानि हृदये दुःखानि सौख्यानि वा
संजल्प्य क्षणमेकमर्धमथवा निःश्वस्य विश्राम्यते ।।

(आ) SkV 1507, SSB 370.29.

(*a*) °रसनाव° SkV (var.); °रशनवि° SSB.

(*c*) च [वा] SSB.

(*d*) व्याख्याय प्रियमन्तरेण पुरुषो मोदेत जातु क्षणम् SSB.

Śārdūlavikrīḍita metre.

Though I have wandered over all the sea-girt earth/I have found no man distinguished by such unmixed virtue/that I could sigh and take my rest beside him/and for a moment or for half a moment/talk of the griefs and joys long loaded in my heart. (D.H.H. Ingalls's translation).

3925*

अस्माल्लोकादूर्ध्वममुष्य चाधो
महत्तमस्तिष्ठति ह्यन्धकारम्।
तद्वै महामोहनमिन्द्रियाणां
बुध्यस्व मा त्वां प्रलभेत राजन् ।।

(अ) MBh (MBh [Bh] 5. 40. 17, MBh [R] 5.39.19, MBh [C] 5.1551).

(*a*) तस्मात् or अमुत्र or अस्मात् [ अ° ] MBh (var.).

(*b*) च [हि] MBh (var.); हंत काले [ह्य°] MBh (var.); अंधकारः or अंतकाले MBh (var.).

(*c*) महन्मोहनं MBh (var.).

(*d*) त्वा MBh (var.); प्रसहेत or प्रययौ न or प्रतिलभेत MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, oh King, that those are regions where the senses of men are exceedingly afflicted. Oh, let not any of those places be thine. (P.C. Roy's translation).

3926*

अस्मिंश्चन्द्रमसि प्रसन्नमहसि व्याकोषकुन्दत्विषि
प्राचीनं खमुपेयुषि त्वयि मनाग्दूरं गते प्रेयसि।
श्वासः कैरवकोरकीयति मुखं तस्याः सरोजीयति
क्षीरोदीयति मन्मथो दृगपि च द्राक् चन्द्रकान्तीयति ।।

(आ) Skm (Skm [B] 651, Skm; [POS] 2. 36. 1), JS 157. 10 ( a. Bhīmata or Bhīmabhaṭṭa).

(*a*) अस्मिश्च° Skm; °चकुन्द° JS.

(*b*) गते दूरं निजप्रेयसि JS.

(*c*) मरोजीयति JS.

Śārdūlavikrīḍita metre.

When the moon with pleasing light and resembling blooming jasmine flowers had reached the eastern quarter and when you, the beloved lover had gone a little way, her breath resembled the bud of lilies, her face bloomed like a lotus, love surged like the milky ocean and her eyes quickly shone like the mooon. (A. A. R.).

अस्मिंस्तु निर्गुणं गोत्रे see No. 3941.

3927*

अस्मिंस्ते शिरसि तदा कान्ते
वैदूर्यस्फटिकसुवर्णाढ्ये ।
शोभां स्वां न वहति तां बद्धा
सुश्लिष्टा कुवलयमालेयम् ॥

(अ) Nāṭyaśāstra 16. 24 (Regnaud's edition 16.20).

(*a*) भ्रमरनिभे [शि° त°] Regnaud's ed.

(*b*) नानारत्नरचितभूषाढ्ये Regnaud's ed.; वैदूरय° Nāṭ° (corrected *metri causa*).

(*c*) आवहति शुभा मूर्ध्नि Regnaud's ed.

(*d*) प्रोत्फुल्ला कु° Regnaud's ed.

Paṇava metre.

O dear one, this well-made garland of *kuvalaya*-flowers fastened at that time on your head which has been richly decorated with *lapis lazuli*, quartz and gold, does not bear (any more) its natural beauty.[1] (M. Ghosh's translation).

1. Quoted by Bharata-muni as example of *Kuvalaya-mālā* metre (called by Piṅgala—*Paṇava*).

3928*

अस्मिञ् जगति महत्यपि
किमपि न तद्वस्तु वेधसा विहितम् ।
अनिमित्तवत्सलाया
भवति यतो मातुरुपकारः ॥

(आ) SuM 31.1

(*b*) न तत्किमपि वस्तु [कि° न त°] SuM (var.).

Āryā metre.

Though this world is very wide, there is not a single object which has been made by the creator that can serve the mother [stand comparison with her] who is ever affectionate to her child without (adequate) cause. (A. A. R.).

3929*

अस्मिञ् जडे जगति को नु बृहत्प्रमाण-
कर्णः करी ननु भवेद् दुरितस्य पात्रम् ।
इत्यागतं तमपि योऽलिनमुन्ममाथ
मातङ्ग एव किमतःपरमुच्यतेऽसौ ॥

(आ) VS 621 ( a. Bhaṭṭa-Vāsudeva ). ( Cf. Kav p. 41).

Vasantatilakā metre.

In this wide [dull] world who has the biggest ear? Is it not the elephant? Thus thinking it to be the fit place for its shelter against all dangers the bee resorted to it; but the elephant crushed it. Hence he is called thereafter *mātaṅga* [elephant or : barbarian]. (A. A. R.).

3930

अस्मिञ् जरामरणमृत्युमहातरङ्ग-
मिश्रोदधौ महति संपरिवर्तमानः ।
पुण्यप्लवेन सुकृतेन नरास्तरन्तः
संप्राप्य तीरमभयं सुखमाप्नुवन्ति ॥

(आ) JS 435.7.

(*a*) अस्मिन् JS.

Vasantatilakā metre.

In the ocean of worldly life, full of mighty waves of old age and death, men are tossed about, but they cross this by

the boat of holy merit accruing from good deeds and reach the shore of freedom from fear and get (everlasting) happiness. (A. A. R.).

3931

अस्मिन् कः प्रभवेद्योगो ह्यसंधार्येऽमितात्मनि ।
लङ्घने कः समर्थः स्याद् ऋते देवं महेश्वरम् ॥

(अ) Matsya-purāṇa 136.7.

(*b*) ऽमितत्पनि Mat° (var.).

In the Supreme Being which is unlimited and which is unfathomable, who has the power to unite us, and who can successfully cross worldly life except (with the help) of the great god Śiva. (A. A. R.).

3932*

अस्मिन् करीन्द्रकरनिर्गलितारविन्द-
कन्दानुकारिणि चिरं रुचिचक्रवाले ।
कस्मै फलाय कुलटाकुलकोटिहोमं
हंहो मृगाङ्क कुरुषे करुणामपास्य ॥

(आ) Skm (Skm [B] 808, Skm[POS] 2.67.3) (a. Subhaṭa).

(*d*) मृगाक्षि Skm (var.).

Vasantatilakā metre.

For what purpose do you, oh moon, sarcifice crores of passionate women, without mercy, in the moonlight which long resembles lotus-stalks dropped from an elephant's trunk ? (A. A. R.).

3933

अस्मिन् काले तु यद्युक्तं तदिदानीं विधीयताम् ।
गतं तु नानुशोचन्ति गतं तु गतमेव हि ॥

(अ) R (R [Bar] 6.51.24, R [B] 6.63.25, R [Kumbh] 6.64.25, R [G] 6.40.25, R [L] 6.41.28).

The wise do not grieve over the past, as by gones are by gones, What is proper in the present circumstances must be done. (T. S. Raghavachary's translation).

3934*

अस्मिन् कुञ्जे विनापि प्रचलति पवनं वर्तते कोऽपि नूनं
पश्यामः किं न गत्वेत्यनुसरति गणे भीतभीतेऽर्भकाणाम् ।
तस्मिन् राधासखो वः सुखयतु विलसन् क्रीडया कैटभारिर्
व्यातन्वानो मृगारिप्रबलघुरघुरारावरौद्रोच्चनादान् ॥

(अ) PG 200.

(आ) ŚP 116, SR 26.190 (a. ŚP), SSB 42.101.

(*a*) पवनाद् ŚP, SR, SSB,

(*b*) नु [न] PG (var.); गणो भीतभीतो PG (var.); भीतिभीते PG (var.).

(*c*) विलसल्लीलया ŚP, SR, SSB; सुखयतु भगवन् लीलया PG (var.); भगवान् [वि°] PG (var.).

(*d*) °बलघुरघुरा° ŚP, SR, SSB; °द्राग्निनादान् ŚP, SR, SSB, PG (var.).

Sragdharā metre.

In this arbour there is movement though there is no breeze ; surely there must be some one there ; why not go and see ?—thus saying a troop of boys, full of apprehension, entered and there was Kṛṣṇa sporting in the company of Rādhā and he made such an uproar (at this disturbance) like a lion. May this Kṛṣṇa protect you all. (A. A. R.).

3935

अस्मिन् कुटिलकल्लोल- दोलाविक्षोभितेऽम्भसि ।
हास्यहेतुः कथं सेतुः सिकतामुष्टिभिर्भवेत् ॥

(अ) Dar 3.58.

In this water which is agitated with tossing waves how can a bund be built with handfuls of sand ? This attempt will only result in ridicule. (A. A. R.).

3936*

अस्मिन् केलिवने सुगन्धपवने क्रीडत्पुरंध्रीजने
गुञ्जद्भृङ्गकुले विशालबकुले कूजत्पिकीसंकुले ।
उन्मीलन्नवपाटलापरिमले मल्लीप्रसूनाकुले
यद्येकापि न मालती विकसिता तत्किं न रम्यो मधुः ॥

(आ) SR 239.88, SSB 637.10.

Śārdūlavikrīḍita metre.

In this pleasure-garden where fragrant breeze blows, the ladies sport, bees hum, *bakula* in blossom and cuckoos sing, the *pāṭala-s* spread their perfume and full of jasmines blown—is not the spring charming, if even a single *mālatī* has not bloomed? (A. A. R.).

अस्मिन् जगत्यण्डकटाहमध्ये see No. 3950.

3937*

अस्मिन् दिग्विजयोद्यते पतिरयं मे स्तादिति ध्यायति
कम्पं सात्त्विकभावञ्चति रिपुक्षोणीन्द्रदारा धरा ।
अस्यैवाभिमुखं निपत्य समरे यास्यद्भिरूर्ध्वं निजः
पन्था भास्वति दृश्यते बिलमयः प्रत्यर्थिभिः पार्थिवैः ॥

(आ) SR 110.235, SSB 404.253.

Śārdūlavikrīḍita metre.

When this king went on his victorious march of conquest, the earth, the wife of the enemy king, showed tremor out of affection for him with the anxiety for his life. When the rival kings were going heavenward after having fought face to face with him in battle, there was seen the path through the sun in the form of a cavity (to receive them) (A. A. R.).

3938*

अस्मिन् नक्तमहर्विवेकविकले कालाधमे नीरदैः
संनद्धैरभितो निरुद्धगगनाभोगासु दिग्भित्तिषु ।
भानोर्न प्रसरन्तु नाम किरणाः किं त्वस्य तेजस्विनः
सत्तामात्रपरिग्रहेण विकसन्त्यद्यापि पद्माकराः ॥

(आ) Skm (Skm [B] 1659, Skm [POS] 4.4.4) (a. Vāsudeva).

(*d*) विकसन्त्यद्यपि Skm (POS).

Śārdūlavikrīḍita metre.

In this day of worst of seasons when the distinction between night and day is hard to find and when the walls of the quarters are obstructed by thick masses of clouds making the sky invisible, it is true that the rays of the sun do not spread over the earth, but even then, merely because of the existence of that brilliant luminary [the sun], the lotus-ponds blossom with their flowers. (A. A. R.).

3939*

अस्मिन्नगृह्यत पिनाकभृता सलीलम्
आबद्धवेपथुरधीरविलोचनायाः ।
विन्यस्तमङ्गलमहौषधिरीश्वरायाः
स्रस्तोरगप्रतिसरेण करेण पाणिः ॥

(अ) Kir 5.33.

(आ) Sar 5.480.

(*b*) आरब्ध° Sar.

Vasantatilakā metre.

Here did the *Pināka*-bowed lord sportively grasp with his hand from which the armlet of snakes has been removed, the hand of the tremulous-eyed Pārvatī, which (hand) was throbbing with pleasure and had the auspicious herbs therein placed. (A. A. R.).

3940*

अस्मिन्नभ्युदिते जगत्त्रयदिशामुल्लासहेतौ दिशाम्
आस्यम्लानिहरे सुधारसनिधौ देवे निशास्वामिनि ।
वक्त्रं मुद्रितमम्बुजन्म भवता चेत् किं ततः शाश्वतं
नैतस्येश्वरमौलिमण्डनमणेर्गायन्ति विश्वे यशः ॥

(आ) Skm (Skm [B] 1662, Skm [POS] 4.5.2) (a. Vaidya-Gadādhara).

(*a*) °दृशा° Skm (POS).

(*c*) वक्रं Skm (B).

Śārdūlavikrīḍita metre.

When the god, the lord of the night and repository of nectar who is the cause of great joy to the quarters of the three worlds and who removes the paleness of the faces of the directions is risen, if you Ambujanman [cloud or : Brahmā] cover up his face, does it constitute a permanent block ? Do not all the people in the world sing the praises of decorative gem on the head of the supreme lord Śiva ? (A. A. R.)

3941

अस्मिन् न निर्गुणं गोत्रे अपत्यमुपजायते ।
आकरे पद्मरागाणां जन्म काचमणेः कुतः ॥

(अ) H (HJ Pr 44, HS Pr 44, HM Pr 44, HK Pr 44, HP Pr 29, HN Pr 29, HH 5.14-5, HC 8.1-2).

(आ) IS 801, Sama 1 अ 20.

(*a*) अस्मिंस्तु HJ, HM, HH, Sama ; अस्मिन् हि निर्मले HN.

(*b*) नापत्यम् HJ, HM, HH, Sama ; स्वपत्यम् HN ; अपि जायते [उप°] HP, HN.

But in this family, offspring without virtuous principles is never born : in a mine of rubies, whence (could arise) the production of crystal ? (F. Johnson's translation).

3942*

अस्मिन्नम्भोदवृन्दध्वनिजनितरुषि प्रेक्षमाणेऽन्तरिक्षं
मा काक व्याकुलो भूस्तरुशिरसि शवक्रव्यलेशानशान ।
धत्ते मत्तेभकुम्भव्यतिकरकरजग्रामवज्राग्रजाग्रद्
ग्रासव्यासक्तमुक्ताधवलितकवलो न स्पृहामत्र सिंहः ॥

(आ) JS 87.10 (a. Mahīpatimandalīka), ŚP 912 (a. Mahīpatimaṇḍalīka), SR 228. 225 (a. ŚP), SSB 620. 26 (a. Maṇḍalīkarāja), Any 29. 41, Vidy 34 ( a. Pakṣadharamiśra).

(*a*) प्रेक्ष° Any.

(*b*) व्याकुलीभू° Vidy ; °रुशिखरशव° ŚP, SR, SSB ; °शान: JS, Any (corrupt).

Sragdharā metre.

When the lion looks up at the sky irritated by the thunder of a mass of clouds, do not become apprehensive, oh crow seated on the top of a tree, eat a small piece of meat picked up from a dead body. He has not the slightest longing for that piece of flesh, as his mouthful of elephant-meat is rendered white by the pearls clinging to his paw which has adamantine claws with which he has broken asunder the temples of mighty elephants in rut. (A. A. R.).

3943*

अस्मिन्नीषद्वलितविततस्तोकविच्छिन्नभग्नः
किंचिल्लीलोपचितविभवः पुञ्जितश्चोत्थितश्च ।
धूमोद्गारस्तरुणमहिषस्कन्धनीलो दवाग्नेः
स्वैरं सर्पन् सृजति गगने गत्वरान् पत्रभङ्गान् ॥

(आ) SkV 1174, Skm (Skm [B] 1273, Skm [POS] 2.160.3) ( a. Bāṇa ), Sar 1. 85 (p. 60), ŚbB 1. 431, 2. 214 and 4.805, (cf. Kav p. 53).

(*a*) अस्मिन्नीषद्विततवलितस्तो° Skm ; °भग्न: Skm (var.).

(*b*) °विनत: Skm ; °स्कंधलीनो SkV (var.) ; °वितत: Sar ; °श्चोच्छ्रितश्च Sar.

(*c*) धूमोत्पीड° Sar.

(*d*) अभ्रभङ्गान् [प°] Sar.

Mandākrāntā metre.

The tuft of smoke from the forest fire, / black as the shoulder of a young

buffalo, / curls slightly, spreads, is broken for a moment, falls ; / then gathers its powers gracefully, and rising thick, / is slowly lays upon the sky/its transient ornaments. (D.H.H. Ingalls's translation).

3944

अस्मिन् परस्परद्वेष- परुषे पुरुषायुषे ।
केवलं मधुरा वाणी ददात्यानीय सौहृदम् ॥

(आ) SMH 12.39.

(b) पुरुषायुषं SMH (var.).

In this human life which is harsh by mutual intolerance exhibited by the people, only sweet and pleasing words of some bring about the happiness of friendship. (A. A. R.).

3945*

अस्मिन् प्रकीर्णपटवासकृतान्धकारे
दृष्टो मनाङ्मणिविभूषणरश्मिजालैः ।
पातालमुद्यतफणाकृतिशृङ्गकोऽयं
मामद्य संस्मरयतीव भुजङ्गलोकः ॥

(अ) Ratnāvalī 1.12 (in some texts 1.13).

(आ) Alm 69.

(b) °रत्नजालैः Alm.

Vasantatilakā metre.

In this darkness wrought out by the perfume powder scattered about the multitude of paramours slightly visible through the enmassed rays of jewel-ornaments, holding their syringes resembling the raised hoods of serpents, reminds me, as if it were, of the nether world. (Bak Kun Bae's translation).

3946*

अस्मिन् प्रकृतिमनोज्ञे
लग्ना प्रायेण मान्मथी दृष्टिः ।
सुन्दरि यतो भवत्याः
प्रतिक्षणं क्षीयते मध्यः ॥

(आ) SH 1747 (a. Kaviratna), SR 266.316, SSB 86.6, RJ 713.

Āryā metre.

The glance of love mostly falls on your naturally charming waist, hence it is, beautiful lady, that it becomes thinner from moment to moment. (A. A. R.).

3947

अस्मिन् भूवलये जनस्य महिमा भाग्येन संजायते
नो तत्रास्ति हि कारणं प्रयतता नैवाथ कश्चिद् गुणः ।
काकायाशुचिभोजिने हि वितरत्युच्चैस्तु लोको बलिं
मुक्ताहारपरायणाय शुचये नो हन्त हंसाय यत् ॥

(अ) Vai 90.

Śārdūlavikrīḍita metre.

In this wide world greatness comes to people by luck alone, the cause there of is not the efforts one puts forth nor are one's merits. To the crow which eats unclean food do the people give plenty of food in the form of oblations, whereas to the swan which is ever clean and devoted to eating the food of pearls, no one, alas ! gives this high honour. (A. A. R.).

3948*

अस्मिन् मरौ किमपरं वचसामवाच्यं
मा मुञ्च पान्थ मुहुराश्रितवत्सलो भूः ।
एतत् त्वया जललवामिषलालसेन
दृष्टं ज्वलत्परिकरं सिकतावितानम् ॥

(आ) VS 941 (a. Jayamādhava-Sūnu-Loṭaka).

Vasantatilakā metre.

In this desert, what else is beyond the range of words ? O traveller, do not leave it, be ever devoted to the dependents ! What you see with deep longing for a drop of water and meat is nothing but a sacrificial

hearth of sand with flaming materials. (A. A. R.).

अस्मिन् महत्यण्डकटाहमध्ये see No. 3950

3949

अस्मिन् महत्यनवधौ किल कालचक्रे
धन्यास्तु ये कतिपये शुकयोगिमुख्याः ।
लीनास्त्वदङ्घ्रियुगले परिशुद्धसत्त्वास्
तानात्मनस्तव नखानवधारयामः ॥

(आ) Ānas 63.

Vasantatilakā metre.

In this ever moving and endless wheel of Time fortunate are the few who follow the path of (the sage) Śuka. The pure *sattva-s* [people or : creatures] that rest at your *aṅghri* [feet or : claws] we understand them to be your own *nakha-s* [parts or : claws]. (A. A. R.).

3950

अस्मिन् महामोहमये कटाहे
सूर्याग्निना रात्रिदिनेन्धनेन ।
मासर्तुदर्वीपरिघट्टनेन
भूतानि कालः पचतीति वार्ता ॥

(अ) MBh (MBh [Bh] 3. App. 32. 69-72, MBh [C] 3.17403), PD 302. 36, KR 1.21.6.

(आ) IS 802, Subh 179, SRHt 59.24.

(*a*) अस्मिन् महत्यण्डकटाहमध्ये PD ; अस्मिञ् (°न्) जगत्यण्डकटाहमध्ये SRHt.

(*b*) °दिवेन्धनेन Subh, IS, KR.

(*c*) पक्षादिद° KR; °परिघटनेन Subh.

Indravajrā metre.

In this frying pan of great delusion, heated by the fuel of night and day with the fire of the sun, and stirred by the ladle of the months and seasons, Time cooks all the creatures : this is the news[1] ! (A. A. R.).

1. Cf. O. Böhtlingk, *Zus ad* IS 802.

3951*

अस्मिन् वर्षमहे न वर्तत इदं यत्कामदेवोत्सवे
स्थेयं पुत्रि निरन्नया तदधुना किंचिन् मुखे दीयताम् ।
इत्युक्ते जरतीजनेन कथमप्यध्वन्यवध्वा ततः
पर्यस्तेऽहनि कल्पितश्च कवलो धौतश्च धाराश्रुभिः ॥

(आ) JS 136.24, SH 1990, Sar 5.405 (p. 691).

(*b*) पुत्री SH (*contra metrum*).

(*d*) धाराम्बुभिः Sar (var.).

Śārdūlavikrīḍita metre.

This does not occur in the festival of the rains, it is only during the festival of Cupid, daughter, that one should undertake a fast ; therefore put something in the mouth—told thus by the elderly person the wife, whose husband was away on a journey, put a mouthful at the end of day and washed it down with her tears. (A. A. R.).

3952*

अस्मिन् वसन्ते न नराः सहन्ते
वधूवियोगं च बलासरोगम् ।
कुरङ्गनाभिद्रवलेपभाभिर्
भजन्तु दृप्ताः प्रमदाः प्रलिप्ताः ॥

(आ) SSB 198.39 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

In this spring season men do not bear separation from their wives nor the swelling in the throat which obstructs the passage of food ; let the women therefore apply on their person, the ointment of musk and full of passion keep company with them. (A. A. R.).

3953*

अस्मिन् सखे ननु मणित्वमहासुभिक्षे
　　चिन्तामणे त्वमुपलो भव मा मणिर्भूः ।
अद्येदृशा हि मणयः प्रभवन्ति लोके
　　येषां तृणग्रहणकौशलमेव भूषा ॥

(आ) VS 900.

Vasantatilakā metre.

Friend Cintāmaṇi gem, in these times when gems are plentiful, may you remain a stone only and become not a gem. Now-a-days only those kinds of gems are in power whose one decorative merit is their efficiency in taking *tṛṇa* [grass or : food]. (A. A. R.).

3954

अस्मिन् स्थिते विपदभूद् इति संचिन्त्य वर्ज्यते ।
मूढैः परिवृढैरापत्- सेवको मङ्गलेच्छुभिः ॥

(अ) RT (RT [S] 5. 313, RT [VVRI] 5. 313, RT [T] 5.312, RT [C] 5.317).

(आ) IS 803.

(*d*) मङ्क° RT (var.).

When misfortunes befall foolhardy (ungrateful) masters, who aspire for prosperity, they dismiss the servant(s) who serve them even during days of misfortune, presuming that the calamities have befallen on account of the servants. (S. Bhaskaran Nair's translation).

अस्मिन् हि निर्मले गोत्रे see No. 3941.

3955*

अस्मि वीरजननीति जनन्याम्
　　अस्मि वीररमणीति रमण्याम् ।
संमदं व्यदधदुत्सुकचेतास्
　　तारतूर्यतरलश्चलितोऽन्यः ॥

(आ) SuM 29.6.

Svāgatā metre.

(*b*) संमुदं [सं°] SuM.

Shrilly arose the sound of another bugle producing great enthusiasm and joy in the mother that she is the mother of a hero and in the sweet-heart that she is the wife of a brave warrior. (A. A. R.).

3956*

अस्मि वीरतनया वरवीर-
　　प्रेयसी च कुरु वीरसवित्रीम् ।
अद्य हृद्यसमरैरिति माता
　　काचिदाह तिलकाक्षतपूर्वम् ॥

(आ) SuM 29.4.

Svāgatā metre.

"I am the daughter of a hero and the wife of a hero; to-day, make me the mother of a hero as well"—said a mother (as she blessed her son) with the sprinkling of sanctified rice-grains [*akṣata*] (in his head and the application of) the auspicious mark [*tilaka*] (on his forehead) as he was setting out for a choice fight. (S. Bhaskaran Nair's translation).

अस्मिश्चन्द्रमसि see No. 3926.

3957*

अस्मै करं प्रवितरन्तु नृपा न कस्माद्
　　अस्यैव तत्र यदभूत् प्रतिभूः कृपाणः ।
दैवाद् यदा प्रवितरन्ति न ते तदैव
　　नेदंकृपा निजकृपाणकरग्रहाय ॥

(अ) Naiṣ 11.126.

Vasantatilakā metre.

Should not other kings pay him tribute, since his own sword became a surety for it ? Whenever they perchance fail to render their due, there rises his grim impulse to grasp his sword. (K. K. Handiqui's translation).

3958*

अस्य क्षोणिपतेः परार्धपरया लक्षीकृताः संख्यया
प्रज्ञाचक्षुरवेक्ष्यमाणतिमिरप्रख्याः किलाकीर्त्तयः ।
गीयन्ते स्वरमष्टमं कलयता जातेन वन्ध्योदरान्
मूकानां प्रकरेण कूर्मरमणीदुग्धोदधेः रोधसि ।

(अ) Naiṣ 12.106.

(आ) Skm (Skm[B] 1635, Skm[POS] 3.53.5) (a. Kavipaṇḍita-Śrī-Harṣa), SR 108. 201 (a. Kuv), SSB 401. 217, SRK 125. 4 (a. Naiṣ.), Kuv *ad* 65. 127 (p. 146).

(*a*) क्षौणिपतेः Skm.

(*b*) °माणबधिरश्रव्याः SR, SSB, SRK, Kuv.

Śārdūlavikrīḍita metre.

The spots of this King's disgrace, numbering millions and millions, and resembling the darkness seen by those who are born blind, are sung by a crowd of dumb fellows born of barren women, on the eighth note of the gamut, by the shore of the ocean of the milk of tortoise dams.[1] (K.K. Handiqui's translation).

1. The verse is a conglomeration of things that do not exist. It is intended to make Sarasvatī's solemn description serio-comic. (K.K. Handiqui).

अस्यति सर्वदा दीनास see त्रस्यन्ति सर्वदा दीनास.

3959

अस्यत्युच्चैः शकलितवपुश्चन्दनो नात्मगन्धं
नेक्षुर्यन्त्रैरपि मधुरतां पीड्यमानो जहाति ।
यद्वत् स्वर्णं न चलति हितं छिन्नघृष्टोपतप्तं
तद्वत् साधुः कुजननिहतोऽप्यन्यथात्वं न याति ॥

(अ) AS 469.

(आ) SPR 892.23 (a. AS).

(*c*) °घृष्टो° AS (var.).

Mandākrāntā metre.

The sandal does not give up its fragrance though broken to pieces, nor does the sugar-cane its sweetness though crushed by machines. As gold does not give up its good value when cut, struck or melted, so the good person, though tormented by the wicked, does not become otherwise. (A. A. R.).

अस्य त्वद्वदनस्य see तन्वि त्वद्वदनस्य.

3960

अस्य दग्धोदरस्यार्थे किं न कुर्वन्ति पण्डिताः ।
वानरीमिव वाग्देवीं नर्तयन्ति गृहे गृहे ॥

(आ) SPR 1093.2, SR 96.1, SSB 382.1, SRK 79.12 (a. Sabhātaraṅga), IS 804, Subh 126.

(*a*) पापोदय° Subh, पापो° [द°] IS.

(*c*) मर्कटी इव वाग्देवी Subh ; मर्कटी° [वानरी°] IS.

What is not being done by learned men ? For the sake of the wretched belly ? Like a female monkey, they make the goddess of speech dance [flourish] from house to house ! (A. A. R.).

3961*

अस्य प्रचण्डभुजदण्डभवः कृशानुश्
चण्डांशुचण्डकरजित् सुमहाप्रतापः ।
प्रत्यर्थिभूपतिपलाशवनं विदह्य
प्रौढासु दिक्षु बहुदाहमुरीकरोति ॥

(आ) PV 72 (a. Jagajjīvana).

(*b*) चण्डांसुच° PV (MS).

Vasantatilakā metre.

The fire produced from his mighty arms vanquishing the rays of the sun and possessing great power, burns the woods of *palāśa*-trees of rival kings and produces great burning in the wide quarters. (A. A. R.).

3962*

अस्य प्रयाणेषु समग्रशक्तेर्
अग्रेसरैर्वाजिभिरुत्थितानि ।
कुर्वन्ति सामन्तशिखामणीनां
प्रभाप्ररोहास्तमयं रजांसि ॥

(अ) Ragh 6.33. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 93).
(आ) SR 125. 5 (a. Ragh.), SSB 433. 5 (a. Naiṣ.; *sic* !).
(*b*) उद्धतानि or उद्धृतानि Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

In the expeditions of this King who combines in himself all the three regal powers, the dust raised by the horses marching in advance obscures the streaming effulgence of the gems or the crests of the tributary princes. (M.R. Kale's translation).

अस्यशस्त्रं च शास्त्रं see No. 3540.

अस्यशि शश° see त्रस्यसि शशक किमर्थं.

3963

अस्य श्रीभोजराजस्य द्वयमेव सुदुर्लभम् ।
शत्रूणां शृङ्खलैर्लोहं ताम्रं शासनपत्रकैः ॥

(आ) SR 117.79, SSB 416.6.

Two things are difficult to procure in the country, when the great Bhoja is king: iron, as it is used up in chaining enemies and copper, as it is utilised in land-grants. (A. A. R.).

3964*

अस्य स्निग्धस्य वर्णस्य विपत्तिर्दारुणा कथम् ।
इदं च मुखमाधुर्यं कथं दूषितमग्निना ॥

(अ) Svapnavāsavadatta 6.13.
(आ) Alm 70.
(*d*) जूषितम् Svapna° (var.).

Oh ! how sad ! How could such lovely complexion meet with terrible destruction ! How was this sweetness of face despoiled by fire. (M.R. Kale's translation).

अस्यां कनकतुलायां see No. 4007.

3965*

अस्यां नेत्रपथं मन्ये गतायां लोलचक्षुषि ।
भवन्ति पञ्चबाणस्य स्वबाणा एव वैरिणः ॥

(आ) JS 167.3.

When the arrows of the five-arrowed god reach the path of the eye of this young lady whose glances are tremulous, methinks, those very arrows are inimical to him ! (A. A. R.).

3966*

अस्यां प्रावृषि चातकैर्जलकणा लब्धा न चेत् किं ततो
भाविप्रावृषि दास्यते द्विगुणमित्यभ्र त्वया गम्यते ।
एतेऽत्रैव लयं व्रजन्ति पृथुकैरेतत् कुलीनो न चेद्
एकः प्राणिति तावतैव कृतमस्त्यत्रैव नः संशयः ॥

(अ) DikAny 42.
(आ) Ava 412, Vjv 181.1 (?).
(*b*) मन्यते [ग°] Ava.
(*c*) °लोनोऽपि Ava.
(*d*) तावदेतदवमित्यत्रैव Ava.

Śārdūlavikrīḍita metre.

In this rainy season, if the *cātaka*-birds do not get water-drops, they will get them in the next season in double measure—with this idea you move on, oh cloud; but they will mostly die and if perchance one of them is not high-minded and survives that itself is fortunate; but we are doubtful of even that. (A. A. R.).

3967*

अस्यां मुनीनामपि मोहमूहे
भृगुर्महान् यत्कुचशैलशीली ।

नानारदाह्लादि मुखं श्रितोरुर्
व्यासो महाभारतसर्गयोग्यः ॥

(अ) Naiṣ 7.96.

(आ) SR 269.395, SSB 90.8.

Upajāti metre (Indravajrā and Upendravajrā).

I surmise, even the sages are attached to her : for the great Bhṛgu resorts to the mountain of her breasts ; the face is pleasant to Nārada, and, Vyāsa, efficient in the composition of the Mahābhārata, has recourse to her thighs. (K.K. Handiqui's translation).

3968*

अस्यां वपुर्व्यूहविधानविद्यां
किं द्योतयामास नवां स कामः ।
प्रत्यङ्गसङ्गस्फुटलब्धभूमा
लावण्यसीमा यदिमामुपास्ते ॥

(अ) Naiṣ 7.12.

(*b*) नवामवाप्ताम् Naiṣ (var.).

Indravajrā metre.

Since she[1] is attended by the climax of beauty, visibly hightened in contact with her limbs, does Cupid display in her a new art of assuming a succession of shapes ? (K.K. Handiqui's translation).

1. Damayantī.

3969*

अस्यां सखे बधिरलोकनिवासभूमौ
किं कूजितेन खलु कोकिल कोमलेन ।
एते हि दैवहतकास्तदभिन्नवर्णं
त्वां काकमेव कलयन्ति कलानभिज्ञाः ॥

(आ) ŚP 840, SSSN 192.51, RJ 373, PdT 210, SSH 1. 57, Any 63. 96, SR 225.132 (a. ŚP), SSB 614.23, SRK 187. 1 ( a. ŚP ), IS 805, VS 105. Cf. काकः कृष्णः and कोकिलोऽहम्.

(*a*) °लोलनि° SSSN ; °निवासि° PdT (var.).

(*b*) किं तेन कोकिल मनोहरकूजितेन SSSN ; किल [खलु] PdT (var.), SPR.

(*c*) दैववशतस्त° Any(var. of Any. as above), SSSN ; °रूपं [°वर्णं] SSSN.

(*d*) कलयंति PdT (var.) ; कणयन्ति ŚP (MS).

Vasantatilakā metre.

Friend cuckoo, in this region inhabited by deaf people, of what use are your melodious cooings ? These accursed people with no appreciation of fine arts look upon you as a crow, as your colour is no different. (A. A. R.).

3970*

अस्याः कचानां शिखिनश्च किंनु
विधिं कलापौ विमतेरगाताम् ।
तेनायमेभिः किमपूजि पुष्पैर्
अभर्त्सि दत्त्वा स किमर्धचन्द्रम् ॥

(अ) Naiṣ 7.22.

(आ) VS 1466 (a. Śrī-Harṣa), SR 257. 16 (a. Naiṣ.), SSB 68.16 (a. Śrī-Harṣa).

Upajāti metre (Indravajrā and Upendravajrā).

Did the lock of her hair and the peacock's train betake themselves to the creator in consequence of a dispute ? Did he adore the former with these flowers, and rebuke the latter "by giving it a half moon" ? (K.K. Handiqui's translation).

3971*

अस्याः कररुहखण्डित-
काण्डपटप्रकटनिर्गता दृष्टिः ।
पटविगलितनिष्कलुषा
स्वदते पीयूषधारेव ॥

(आ) SR 260.103, SSB 73.8.

(*c*) °निःकलुषा SR.

Āryā metre.

Her glance, directed through the aperture made by her finger in the screen of white cloth, is enjoyed as if it were a stream of nectar oozing from the cloth, possessing all purity. (A. A. R.).

3972*

अस्याः करस्पर्धनगर्धनर्द्धिर्
बालत्वमापत् खलु पल्लवो यः ।
भूयोऽपि नामाधरसाम्यगर्वं
कुर्वन् कथं वास्तु न स प्रवालः ॥

(अ) Naiṣ 7.71.

(आ) SR 264.233 (a. Naiṣ.), SSB 82.4.

(*a*) करस्पर्शनगधिऋद्धिः Naiṣ (var.).

Indravajrā metre.

Verily the leaf that was eager to vie with her hands did play the fool ; again, boasting of a likeness to her lower lip, why should it not prove an arrant fool ? (K.K. Handiqui's translation).

3973*

अस्याः कर्णावतंसेन जितं सर्वं विभूषणम् ।
तथैव शोभतेऽत्यर्थम् अस्याः श्रवणकुण्डलम् ॥

(आ) Kpr 7.286, KāP 249. 25-6, Amd 164. 423.

(*c*) ऽत्यन्तम् Amd.

By the ear-ring on her ear, all the ornaments have been subjugated ; and similarly does shine the *kuṇḍala* in her ear. (G. Jhā's translation).

3974*

अस्याः कान्तस्य रूपस्य सर्वौपम्यातिशायिनः ।
एकैव गच्छेत् सादृश्यं स्वच्छाया दर्पणाश्रिता ॥

(आ) VS 1455 (a. Maṇibhadra).

Of her charming resplendent form which has eclipsed all other objects of comparison, there is only one thing fit to be compared ; and that is her own reflection in a mirror. (A. A R.).

3975*

अस्याः कामनिवासरम्यभवनं वक्त्रं विलोक्यादरान्
निश्चित्यैव सुधाकरं प्रियतमं भूमीगतं शोभनम् ।
नासामौक्तिककैतवेन रुचिरा तारापि सा रोहिणी
मन्ये तद्विरहासहिष्णुहृदया तत्संनिधिं सेवते ॥

(आ) SR 260. 122, SSB 75. 5, RJ 671 (a. Gadādhara[?]). (Cf. H. D. Sharmá, *Some Unknown Sanskrit Poets of Mithilā* in *Jhā Commemoration Volume* ; p. 365).

Śārdūlavikrīḍita metre.

Firmly believing that her charming beloved lover had gone over to the earth, when she saw the damsel's face, the charming abode of Cupid, the bright star Rohiṇī, under the guise of the pearl in the lady's nose-ornament, methinks, has resorted to his proximity, as she could not brook separation from him. (A. A. R.).

3976*

अस्याः कुशेशयदृशः शशिशुभ्रशुभ्रं
नासाग्रवर्ति नवमौक्तिकमाचकास्ति ।
कैलासमानससरोवरराजहंस्या
निःक्षिप्तमण्डमिव जाग्रति पुण्डरीके ॥

(आ) VS 1503 (a. Jonaka [?]).

Vasantatilakā metre.

The fine pearl of the nose-ornament, which is resplendent like the pure moon, of the lily-eyed damsel shines like an egg laid on a lotus by the swan which (sports) in the Mānasa of Kailāsa, the best of lakes. (A. A. R.).

3977*

अस्याः खलु ग्रन्थिनिबद्धकेश-
मल्लीकदम्बप्रतिबिम्बवेषात् ।
स्मरप्रशस्ती रजताक्षरेयं
पृष्ठस्थलीहाटकपट्टिकायाम् ॥

(अ) Naiṣ 7.88.

(आ) SR 268.370 (a. Naiṣ.), SSB 89.1.

(*b*) °वेशात् Naiṣ (var.), SR.

Upajāti metre (Indravajrā ond Upendravajrā).

Verily on this plate of gold, namely, her back, this is a panegyric of honour of Cupid in letters of silver in the shape of the halos of the jasmine blossoms that are on her hair bound in knots. (K.K. Handiqui's translation).

3978*

अस्याः पदौ चारुतया महान्ताव्
अपेक्ष्य सौक्ष्म्याल्लवभावभाजः ।
जाता प्रवालस्य महीरुहाणां
जानीमहे पल्लवशब्दलब्धिः ॥

(अ) Naiṣ 7.99.

(आ) SR 269.413 (a. Naiṣ.), SSB 91.11.

Upajāti metre (Indravajrā and Upendravajrā).

We know, the tree's young leaf, having only a fraction[1] of beauty, got its name *pallava,* owing to its insignificance in comparison with her feet,[2] great in their beauty.[3] (K.K. Handiqui's translation).

1. लव.
2. पद्.
3. पद्+लव.

3979*

अस्याः पाटलपाणिजाङ्कितमुरो निद्राकषाये दृशौ
निर्धौतोऽधरशोणिमा विलुलितस्रस्तस्रजो मूर्धजाः ।
काञ्चीदाम दरश्लथाञ्चलमिति प्रातर्निखातैर्दृशोर्
एभिः कामशरैस्तदद्भुतमभूद् यन्मे मनः कीलितम् ॥

(अ) GG 12.4.

(आ) Skm (Skm [B] 1160, Skm [POS] 2. 137.5) (a. Jayadeva).

(*a*) तस्याः [अ°] GG.

(*b*) निर्धौताध° GG (but GG[var.] as above); निर्धूताध° GG (var.); शोणिमावि° Skm(B).

(*c*) काञ्चिदामदरश्लथा° Skm (B).

(*d*) °महो [°मभूद्] GG (var.) ; पत्युर्मनः [यन्मे मनः] GG.

Śārdūlavikrīḍita metre.

Her breasts bear the red nail-marks, eyes heavy with sleep, the lips are free of their paint and the tresses are dishevelled, the girdle has its end slightly displaced—thus at dawn it is a wonder that my mind is riveted in her with the arrows of Cupid. (A. A. R.).

3980*

अस्याः पीठोपविष्टाया अभ्यङ्गं वितनोत्यसौ ।
लसच्छ्रोणि चलद्वेणि नटद्गुरुपयोधरम् ॥

(आ) SR 257.27, SSB 69.2, SRK 275. 5 (a. Pañcāyudha-prapañca-bhāṇa), IS 7711.

(*c*) ललच्छ्रोणि SRK, IS.

When she is seated on a wooden stool he so applies oil on all her limbs that her hips shine and tresses move and her plump bosom is set a-dancing ! (A. A. R.).

3981*

अस्याः पीनस्तनव्याप्ते हृदयेऽस्मासु निर्दये ।
अवकाशलवोऽप्यस्ति नात्र कुत्र बिभर्तु नः ॥

(अ) Naiṣ 20.35.

In her heart, cruel to me, and enveloped by her plump breasts, there is not the slightest room left. Where will she give me a place ? (K.K. Handiqui's translation).

3982*

अस्याः संयमवान् कचो मधुकरैरभ्यर्थ्यमानो मुहुर्
भृङ्गीगोपनजाभिशापमचिरादुन्मार्ष्टुकामो निजम् ।
सीमन्तेन करेण कोमलरुचा सिन्दूरबिन्दुच्छलाद्
आतप्तायसपिण्डमण्डलमसावादातुमाकाङ्क्षति ॥

(आ) SR 258.50, SSB 71.11, RJ 647.
Śārdūlavikrīḍita metre.

Her well-dressed tresses were repeatedly troubled by bees and hence she desired to get rid of the curse of being covered up by the female bees ; for this they attempt to catch with the hand, resplendent like the spring, in the form of the parting line of hair, a red hot piece of iron in the form of the mark made therein by the red-lead powder. (A. A. R.).

3983*

अस्याः स चारुर्मधुरेव कारुः
श्वासं वितेने मलयानिलेन ।
अमूनि सूनैर्विदधेऽङ्गकानि
चकार वाचं पिकपञ्चमेन ॥

(अ) Naiṣ 10.130.

(*c*) पुष्पैः [सू°] Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The beautiful spring was her artificer ; with the south wind did he create her breath ; with flowers he made her limbs ; her voice he made with the cuckoo's "Fifth". (K.K. Handiqui's translation).

अस्याः सदा विरह° see तस्या महाशिख°.

3984*

अस्याः सपक्षैकविधोः कचौघः
स्थाने मुखस्योपरि वासमाप ।
पक्षस्थतावद्बहुचन्द्रकोऽपि
कलापिनां येन जितः कलापः ॥

(अ) Naiṣ 7.20.

(आ) SR 257.14 (a. Naiṣ.), SSB 68.13.

Upajāti metre (Indravajrā and Upendravajrā).

The look of hair that surpasses the peacock's train, though it has so many "moons" on its feathers, has very properly found a place above her face which has but one moon as its friend. (K.K. Handiqui's translation).

3985*

अस्याः सर्गविधौ प्रजापतिरभूच्चन्द्रो नु कान्तप्रभः
शृङ्गारैकरसः स्वयं नु मदनो मासो नु पुष्पाकरः ।
वेदाभ्यासजडः कथं नु विषयव्यावृत्तकौतूहलो
निर्मातुं प्रभवेन् मनोहरमिदं रूपं पुराणो मुनिः ॥

(अ) Vik 1. 8 (in some texts 1. 9). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 66). (Cf. No. 3986).

(आ) PrK 207, ŚP 3268 ( a. Kālidāsa), VS 1467 (a. Kālidāsa), SRHt 245. 8 (a. Kālidāsa ), SkV 456 ( a. Kālidāsa ), Kav 204 (a. Kālidāsa), SuMañ 109.2-6 (a. Kālidāsa), SR 254. 42 (a. Vik.), SSB 63. 59 (a. Kālidāsa), SRK 331.4 (a. Vik.), SH 1795 ( a. Kālidāsa ), Daśarūpaka *ad* 4. 2 ( p. 185 ), Kpr 10. 420, KāP 326.8-11, Sar 3. 121 (p. 370), AR 86. 7-10, ARJ 82.9-12, Sāh *ad* 10. 694, ŚbB 2.313 ; 3.42 ; 3. 314; 4. 448, Kāvyān 39.22-4, AlK 199.2-5 ; 282.21-283.2, Rasagaṅgā 344.2-5; Amd

229. 618, Cit 72. 19-73. 2, Cits 158. 7-10.

(*a*) सृष्टि° [सर्ग°] Vik (var.); कान्तिप्रदः Vik (var.), PrK, ŚP, VS, SkV, Kav, Sar, SR, SSB, SRK, Daśa°, Kpr, KāP, Sāh, AR, ARJ, Kāvyān, AlK, Rasa°, Cit, Cits; कान्तद्युतिः Amd.

(*b*) शृङ्गारैकनिधिः Daśa°; °रस प्रदं (°प्रदो VS [var.]) Vik (var.), VS (var.); निधि [°रसः] Vik (var.); मासः स [मासो नु] Vik (var.), SkV, Kav.

(*c*) स विष° [नु वि°] Cit, Cits.

(*d*) निर्मातुं मनोऽतिगं SH [म°] Vik (var.); विधिः [मुनिः] VS (var.), AR (var.).

Śārdūlavikrīḍita metre.

I feel sure that she[1] was no creation of the ascetic at all. Say, was it the Moon, the giver of brightness, who called her into being? or Kāma himself, his whole soul immersed in love? or was it the mouth that is richest in flowers? How, indeed, could an aged sage, cold with continued study of the Vedas, and his desires turned away from all objects of sense, create this heart-bewitching form? (E.B. Cowell's translation).

1. Urvaśī.

3986*

अस्याः सर्गविधौ प्रजापतिरहो चन्द्रो न संभाव्यते
नो देवः कुसुमायुधो न च मधुर्दूरे विरिञ्चः प्रभुः ।
एतन्मे मतमुत्थितेयममृतात् काचित् स्वयं सिन्धुना
या मन्थाचललोडितेन हरये दत्त्वा श्रियं रक्षिता ॥

(आ) VS 1460. (Cf. No. 3985).

Śārdūlavikrīḍita metre.

In fashioning her beauty surely the moon is not the creator nor the god of love; it is not the spring and far away is Lord Brahmā. It is my belief that she is born of the nectar and well protected by the sea when he was churned, by giving away the goddess Lakṣmī to the (covetous) Viṣṇu. (A. A. R.).

3987*

अस्याः सुगन्धिनवकुङ्कुमपङ्कदत्तो
मुग्धश्चकास्ति तिलको मदिरेक्षणायाः ।
आविष्टरागमभिराममुखारविन्द-
निष्यन्दलग्नमिव मे हृदयं द्वितीयम् ॥

(आ) SR 258.49, SSB 71.9.

Vasantatilakā metre.

The *tilaka*-mark on the forehead of the sweet-eyed young lady, fragrant and made of a fresh paste of vermillion, shines charmingly, as if it were my second heart, full of *rāga* [love or: red colour] and clinging to the oozing loveliness of her captivating lotus-face. (A. A. R.).

अस्याः स्तनौ यदि see तस्याः स्तनौ यदि.

3988*

अस्याः स्वेदाम्बुबिन्दुच्युततिलकतया व्यक्तवक्त्रेन्दुकान्तेर्
वारंवारेण वेगग्रहणनगणनाकेलिवाचालितायाः ।
तत्पातोत्पाततालक्रमनमितदृशस्ताण्डवोत्तालताली-
लालित्याल्लोभिताः स्मः प्रतिपदममुना कन्दुकक्रीडितेन ॥

(अ) Viddhaśālabhañjikā 2.8.

(आ) Skm (Skm [B] 867, Skm [POS] 2.79.2) (a. Rājaśekhara), SR 347. 43, SSB 224.10.

(*a*) °बिम्ब° [बिन्दु°] Viddh° (var.).

(*b*) पर्यायात्कन्दुकस्य ग्रहणनगणना के° Skm; °वेगग्रहणननटना Viddh° (var.).

(*c*) उत्पातोत्तालता° (तत्पा°) Skm; °तोत्थान° SR, SSB; °नोत्ता° Skm; °नोन्नतविनत [°लक्त°] (Viddh° var.); °स्ताडनो° Skm; लोला [°ताली] Viddh° (var.).

(*d*) लीलाख्या मोनिताः Skm; लालित्याच्छन्दिताः Viddh° (var.); स्म SR; प्रतिकाल° Viddh° (var.), SR, SSB.

Sragdharā metre.

Each moment doth her beauty charm me more, / tossing the tiny ball with measured stroke, / while to the token that proclaims her faith / the dew of her exertion lends new charm ; / all lustruous as the moon is her fair face / as sweet she lisps the words that count the blows / she giveth to the disk, whose rise and fall / in rhythmic beat her fawn-soft gaze doth view. (L.H.Gray's translation in JAOS 27 of 1906).

3989*

अस्याङ्के कषपट्टभासिचपला श्रीः स्वर्णरेखायते
धारासारघनं सुदर्शनमदश्चक्रं जगत्पश्यति ।
प्रोदञ्चद्वनमालमञ्जनरुचा देहेन पीताम्बरं
दूरोन्नीतशिखण्डमण्डलमिदं रूपं हरेरम्बुदः ॥

(आ) SMH 8.19.

(*a*) °रेषायते SMH (var.).

(*c*) °मञ्जुलरुचा SMH (var.).

(*d*) °खण्डिमण्डनमिदं SMH (var.) ; हरेरम्बुदम् SMH (var.).

Śārdūlavikrīḍita metre.

The cloud bears the form of the Lord Viṣṇu with the lightning resembling a streak of gold on a touchstone imitating the inconstant Lakṣmī, the heavy showers the Sudarśana discus, with a dark body resembling collyrium and the large number of peacocks flying hilariously the yellow garment he wears along with the garland of wild flowers. (A. A. R.).

3990*

अस्या धामसरोवरे भुजबिसे वक्त्रारविन्दे भ्रमन्
नेत्रभ्रूभ्रमरे सुयौवनजले कस्तूरिकापङ्किले ।
वक्षोजप्रतिकुम्भिकुम्भदलनक्रोधादुपेत्य द्रुतं
मग्नश्चित्तमतंगजः कथमसावुत्थाय निर्यास्यति ॥

(आ) SR 274.28, SSB 100.31.

Śārdūlavikrīḍita metre.

The elephant of the mind has plunged into the lake of her beauty and sporting with the lotus-stalks resembling her hands, the lotus her face, the bees her eyebrows, the water of her fresh youth, and mud with her paste of musk and seeing a rival elephant in the form of her bosom he goes to attack it quickly with anger; thus absorbed therein how will he ever get out of it ? (A. A. R.).

3991*

अस्याननस्य भवतः खलु कोटिरेषा
कण्टारिका यदि भवेदविशीर्णपर्णा ।
योग्या क्व ते करभ कल्पतरोर्लतायास्
ते पल्लवा विमलविद्रुमभङ्गभाजः ॥

(आ) ŚP 958, JS 90. 5, Any 43.41, SR 234. 128 (a. JS), SSB 629.5.

(*c*) योग्याः Any; कथं [क्व ते] ŚP, SR, Any.

Vasantatilakā metre.

The suitable thing for your mouth, oh camel, is the thorny plant with its leaves intact. How is the *kalpa*-tree agreeable to you as their tender leaves resemble pure corals ? (A. A. R.).

3992**

अस्याभ्यासाद् ग्रन्थवर्यस्य शिष्यः
सर्वज्ञः स्याद् विस्फुरच्चारुबुद्धिः ।
अर्थं कामं वेत्ति धर्मं च मोक्षं
निःसंदेहं शीलितुं पण्डितोऽपि ॥

(आ) ŚP 4619.

Śālinī metre.

The student who studies this best of books will become very wise with his intellect ever sharp, he will realize *artha*, *kāma*, *dharma* and *mokṣa*; undoubtedly even a learned man deserves to study this. (A. A. R.).

3993*

अस्या मनोहराकार- कबरीभारतर्जिताः ।
लज्जयेव वने वासं चक्रुश्चमरबर्हिणः ॥

(आ) ŚP 3286 (a. Vararuci), VS 1480 (a. Vararuci), AP 82, SR 257. 1 (a. VS), SSSN 222.13, SSB 68. 1 (a. Vararuci), SRK 273. 3 (a. ŚP), RJ 639.

(*b*) °रनिर्जिताः ŚP, SR, SSB.

The chowrie-deer and the peacocks were ashamed of their tails on seeing the resplendent and charming tresses of this lady and hence resolved to take their abode in woods. (A. A. R.).

3994*

अस्यामपूर्व इव कोऽपि कलङ्करिक्तश्
चन्द्रोऽपरः किमुत तन्मकरध्वजेन ।
रोमावलीगुणमिलत्कुचमन्दरेण
निर्मथ्य नाभिजलधिं ध्रुवमुद्धृतः स्यात् ॥

(आ) Pad 33.24 (a. Lakṣmaṇa), SR 262. 190, SSB 79.72, RJ 687, SuMañ 122.8-11.

Vasantatilakā metre.

Her face is some novel moon devoid of the black spot ; can it be that it is fashioned by the god of love and taken out of the ocean of her navel after churning it with the Mandara-mountain in the form of her bosom and with the charming ropes in the guise of the line of hair ? (A. A. R.).

3995*

अस्या मुखं हिमरुचिर्ननु यद्विधात्रा
संपूर्य सर्वमवशेषतयात्र मुक्तः ।
आश्यानतामुपगतोऽस्य रुचा चकास्ति
नासाग्रमौक्तिकमिषादमृतस्य बिन्दुः ॥

(आ) VS 1506 (a. Śrī-Baka),

(*a*) तस्याः [अ°] VS (var.).

Vasantatilakā metre.

Her face is surely the cool-rayed moon, which is filled with nectar by the creator ; and with one drop remaining he dried it and placed it there ; that drop of nectar now shines in the guise of the pearl ornament of her nose. (A. A. R.).

3996*

अस्या मुखश्रीप्रतिबिम्बमेव
जलाच्च तातान्मुकुराच्च मित्रात् ।
अभ्यर्थ्य धत्तः खलु पद्मचन्द्रौ
विभूषणं याचितकं कदाचित् ॥

(अ) Naiṣ 7.56.

(आ) SR 234. 128, SSB 79. 66 (a. Saṁgrahītṛ).

Upajāti metre (Indravajrā and Upendravajrā).

It is the reflection of the beauty of her face that the lotus and the moon seem to put on from time to time, by asking it of the paternal water and the friendly mirror, as an ornament obtained by begging. (K.K. Handiqui's).

3997*

अस्या मुखस्यास्तु न पूर्णमास्यं
पूर्णस्य जित्वा महिमा हिमांशुम् ।
भ्रूलक्ष्मखण्डं दधदर्धमिन्दुर्
भालस्तृतीयः खलु यस्य भागः ॥

(अ) Naiṣ 7.53.

(आ) SR 262.181 (a. Naiṣ.), SSB 79.63.

(*c*) पूर्णिमास्यं Naiṣ (var.), SSB.

(*c*) भ्रूलक्ष्मखण्डं Naiṣ (var.).

Indravajrā metre.

Should not her mature face have a glory, having surpassed the moon that is the face of the full-moon night, (the face) whose third part—the brow—is verily the half-moon, bearing the eyebrows as the lunar spot ? (K.K. Handiqui's translation).

3998*

अस्या मुखेन लोकानां हृतपङ्कजकान्तिना ।
निशासु नाशिता निद्रा कुमुदानामिवेन्दुना ॥

(आ) VS 1514 (a. Śakavṛddhi).

By her face which has eclipsed the charm of the lotus, the sleep of the people at night has been destroyed as that of the lilies by the moon. (A. A. R.).

3999*

अस्या मुखेनैव विजित्य नित्य-
स्पर्धी मिलत्कुङ्कुमरोषभासा ।
प्रसह्य चन्द्रः खलु नह्यमानः
स्यादेव तिष्ठत्परिवेषपाशः ॥

(अ) Naiṣ 7.58.

(आ) SR 262.185 (a. Naiṣ.), SSB 79. 67.

Upajāti metre (Indravajrā and Upendravajrā).

Verily her face, red with saffron as with anger, having vanquished the moon, its constant rival, must have forcibly tied it up, the rope being (still) attached to it in the shape of its halo. (K.K. Handiqui's translation).

4000*

अस्या मुखेन्दावधरः सुधाभूर्
बिम्बस्य युक्तः प्रतिबिम्ब एषः ।
तस्याथवा श्रीर्द्रुमभाजि देशे
संभाव्यमानास्य तु विद्रुमे सा ॥

(अ) Naiṣ 7.38.

(आ) SR 261.150(a. Naiṣ.), SSB 76.13.

(*a*) मुखेन्दोरधरः सुधाभूः Naiṣ (var.) ; सुधाभू- Naiṣ.

(*d*) (अ)सौ [सा] SR, SSB.

Indravajrā metre.

This lower lip on her moon-like face is the fit image of a *bimba*-fruit of same nectar-fed soil ; but the beauty of the fruit is found in any tree-bearing place, that of the lower lip is possible only in a place without trees. (K.K. Handiqui's translation).

4001

अस्यामोषधयो ज्वलन्तु दधतु ज्योतींषि कीटा अपि
प्रोन्मीलन्तु भुजङ्गमौलिमणयः क्रीडन्तु दीपाङ्कुराः ।
प्रष्टव्याः खलु यूयमेव यदि कोऽप्यस्तं गते भास्वति
प्रौढध्वान्तपयोधिमग्नजगतीहस्तावलम्बक्षमः ॥

(आ) Skm(Skm [B] 1658, Skm[POS]4.4.3) (a. Jalacandra).

(*c*) प्रष्ठव्याः Skm (var.).

(*d*) °वलम्बक्षभः Skm (POS). (printer's error).

Śārdūlavikrīḍita metre.

When the sun has set, the medicinal herbs may glow, the glow-worms may possess light, the gems on the hoods of serpents may shine, and flames of lamps may have their play. But I ask you, is anyone of these capable of giving a helping hand to the people when they are sunk in the sea of dense darkness ? (A. A. R.).

4002*

अस्या यदष्टादश संविभज्य
विद्याः श्रुती दध्रतुरर्धमर्धम् ।
कर्णान्तरुत्कीर्णगभीररेखः
किं तस्य संख्यैव नवा नवाङ्कः ॥

(अ) Naiṣ 7.63.

(आ) SR 260.128, SSB 75.6.

(*c*) °गभीरलेखः Naiṣ (var.).

Indravajrā metre.

It is a new kind of numeral denoting the number nine with its deep-set outline carved within her ears, (indicating) that her ears dividing the eighteen branches of learning, held one half each ? (K.K. Handiqui's translation).

4003*

अस्या यदास्येन पुरस्तिरश्च
तिरस्कृतं शीतरुचान्धकारम् ।
स्फुटस्फुरद्भङ्गिकचच्छलेन
तदेव पश्चादिदमस्ति बद्धम् ॥

(अ) Naiṣ 7.21.

(आ) SR 257.16 (a. Naiṣ.), SSB 68.15.

(c) भङ्गकचच्छलेन Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

It is the darkness in the front on either side, dispelled by the moon of her face, that is tied behind her in the guise of her clearly undulating hair. (K.K. Handiqui's translation).

4004*

अस्यारिप्रकरः शरश्च नृपतेः संख्ये पतन्तावुभौ
सीत्कारं च न संमुखौ रचयतः कम्पं च न प्राप्नुतः ।
तद्युक्तं न पुनर्निवृत्तिरुभयोर्जागर्ति यन्मुक्तयोर्
एकस्तत्र भिनत्ति मित्रमपरश्चामित्रमित्यद्भुतम् ॥

(अ) Naiṣ 12.98.

(आ) JS 345.64 (a. Śrī-Harṣa-paṇḍita), SR 111.247 (a. Naiṣ.), SSB 405.265.

(a) °करशरश्च JS.

(b) संमुखं [सं°] JS.

Śārdūlavikrīḍita metre.

The enemies as well as the arrows of this king make no hissing sound, nor do they tremble, when they come to the fore and fall in battle. Proper it is that, once let loose, they have no return. But the wonder is, the enemies pierce friends [or: the sun][1], and the arrows pierce foes. (K.K. Handiqui's translation).

1. i. e., are being killed in battle.

4005*

अस्या ललाटे रचिता सखीभिर्
विभाव्यते चन्दनपत्रलेखा ।
आपाण्डुरक्षामकपोलभित्ताव्
अनङ्गबाणव्रणपट्टिकेव ॥

(आ) JS 178.6 (a. Bhāsa), VS 1487, ŚP 3292 (a. Bhāsa), AB 370, SR 258.46 (a. VS), SSB 71.6 (a. Bhāsa).

(a) लिखिता [र°] VS.

(c) °भित्तेर् VS; °मभिताव् AB(*contra metrum*).

Upajāti metre (Indravajrā and Upendravajrā).

The flowery decoration of sandal paste made by friends over her forehead shines like the bandage over the wounds inflicted by the arrows of Cupid over her broad cheeks that are emaciated and pale. (A. A. R.).

4006*

अस्या वपुषि तारुण्यं शैशवं वा कृतास्पदम् ।
जातिः कापालिकस्येव न केनाप्यवधार्यते ॥

(आ) PV 183.

No one is ever able to know whether it is youth or childhood that has taken possession of her : just as no one is capable of determining to which caste a *kāpālika* belongs. (A. A. R.).

4007*

अस्या वपुषि तुलायां
शैशवगुञ्जां च यौवनं हेम ।
तुलयति कुतुकिनि कामे
न नमति मध्यान्मनःसूची ॥

(आ) Vidy 723, PV 185 (a. Veṇidatta).

(a) अस्यां कनकतु° PV.

(b) °गुञ्जथ Vidy; हेम च PV (*contra metrum*).

Āryā metre.

When the god of love, out of curiosity, weighs in the balance of her body the *guñja*-beads of childhood and the gold of youth, the needle of the mind moves not from the middle point. (A. A. R.).

अस्याश्च सुरतं ज्वाला see No. 2632.

4008*

अस्याश्चेदलकावली कृतमलिश्रेणीभिरेणीदृशः
सौन्दर्यं यदि चक्षुषोस्तरलयोः किं मन्मथस्यायुधैः ।
का प्रीतिः कनकारविन्दमुकुले पीनौ स्तनौ चेदतो
मन्ये काचिदियं मनोभवकृता माया जगन्मोहिनी ॥

(आ) SR 272.64, SSR 96.64.

Śārdūlavikrīḍita metre.

If the luxuriant tresses of the deer-eyed damsel are made of rows of bees, the beauty of the tremulous eyes by the flowery arrows of Cupid and her high bosom with the buds of golden lotuses, what charm is there ? Methinks, she is a magical vision fashioned by the god of love to bamboozle the world. (A. A. R.).

4009*

अस्याश्चेद् गतिसौकुमार्यमधुना हंसस्य गर्वैरलं
संलापो यदि धार्यतां परभृतैर्वाचंयमत्वव्रतम् ।
अङ्गानामकठोरता यदि दृषत्प्रायैव सा मालती
कान्तिश्चेत् कमला किमत्र बहुना काषायमालम्बताम् ॥

(आ) SR 254. 44 (a. Kuv), SSB 63. 61, SRK 272. 25 (a. Sabhātaraṅga), Kuv *ad* 27 (p. 86), IS 806.

(*c*) दृषत्प्रायेव SRK, SSB.

(*d*) °लम्ब्यतां SRK,

Śārdūlavikrīḍita metre.

If it is the gentleness of her movements, let the swans put away their pride ; if it is her sweet voice, let the cuckoos observe the vow of silence ; if the softness of limbs, the *mālatī*-flower is hard like a rock ; why talk much ? If it is her rosy hue, let the goddess Lakṣmī put on the saffron robes of an ascetic [i. e., retire from the contest]. (A. A. R.).

4010*

अस्यासिर्भुजगः स्वकोशसुषिराकृष्टः स्फुरत्कृष्णिमा
कम्पोन्मीलदरालखेलवलनस्तेषां भिये भूभुजाम् ।
संग्रामेषु निजाङ्गुलीमयमहासिद्धौषधीवीरुधः
पर्वास्ये विनिवेश्य जाङ्गुलिकता यैर्नाम नालम्बिता ॥

(अ) Naiṣ 12.96.

(आ) JS 342. 49 (a. Śrī-Harṣa), Skm (Skm [B] 1519, Skm [POS] 3. 30. 4 ) ( a. Kavipaṇḍita-Śrī-Harṣa), SR 124.11 (a. Naiṣ.), SSB 433.11.

(*a*) स्वकोशविवराकृष्टः Naiṣ (var.), SR ; स्वकोषशुषि° Skm.

(*b*) °रालनील° JS ; °रालनीलरसनः केषां भिये न द्विषाम् Skm.

(*c*) °षधि° Skm ; °वीरुधां JS.

(*d*) नालम्बत Naiṣ (var.) ; जाङ्गिलकता JS ; जाङ्गुलिकता Skm ; नालम्यिता Skm (var.).

Śārdūlavikrīḍita metre.

His sword, of a flashing black colour, is a serpent drawn from its lair, the sheath of it. It moves in a circle, clearly visible, while it is brandished. In battles it is a cause of terror to those of the kings who do not act as snake-charmers, putting in their mouth the joint of an unfailing medicinal creeper consisting of their own finger in token of submission. (K.K. Handiqui's translation).

4011*

अस्यास्तनिमा मध्ये
प्रथिमा कुचयोर्दृशोश्च चाञ्चल्यम् ।
ऊर्वोः क्रमेण वृत्तो-
त्साहश्च तुल्यतां वधति ॥

(आ) SSB 86.5 (a. Saṁgrahītṛ).

Āryā metre (defective in *d*).

The thinness at the waist of this young lady, the plumpness of her bosom, the tremulousness of her eyes and the expansiveness, in order, of her thighs, are equal (in greatness). (A. A. R.).

4012*

अस्यास्तनुस्यन्दनसंस्थितो वै
स मीनकेतुर्जगतीं विजेतुम् ।
सकुङ्कुमालेखमिषेण वीरो
व्यमोचयच्चारुतरां पताकाम् ॥

(आ) SR 258.47, SSB 71.7, RJ 650.

(a) °स्तनुस्पन्दन° RJ.

Upajāti metre (Indravajrā and Upendravajrā).

Seated in the chariot of her (charming) body the heroic god of love, desiring to conquer the world, unfurled his banner, highly beautiful, under the guise of her decorative designs of vermillion. (A. A. R.).

4013*

अस्यास्तनौ विरहताण्डवरङ्गभूमौ
स्वेदोदबिन्दुकुसुमाञ्जलिमाविकीर्य ।
नान्दीं पपाठ पृथुवेपथुवेपमान-
काञ्चीलताकलरवैः स्मरसूत्रधारः ॥

(आ) SR 275.20, SSB 102.22, RJ 938.

Vasantatilakā metre.

On her bosom, the dancing stage in her separation, having scattered a handful of flowers of drops of sweat, with the sweet tinkles of her girdle-bells that were shaking in a great measure, the stage manager of Cupid recited the preliminary invocation of the drama. (A. A. R.).

अस्यास्तापमहं मुकुन्द see तस्यास्तापभुवं नृशंस.

4014*

अस्यास्तुङ्गमिव स्तनद्वयमिदं निम्नेव नाभिः स्थिता
दृश्यन्ते विषमोन्नताश्च वलयो भित्तौ समायामपि ।
अङ्गे च प्रतिभाति मार्दवमिदं स्निग्धस्वभावश्चिरं
प्रेम्णा मन्मुखचन्द्रमीक्षत इव स्मेरेव वक्तीति च ॥

(अ) Śāk, Bengal recension ( HOS 16 ) *ad* 6.16 (p. 222).

(आ) SkV 493, Kav 241.

(*a*) नस्यास्तु° Śāk ; नाभि SkV (var.); नाभी Kav.

(*b*) वलयो Kav.

(*c*) स्निग्धः स्व° Śāk, Kav.

(*d*) प्रेम्नाम° Śāk ; वक्तीव च Kav (var.).

Śārdūlavikrīḍita metre.

Her breasts look high, her navel deep ; the folds of her waist seem in relief / although the wall is flat. / Softness and sweet nature shine upon her limbs./ She looks upon my face as if with love/ and smiling seems to speak. (D. H. H. Ingalls's translation).

4015*

अस्यास्त्राणमहो वियोगदुरितादस्मासु कृत्वा कृती
स्वैरं गच्छसि तत्तु किं विमृशसि त्रासावहं हन्त नः ।
वाचालेषु दिनेषु कोकिलरुतैरुत्पञ्चमप्रक्रमैः
सज्योत्स्नासु च यामिनीष्ववशरणाः किं नाम कुर्मो वयम् ॥

(आ) JS 131.14 (a. Sūktisahasra).

Śārdūlavikrīḍita metre.

Having entrusted the duty of looking after her in the hard days of separation, you, fortunated man, go away happily, but do not realize what an ordeal it is to us ; for the days are full of the music of the cuckoos which sing in the *pañcama*-key and

the nights are bright with moonlight ; helpless, what are we to do ? (A. A. R.).

4016*

अस्यैकस्यापि कायस्य सहजा अस्थिखण्डकाः ।
पृथक् पृथग् गमिष्यन्ति किमुतान्यः प्रियो जनः ॥

(आ) JS 447.8.

The pieces of bone which nature has provided of this body one of composite unit will go away completely separated ; what then of the other dear person ? (A. A. R.).

4017*

अस्यैव रम्भोरु तावननस्य
दृशैव संजीवितमन्मथस्य ।
वनं विधाता ननु नीरजानां
नीराजनार्थं किमु निर्मिमीते ॥

(आ) Pad 32.23 (a. Lakṣmaṇa).

Upajāti metre (Indravajrā and Upendravajrā).

Oh lady of charming legs, of your face, whose eyes have brought to life the god of love, has the creator indeed fashioned the cluster of lotuses to wave as the lights of adoration. (A. A. R.).

4018*

अस्यैव सर्गाय भवत्करस्य
सरोजसृष्टिर्मम हस्तलेखः ।
इत्याह धाता हरिणेक्षणायां
किं हस्तलेखीकृतया तयास्याम् ॥

(अ) Naiṣ 7.72.

(आ) SR 264.234 (a. Naiṣ.), SSB 82.5.

Upajāti metre (Indravajrā and Upendravajrā).

"The making of lotus blossoms is my sketching practice for the making of thy hand"—did the creator announce this to the deer-eyed damsel by sketching lotus blossoms on her hands ? (K.K. Handiqui's translation).

अस्योदये बहुमनोर° see यस्योदये बहुमनोर्.

4019*

अस्योदरस्य प्रतितुल्यशोभं
नास्तीति धात्रा भुवनत्रयेऽपि ।
संख्यानरेखा इव संप्रयुक्तास्
तिस्रो विरेजुर्वलयः सुदत्याः ॥

(आ) Jānakī 1.31.

(*a*) प्रतितुल्यकान्ति (°रूपं; °लक्ष्मी; °शोभं) Jānakī (var.).

(*b*) स्रष्ट्रा [धात्रा] Jānakī (var.).

(*c*) संख्यानरेखाः (°रेखाः) Jānakī (var.).

(*d*) °बलयः Jānakī (var.) ; सुमुख्याः [सु°] Jānakī (var.).

Indravajrā metre.

With the idea that there exists no second counter part of a like or equal beauty to that belly even in three worlds, the three natural folds of the lady having a beautiful set of teeth, began to beam with brightness as if they were the lines of enumeration gracefully streaked on it by the Creator. (G. R. Nandargikar's translation).

4020*

अस्योर्वीरमणस्य पार्वणविधुद्वैराज्यसज्जं यशः
सर्वाङ्गोज्ज्वलशर्वपर्वतसितश्रीगर्वनिर्वासि यत् ।
तत्कम्बुप्रतिबिम्बितं किमु शरत्पर्जन्यराजिश्रियः
पर्यायः किमु दुग्धसिन्धुपयसां सर्वानुवादः किमु ॥

(अ) Naiṣ 12.65.

(आ) SR 136.41 (a. Naiṣ.), SSB 449.48.

(*a*) °राद्यसज्जं SR ; यश SSB.

Śārdūlavikrīḍita metre.

The fame of this king is ready for a joint sovereignty with the full moon, (a fame) that banishes the pride of the all-bright Kailāsa-mountain in its white radiance. Is it the reflection of a conch, a continuous mass of beautiful rows of autumnal clouds, a complete replica of the milk of the Ocean of Milk? (K. K. Handiqui's translation).

4021*

अस्रं लोचनकोण एव कृपणद्रव्यायते सर्वदा
कण्ठे काकुवचः प्रसुप्तकमलक्रोडस्थभृङ्गायते ।
हा रावो हृदये वियोगिकुलजाकामाभिलाषायते
वैदेहीविरहज्वरो रघुपतेरापाकतापायते ॥

(आ) Vidy 398, RJ 970 (*ab* only).

Śārdūlavikrīḍita metre.

Tears collect together at the corners of the eyes as a miser's hoard, the murmur of sorrow imitates the hum of bees inside sleeping lotuses ; Alas ! the cry (longing) in the heart is similar to the desire for love of a noble lady in separation ; thus the fever of separation of Śrī-Rāma from Sītā has reached the point of great intensity. (A. A. R.).

4022*

अस्रमजस्रं मोक्तुं
धिङ् नः कर्णायते नयने ।
द्रष्टव्यं परिदृष्टं
तत्कैशोरं व्रजस्त्रीभिः ॥

(आ) PG 316 (a. Tairabhukta or Tairabhukta-kavi).

Āryā-upagīti metre.

Fie upon our eyes which reach up to the ears in order to shed tears incessantly ! that youth [Śrī-Kṛṣṇa] who ought to be seen was fully gazed at by the women of Vṛndāvana. (A. A. R.).

4023*

अस्रस्रोतस्तरङ्गभ्रमिषु तरलिता मांसपङ्के लुठन्तः
स्थूलास्थिग्रन्थिभङ्गैर्धवलबिसलताग्रासमाकल्पयन्तः ।
मायासिंहस्य शौरेः स्फुरदरुणहृदम्भोजसंश्लेषभाजः
पायासुर्दैत्यवक्षःस्थलकुहरसरोराजहंसा नखा वः ॥

(आ) Skm (Skm [B] 203, Skm [POS] 1.41.3) (a. Mayūra), May 240-1, Kav p. 67.

(*a*) ऽभ्यटन्तः [लु°] Skm (var.), Kav.

(*b*) °ग्रन्थि° om. Skm (B) (printer's error) ; °भङ्गे धवल [°भङ्गैर्धवल°] Skm (var.).

(*d*) °वक्षस्थ° Skm (POS).

Sragdharā metre.

The nails of Śauri,[1] (who had assumed) the guise of a lion, dabbled in the whirlpools and waves of the stream of (Hiraṇyakaśipu's) blood,/ and wallowed in his flesh, (as if in) mud, and with fragments of the joints of his massive bones made a mouthful of white lotus-stalks, /. and they enjoyed their tight clutch of his red and palpitating lotus like heart,/ and were like the king-flamingos of the poo-like hole in the breast of that *Daitya*. May the nails of Śauri[1] protect you. (G. P. Quackenbos's translation).

1. Viṣṇu.

4024*

अस्राक्षीस्रवनीलनीरजदलोपान्तातिसूक्ष्मायत-
त्वङ्मात्रान्तरितामिषं यदि वपुर्नैतत् प्रजानां पतिः ।
प्रत्यग्रक्षरदस्रविस्रपिशितग्रासग्रहं गृह्णतो
गृध्रध्वाङ्क्षवृकांस्तनौ निपततः को वा कथं वारयेत् ॥

(अ) Prab (Prab [TSS] 5.29 ; om. in Prab [NSP] and Prab [V]).

(आ) IS 807.

(*a*) सूक्ष्मं पुनस् Prab (var.).

(*c*) °स्रमिश्र° Prab (var.).

(*d*) गृध्रध्वाङ्घवृ° Prab (var.) ; °वृकान् शुनो निपततः क्रौञ्चान्कथं Prab (var.).

Śārdūlavikrīḍita metre.

The Lord of Beings does not renew this body, which is formed of flesh surrounded with skin, and is tender as the leaves of the purple lotus. Who drives away vultures, crows, wolves, dogs, or curlews, from carcases on which they seize and devour the flesh mixed with blood. (J. Taylor's translation).

4025

अस्वतन्त्राः स्त्रियः कार्याः पुरुषैः स्वैर्दिवानिशम् ।
विषयेषु च सज्जन्त्यः संस्थाप्या ह्यात्मनो वशे ॥

(अ) Mn 9.2. (Cf. Mn 5. 147-8, Y 1. 85, G 18. 1, B 2. 3. 44, Vas 5. 1, Vi 25. 12, Bṛh 25.2).

(आ) PSDh 3.2; 473.1-2, Parāśara-Mādhava's Vyavahāra 322, Kṛtyasāra-samuccaya 98, Mitākṣarā *ad* Y 295, IS 808.

(*c*) विषये सज्जमानाश्च Nandana on Mn, Parāśaramādhava-Vya°.

(*d*) संस्थाप्याः स्वात्मनो Nandana on Mn; संस्थाप्या आत्मनो MnJh, Govindarāja on Mn, Anonymous Kaśmīrian commentator on Mn, vulgata; आत्मानमात्मना Kṛtyasāra°.

Day and night women must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control. (G. Bühler's translation).

**अस्वाद्य स्वयमेव** see No. 5682.

4026*

अस्वाध्यायः पिकानां मदनमखसमारम्भणस्याधिमासो
निद्राया जन्मलग्नं किमपि मधुलिहां कोऽपि दुर्भिक्षकालः ।
ृष्टिर्यात्रोत्सुकानां मलयजमरुतां पान्थकान्ताकृतान्तः
प्रालेयोन्मूलमूलं समजनि समयः कश्चिदौत्पातिकोऽयम् ॥

(आ) PV 516 (a. Vāhinīpati), Pad 63. 21 (a. Vāhinīpati), SR 337. 57, SSB 207. 58, RJ 1237, SuSS 57.

(*a*) आस्वाध्यय: PV (var.).

Sragdharā metre.

This is the month of Cupid's sacrifice when the cuckoos indulge in holiday merriment; it is the famine time for sleep to the bees who celebrate birth-day festivities; this Malaya-breeze which is eager to blow is death to the sweet-hearts of travellers; thus this season which is calamitous has commenced completely, putting an end to winter. (A. A. R.).

**अस्वार्थकमनायुष्यं** see No. 2003.

4027

अहंकार क्वापि व्रज वृजिन हे मा त्वमिह भूर्
अभूमिर्दर्पाणामहमपसर त्वं पिशुन हे ।
अरे क्रोध स्थानान्तरमनुसरानन्यमनसां
त्रिलोकीनाथो नः स्फुरति हृदि देवो हरिरसौ ॥

(अ) Śāntiśataka 4. 23 (in some editions 4.22).

(आ) SR 368. 52, SSB 264.52, IS 810.

(*a*) अहंकारः Śānt° (var.); जव [व्रज] Śānt° (var.); त्विह Śānt° (var.).

(*b*) न भूमिर् or सुभूमिर् [अ°] Śānt° (var.); दोषाणाम् [दर्पा°] Śānt° (var.); स्वयमपसर or अयपसर or अहमपर or अहपरस Śānt° (var.); त्वं पिशून हि or त्वं हि पिशुन (°नः) Śānt° (var.); पिशुनते SSB.

(*c*) अयं [अरे] Śānt° (var.); अनुसरानन्यमनसस् or अनुसर त्वं हि तु परम or अपसर त्वं हि पिशुन Śānt° (var.).

(*d*) त्रीलो° Śant° (var.); नो SR, SSB, IS; मे or मत्[नः] Śant°(var.); सपदि हृदि Śānt°; हृदि वसतु [स्फु° हृ°] SR, SSB, IS.

Śikhariṇī metre.

Oh egotism, go somewhere ; sin, be not here ; I am not the fit place for pride, oh tale-bearer, move off ; oh anger, go to some other place ; for with single-hearted devotion, the Lord of the three worlds, Lord Viṣṇu shines in my heart. (A. A. R.).

4028

अहंकारो धियं ब्रूते मैनं सुप्तं प्रबोधय ।
उत्थिते परमानन्दे न त्वं नाहं न वै जगत् ॥

(अ) SSg 29, IS 811, Subh 28.

(a) बूते Subh.

(b) मा सुप्तं प्रतिबोधय SSg ; मौनं Subh ; प्रबोधयः Subh.

(c) उदिते SSg.

Egotism tells (his friend) the mind, do not waken him [the self] that is asleep ; if the supreme self [bliss] is awakened, there will be neither you, nor I, nor the world. (A. A. R.).

अहंकारो हि नारीणां see No. 3087.

4029*

अहं किमम्बा किमभीष्टतापदे
तवेति मातुर्धुरि तातपृच्छया ।
प्रलोभ्यतुल्यं प्रवदन्तमर्भकं
मुदा हसञ् जिघ्रति मूर्ध्नि पुण्यभाक् ॥

(आ) SR 89.12, SSB 372.16, SRK 120. 9 (a. Bhāratacampū), IS 7712.

Vaṁśastha metre.

"Am I the foremost object of your affection or is it mother ?"—when the father was questioned thus by the child to get a higher place over mother, the fortunate father, seeing the tempting question, merely laughed with delight and kissed him on the forehead. (A. A. R.).

4030

अहंकृतेः परिच्छेदान् अविद्यामचितिं तथा ।
जहि येनोपलब्धिस्ते कापि स्यान्निस्तुलाद्भुता ॥

(आ) SSMā 25.14-5.

Cut out the boundaries of egotism as also of nescience and ignorance ; then will you get something wonderful which is indescribable and beyond comparison. (A. A. R.).

4031

अहं च त्वं च राजेन्द्र लोकनाथावुभावपि ।
बहुव्रीहिरहं राजन् षष्ठीतत्पुरुषो भवान् ॥

(आ) SR 187.22, SSB 534. 22, SRK 155. 37 (a. Sabhātaraṅga), IS 7716, SGPS 179.5.

Oh best of kings, you and I are both *lokanātha-s*, you the Lord of the world, taken as *tatpuruṣa* ; and I, taken as *bahuvrīhi* compound, have the world for my master. (A. A. R.).

4032

अहं च देवनन्दी च कुशाग्रीयधियावुभौ ।
नैव शब्दाम्बुधेः पारं किमन्ये जडबुद्धयः ॥

(आ) JS 348.5.

I as well as the learned Devanandī, both possessing sharp intellects, are not able to cross the ocean of grammar ; how then the others, the dull witted people ?

4033*

अहं तनीयानतिकोमलश्च
स्तनद्वयं वोढुमलं न तावत् ।
इतीव तत्संवहनार्थमस्या
वलित्रयं पुष्यति मध्यभागः ॥

(आ) Skm (Skm[B] 862, Skm [POS] 2.78.2

Upendravajrā metre.

"I am very thin and tender, and therefore am unable to bear (the heavy load of) her bosom !"—for this reason, as it were, her waist nourishes the three-folds of the skin over the stomach to help it to bear the heavy burden. (A. A. R.).

4034

अहं तावन् महाराजे पितृत्वं नोपलक्षये ।
भ्राता भर्ता च बन्धुश्च पिता च मम राघवः ॥

(अ) R (R [Bar] 2. 52. 21, R [B] 2. 58. 31, R [Kumbh] 2.58.31, R [G] 2.58.30, R [L] 2.62.30).

(आ) SRHt 94.2 (a. Śrī-Rāmāyaṇa).

(*b*) नापलक्षये R (var.).

I do not see in the great king [Daśaratha] the state of being my father ; my brother, master, relation and father are all rolled in Śrī-Rāma. (A. A. R.).

4035*

अहं तेनाहूता किमपि कथयामीति विजने
समीपे चासीना सरलहृदयत्वादवहिता ।
ततः कर्णोपान्ते किमपि वदताघ्राय वदनं
गृहीत्वा धम्मिल्लं मम सखि निपीतोऽधररसः ॥

(अ) Amar (Amar [D] doubtful 18, Amar [RK] 112, Amar [S] 66, Amar [K] 96, Amar [NSP] 98, Amar [POS] 66[1]).

(आ) JS 288.11 (a. Amaruka), SuM 17.4.

(*a*) तेनाह्वता Amar (POS) (var.).

(*b*) समीपे त्वासीना (चासीना Amar [K]) सरसहृदयत्वाद् Amar (var.) ; सरसहृदयत्वाद् Amar (POS) ; तरलहृदयत्वाद् Amar (POS) (var.).

(*d*) गृहीता धम्मिल्ले स च सखि (or सखि स च) मया गाढमधरे Amar (RK), Amar (D), Amar (K), Amar (NSP) (but var. as above), JS (var.), SuM ; धम्मिलं Amar (POS) (*contra metrum*).

Śikhariṇī metre.

1. Western (Arj) 28 ; Southern (Vama) 66 ; Ravi om. ; Rāma om. ; BrMM om. ; BORI I. 114; BORI II. 112.

"I have a word for thee", he said and drew me to a lonely spot ; and as my heart with eager longing, I sat close to him and was attentive ; then whispering something in my ear and smelling my mouth he caught hold of the braid of my hair and sipped, oh my friend[1], the nectar from my lips. (Ch. R. Devadhar's translation).

1. Ch. R. Devadhar omits : oh my friend (मम सखि).

4036*

अहं न चेत् स्यां मयि दुष्टभावनाम्
इमे व्रजेयुर्न निराश्रया जनाः ।
तदेनसा योजयतः परान् स्वयं
ममैव युक्ता खलु नन्वपत्रपा ॥

(आ) JS 445.5 (a. Jñānāṅkuśa).

Vaṁśastha metre.

If I were not present, the helpless people will attribute bad motives to me ; thus I myself will be responsible for the sin of others ; therefore the shame accruing to me is but proper. (A. A. R.).

4037

अहं नयनजं वारि निरोद्धुमपि न क्षमः ।
रामः सीतावियोगार्तो बबन्ध सरितां पतिम् ॥

(अ) MK (MK [S] 146 only).

I am incapable of restraining even my tears, but Śrī-Rāma, when afflicted with separation from Sītā, restrained [built a bund across] even the Lord of rivers. (A. A. R.).

4038

अहं नश्यामि मानेन मानेन कलहं कृथाः ।
विरोधमेत्य कान्तेन कान्ते न परितप्यते ॥

(आ) VS 1110 (a. Jīvanāga).

(c) वियोगम् [वि°] VS (var.).

I am perishing [miserable] due to my jealous anger, do not, therefore, quarrel in jealous anger. Having antagonised [quarrelled with] the lover, he too suffers from great torment. (A. A. R.).

अहं नृपं च शार्दूलं see No. 4079.

अहं नृप च शार्दूलम् see No. 4079.

4039

अहंभावात्ययो जातु सुकरो न कथंचन ।
चेतनायामहम्भावो भौतिक्यां विजितः सकृत् ।
आध्यात्मिक्यां पुनश्चैष स्फीतः स्फुरति नोऽग्रतः ॥

(आ) SSMā 17.10-12.

It is by no means easy to overcome egotism; when it is once vanquished by wisdom in material things, it becomes greater in spiritual matters and stares us in our face. (A. A. R.).

अहं मत्कृपयंतानि see No. 4075.

4040

अहं ममेत्येव भवस्य बीजं
न मे न चाहं भवबीजशान्तिः ।
बीजे प्रनष्टे कुत एव जन्म
निरिन्धनो वह्निरुपैति शान्तिम् ॥

(आ) IS 816, Subh 156.

(a) ममेति भव एव बीजं Subh.

(c) जन्मः Subh.

(d) निरजनो वह्निमपेति शान्ति Subh.

Upajāti metre (Upendravajrā and Indravajrā).

The seed [root cause] of worldly life is 'I' and 'mineness', the state of 'not mine' and 'not I' puts out the seed of birth. When the seed is lost where is the scope for birth? Fire without fuel calms down by itself. (A. A. R.).

4041*

अहं महानसायातः कल्पितो नरकस्तव ।
मया मांसादिकं भुक्तं भीमं जानीहि मां बक ॥

(अ) Vidagdhamukha-maṇḍana 4.39(KSH p. 307).

(आ) SR 194. 30, SSB 547. 2, SRK 159.22 (a. Vidagdha-mukhamaṇḍana). A puzzle.

I have come with a very big cart (which contained food); now hell [death] has been resolved upon to receive you. It was by me that the meat and the foods were eaten, know me, oh demon Baka, to be Bhīmasena. (A. A. R.).

अहं मुनीनां वचनं शृणोमि see माताप्येका पिताप्येको.

अहं मुनीनां वचनानि वच्मि see गवाशिवाक्यानि स [ वक्ति.

4042*

अहंयुवरवर्णिनीजनमदायतोद्यत-
स्फुरच्चतुरपञ्चमस्वरजितान्यपक्षिव्रजः ।
रसालतरुणा कृतामसमतुल्यतामात्मनो
विहन्तुमिह कोकिलः फलिनमन्यमुद्वीक्षते ॥

(आ) Ava 135, SR 225.139, SSB 615.30.

(a) °दापनोद° Ava.

(c) °मकुल्य° Ava.

Pṛthvī metre.

Having vanquished all other birds with his melodious voice singing in the *pañcama*-key, which has emaciated even the impassioned songs of an excellent damsel,

proud of her voice, the cuckoo, finding the unique position given to him by the mango-tree, wanted to break it and therefore looks at another fruit-bearing tree. (A. A. R.).

4043*

अहं रथाङ्गनामेव प्रिया सहचरीव मे।
अननुज्ञातसंपर्का धारिणी रजनीव नौ॥

(अ) Māl 5.9.

I (am) like the *cakravāka*-bird, my beloved (is) like (its) mate; Dhāriṇī not permitting our contact (is) like the night. (R.D. Karmarkar's translation).

4044

अहं वो रक्षितेत्युक्त्वा यो न रक्षति भूमिपः।
स संहत्य निहन्तव्यः श्वेव सोन्माद आतुरः॥

(अ) MBh (MBh [Bh] 13. 60. 20, MBh [R] 13.61.33, MBh [C] 13.3096-7).

(आ) VS 2842.

(*a*) को or वै [वो] MBh (var.).

(*c*) संगत्य MBh (var.); समेत्य [सं°] VS; विहन्तव्यः ([ऽ]व°; [ऽ]पि°) MBh (var).

(*d*) चेतसोन्नद [श्वे° सो°] MBh (var.); आसुरः [आ°] MBh (var.).

Having taken the oath, 'I shall protect you all [the subjects]', if a king fails to give protection, he should be killed by all the people combined, as a mad dog which is dangerous. (A. A. R.).

4045*

अहं सदा प्राणसमं महीभुजाम्
अयं तु मां वेत्ति नृपस्तृणोपमम्।
इतीव कर्णेषु सुवर्णमर्थिनां
स्वखेदमाख्यातुमभूत् कृतास्पदम्॥

(अ) Vikram 17.11.

(आ) VS 2560.

(*b*) स मां सदा [अयं तु मां] VS.

(*d*) °ख्यातुमिवास्ति भूपते VS.

Vaṁśastha metre.

"I am as dear as life to the kings, but this king[1] considers me as a straw"—as if to whisper thus its own (cause of) sorrow, gold made its place in the ears of suitors. (S.C. Banerji's translation).

1. Vikrama.

4046

अहं हि संमतो राज्ञो य एवं मन्यते कुधीः।
बलीवर्दः स विज्ञेयो विषाणपरिवर्जितः॥

(अ) P (Pts 1.279, PtsK 1.311).

That foolish man who considers himself as favoured (for all time) by the king, should be known as a bovine creature, (with this difference) that he is devoid of horns. (A. A. R.).

अहृतहृदयाः सन्तः see No. 4118.

4047

अहन्यहनि बोद्धव्यं किमद्य सुकृतं कृतम्।
दत्तं वा दापितं वापि वाक्साह्यमपि वाक्कृतम्॥

(आ) SRHt 100.22 and 147.35, SSSN 111.21.

(*b*) किमत्र SSSN.

(*d*) वा [वाक्] SRHt 100.22, SSSN.

A person should ponder over, day by day, "what good deed have I done to-day?" What he has given away and what he has caused to give and what help in words by himself or through others. (A. A. R.).

4048

अहन्यहनि भूतानि गच्छन्ति चरमालयम्।
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतःपरम्॥

(अ) MBh (MBh [Bh] 3. App. 32 *l*. 63-4, MBh [C] 3.17401).

(आ) SPR 350. 38 (a. MBh), IS 812, Pr 364, Subh 179.

(*b*) गच्छन्तीह यमालयम् (°ये) MBh ; चरमालये Subh.

(*c*) शेषा जीवितुमिच्छन्ति Pr ; स्थिरत्वम् MBh.

Day after day do living beings depart for final rest ; still those left behind desire to be permanently alive. What can be more surprising than this ? (A. A. R.).

4049

अहन्यहनि भूतानि सृजत्येव प्रजापतिः ।
अद्यापि न सृजत्येकं योऽर्थिनं नावमन्यते ॥

(आ) SRHt 223.5 (a. Vyāsaśataka), SSSN 175.5, Vyās App. I.4.

(इ) SS (OJ) 344.

Day after day the Creator's creation goes on. But till today he has not created one being who does not repudiate petitioners and supplicators. (Raghu Vīra's translation).

4050

अहन्यहनि याचन्तं कोऽवमन्येद् गुरुं यथा ।
मार्जनं दर्पणस्येव यः करोति दिने दिने ॥

(इ) SS (OJ) 200.

(*b*) स्वमान्येद् or अमवन्येद् SS (OJ) (var.).

Who would muster the heart to be rude to one who comes to one's door day after day. He serves as your preceptor. He dusts away the dirt that has settled on your soul's mirror. (Raghu Vīra's translation).

4051

अहन्यहन्यात्मन एव तावज्
ज्ञातुं प्रमादस्खलितं न शक्यम् ।
प्रजासु कः केन पथा प्रयातीत्य्
अशेषतो वेदितुमस्ति शक्तिः ॥

(अ) Śāk 6.26 (in some editions 6.32). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 89).

(आ) Alm 71.

(*b*) प्रमादं स्ख° Śāk (var.).

(*d*) कस्य पुनः प्रभुत्वम् or कस्य नु शक्तिरस्ति [वे° श°] Śāk (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Daily I seem less able to avert / misfortune from myself, and o'er my actions / less competent to exercise control ; / how can I then direct my subjects' ways, / or shelter them from tyranny and wrong ? (Sir Monier Monier-Williams's translation).

अहमतिकृतविद्यः see No. 4057.

4052

अहमपि परेऽपि कवयस्
तथापि महदन्तरं परिज्ञेयम् ।
ऐक्यं रलयोर्यद्यपि
तत् किं करभायते कलभः ॥

(आ) SMa 2.69, SR 33.24, SSB 53.26.

(*b*) परमन्तरं [म°] SR, SSB.

(*c*) रलयोरपि यदि SR, SSB.

Āryā metre.

It is true that myself as well as others are poets; still the great difference which exists should be noted. Though there is non-difference allowed between 'r' and 'l', does *kalabha* [an elephant cub] become *karabha* [a young camel] ? (A. A. R.).

4053

अहमस्मि नीलकण्ठस्
तव खलु तुष्यामि शब्दमात्रेण ।
नाहं जलधर भवतश्
चातक इव जीवनं याचे ॥

(आ) Ava 347, SSH 2.43, SR 226. 169, SSB 617. 1 and 594.93.

(*b*) तुष्येऽहं SSB 594.93.

(*c*) जलद कदाचिच् SSB 594.93.

Āryā metre.

I am the blue-necked peacock and am satisfied with your words [thunder] alone, oh cloud, I do not beg of you, like the *cātaka*-bird, for *jīvanam* [water and livelihood as well]. (A. A. R.).

4054*

अहमहमिकाबद्धोत्साहं रतोत्सवशंसिनि
प्रसरति मुहुः प्रौढस्त्रीणां कथामृतदुर्दिने ।
कलितपुलका सद्यः स्तोकोद्गतस्तनकोरके
वलयति शनैर्बाला वक्षःस्थले तरलां दृशम् ॥

(आ) Skm (Skm [B] 479, Skm [POS] 2.1.4) (a. Dharmāśokadatta).

(*c*) °मण्डलम् [°कोरके] Skm (var.).

(*d*) वक्षस्थले Skm (POS).

Hariṇī metre.

When the rainy day of the sweet talks of grown up women in regard to love-enjoyments was proceeding with competitive zeal, a young girl, thrilled by the account, with her breasts just sprouting, encircled them with her tremulous glance directed gently at her bosom. (A. A. R.).

4055*

अहमिव दिनलक्ष्मीः प्रोषितप्राणनाथा
त्वमिव पथिक पन्था मुक्तपान्थानुबन्धः ।
अयमपि परदेशः सोऽपि यत्रासि गन्ता
मदनमधुरमूर्ते किं वृथा सत्वरोऽसि ॥

(आ) SR 354.78, SSB 236.12.

Mālinī metre.

The beauty of the day, like me, has her husband away from home, oh traveller, the road like yourself, is devoid of fellow men. This is a foreign place to you and where will you go (for rest) ? O you, sweet looking like Cupid, why this hurry to go ? (A. A. R.).

4056*

अहमिव शून्यमरण्यं
वयमिव तनुतां गतानि तोयानि ।
अस्माकमिवोच्छ्वासा
दिवसा दीर्घाश्च तप्ताश्च ॥

(आ) SkV 782, Kav 475, VS 1701.

(*b*) वयमे Kav (var.) ; सलिलानि [तो°] VS.

Āryā metre.

The woods are as lonely / and rivers have grown as thin as I, / while the days are as long and as hot / as are my sighs.[1] (D.H.H. Ingalls's translation).

1. Lover separated from his mistress.

4057

अहमिह कृतविद्यो वेदिता सत्कलानां
धनपतिरहमेको रूपलावण्ययुक्तः ।
इति कृतगुरुगर्वः खिद्यते किं जनोऽयं
कतिपयदिनमध्ये सर्वमेतन्न किंचित् ॥

(आ) ŚP 4116 (a. Śrī-Dāmodaradeva), SR 373. 176 (a. Śrī-Dāmodaradeva), SSB 270. 62 ( a. Dāmodaradeva ), IS 813, Subh 79. (Cf. Kav p. 46 and ZDMG 16.750).

(*a*) अहमति Subh ; कृतिविद्यो वेदिता सत्फलानां Subh.

(*b*) धनिपतिर् Subh.

(*c*) कृतगुणगर्वः SR, SSB.

Mālinī metre

'I am well educated and an expert in fine arts, I am a lord of wealth and have great beauty and charm'—Why is this person thus over-powered by great pride? In the interval of a few days all this comes to nought. (A. A. R.).

4058*

अहमिह स्थितवत्यपि तावकी
त्वमपि तत्र वसन्नपि मामकः ।
न तनुसंगतमार्य सुसंगतं
हृदयसंगतमेव सुसंगतम् ॥

(आ) SkV 1648 *ab/dc*, NBh 49, SR 284.13, SSB 117. 15, SRK 134.41 (a. Sphuṭa-śloka), IS 7714.

(*a*) अहमिहैव वसन्नपि ता° NBh.

(*c*) तनुसंगम एव सुसंगमो (°यः) SR, SSB, SRK, NBh; सङ्गमः [सु°] NBh (MS).

(*d*) °संगम एव सुसंगमः SR, SSB, SRK, NBh; सङ्गमः [सु°] NBh (MS).

Drutavilambita metre.

Though dwelling here, I still am yours / and you, though there, are mine; / for they, dear husband, whose hearts are joined, / not they whose bodies only join, / are truly joined. (D.H.H. Ingalls's translation).

अहमिहैव वसन्नपि see No. 4058.

4059*

अहमेको न मे कश्चिन् नाहमन्यस्य कस्यचित् ।
न तं पश्यामि यस्याहं न हि सोऽस्ति न यो मम ॥

(आ) JS 447.3.

I am alone and there is no one to me, I do not belong to anyone else; I do not see him who has power over me; there is indeed no one who is not mine. (A. A. R.).

4060*

अहमेत्य पतङ्गवर्त्मना
पुनरङ्काश्रयणी भवामि ते ।
चतुरैः सुरकामिनीजनैः
प्रिय यावन्न विलोभ्यसे दिवि ॥

(अ) Kum 4. 20. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 57).

(आ) Sar 5.270 (p. 649).

(*a*) इयमेत्य Sar.

(*b*) अङ्काश्रयिणी Kum (var.), Sar.

(*d*) विलुप्यसे Kum (var.), Sar.

Viyoginī metre.

Coming over (to you) by the way of the moth[1], oh dear one, I shall be again resorting to your lap, before you are lured away by the clever galaxy of celestial damsels in heaven. (R.D. Karmarkar's translation).

1. i. e., by throwing oneself into fire.

4061

अहमेव गुरुः सुदारुणानाम्
इति हालाहल तात मा स्म दृप्यः ।
ननु सन्ति भवादृशानि भूयो
भुवनेऽस्मिन् वचनानि दुर्जनानाम् ॥

(आ) JS 60. 31, SR 59. 204 (a. Kpr.), SSB 322.212 (a. Kuv.), SRK 12.2 (a. Sabhātaraṅga), Kpr 10. 556, KāP 384.9-10, AlK 15. 12-3, AR 210. 3-4, ARJ 192. 14-5, KH 322. 11-2, Sāh *ad* 10. 742, Kuv 4.14 (p.13), Amd 320. 92-6.

(*a*) सुदारुणाभि° Amd (var.).

(*b*) मात [तात] Amd (var.); मा स्म तात (tr.) JS, KāP, SR, SSB, SRK; तात om. ARJ.

Aupacchandasika metre.

O my friend, poison! do not be puffed up at the idea that you are the only

chief of cruel objects,—since in this world there are the words of evil men, that quite vie with you ! (G. Jhā's translation).

4062*

अहमेव बली न चापर
इति बुद्धिः प्रलयंकरी नृणाम् ।
नहि सन्ति महीतले कति
प्रबलैर्ये विजिता बलोद्धताः ॥

(अ) IS 815, Sskṛ 41.

(*d*) प्रबला विकटा Sskṛ.

Viyoginī metre.

"I am all powerful and there is no one else (to match me)",—this is the idea that brings ruin to men. Are there not indeed many strong men in this world by whom such haughty men have been vanquished ? (A. A. R.).

4063

अहमेव मतो महीपतेर्
इति सर्वः प्रकृतिष्वचिन्तयत् ।
उदधेरिव निम्नगाशतेष्व्
अभवन्नास्य विमानना क्वचित् ॥

(अ) Ragh 8. 8. (A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 117).

(आ) Sāh *ad* 3.90 (p. 38).

Viyoginī metre.

"I alone am the king's favourite" so thought everyone of his subjects ; for no contempt was ever shown by him to anyone, as there is none shown by the sea to anyone among hundreds of rivers. (M.R. Kale's translation).

अहयो बहवः सन्ति see No. 1550.

4064

अहरन् कस्यचिद् द्रव्यं यो नरः सुखमावसेत् ।
सर्वतः शङ्कितः स्तेनो मृगो ग्राममिवागतः ॥

(अ) (Cf. MBh [Bh] 12.251, 14*cd* + 15*ab*).[1]

(इ) SS (OJ) 156.

(*a*) करश्चित् or कश्चिन्न or काश्चिन or काश्चिद् [क°] SS (OJ) (var.).

(*c*) °वगतः SS (OJ)(var.).

1. In MBh this verse reads :

न किंचित् कस्यचित् कुर्वन् निर्भयः शुचिरावसेत् ।
सर्वतः शङ्कते स्तेनो मृगो ग्राममिवेयिवान् ॥

One who does not thieve and rob lives happily. A thief is ever afraid, like a deer who has entered a village. (Raghu Vīra's translation).

अहर्नास्ति क्षणो नास्ति see रहो नास्ति क्षणो नास्ति.

4065

अहर्निशं जागरणोद्यतो जनः
श्रमं विधत्ते विषयेच्छया यथा ।
तपःश्रमं चेत् कुरुते तथा क्षणं
किमश्नुतेऽनन्तसुखं न पावनम् ॥

(अ) AS 903.

Vaṁśastha metre.

If a fraction of the efforts that are made day and night ever awake to further the interests for feeding the senses, if they are made for furthering penance for only a short time, will they not enjoy pure, eternal happiness ? (A. A. R.).

4066*

अहर्निशा वेति रताय पृच्छति
क्रमोष्णशीतान्नकरार्पणाद् विटे ।
ह्रिया विदग्धा किल तन्निषेधिनी
न्यधत्त संध्यामधुरेऽधरेऽङ्गुलिम् ॥

(अ) Naiṣ 16.78.

Vaṁśastha metre.

A gallant asked a maid whether the day or the night was suitable for love-play,

putting his hand on the hot and the cold dishes by turns. The clever maid, bashfully rejecting both day and night, put her finger on her nether lip, sweet as the evening glow. (K.K. Handiqui's translation).

4067

अहल्याकेलिकालेऽभूत् कन्दर्पाणां शतद्वयम् ।
तत्पञ्चबाणभिन्नाक्षः सहस्राक्षोऽन्धतां गतः ॥

(आ) Pad 109.23 (a. Deveśvara).

There were two hundred Cupids at the sporting time of Ahalyā ; when pierced in his eyes by the five-arrowed Cupids, the thousand-eyed Indra went totally blind (to right conduct). (A. A. R.).

4068

अहस्तानि सहस्तानाम् अपदानि चतुष्पदाम् ।
फल्गूनि तत्र महतां जीवो जीवस्य जीवनम् ॥

(अ) BhPn 1.13.46.

(आ) Sama 2 ज 18.

(*d*) जीवनेम् [ जी° ] BhPn ; कारणम् [ जी° ] BhPn (var.).

The handless beings form the food of those that have hands ; and those that have no feet are the food of the four-footed ; and then, the smaller ones are food to the bigger ones—thus one life is the food of another. (T. R. Krishnamachari's translation).

अहस्तु गाण्यमानेषु see गाण्यमानेषु वर्षेषु.

4069

अहह कर्मकरीयति भूपतिं
नरपतीयति कर्मकरं नरः ।
जलनिधीयति कूपमपां निधिं
गतजलीयति मद्यमदाकुलः ॥

(अ) AS 505.

(*c*) कूपमा विधि AS (var.).

(*d*) °महाकुलः AS (var.).

Drutavilambita metre.

A person under the influence of intoxication by liquor alas ! looks upon the king as a servant and elevates a servant to the position of a king ; he considers a well as the sea and the ocean as devoid of water. (A. A. R.).

4070*

अहह किमधुना मुधैव बध्नास्य्
अनुचितकारिणि कर्णदन्तपत्रम् ।
ननु तव चटुलभ्रु कर्णपालिर्
भुवनविलोचनकालसारपाशः ॥

(आ) Skm (Skm[B] 827, Skm [POS] 2.71.2) (a. Gopika).

Puṣpitāgrā metre.

Oh wonder ! why do you thoughtless girl attach, in vain, the ivory pendents to your ears ? Are not, indeed, the lobes of your ears, tremulous-browed one, the snare to the antelopes of the eyes of the world ? (A. A. R.).

4071

अहह गृही क्व नु कुशली
बद्धः संसारसागरे क्षिप्तः ।
कथमपि लभते पोतं
तेनापि निमज्जति नितान्तम् ॥

(आ) JS 450.34 (a. Vallabhadeva).

Āryā metre.

Alas ! where is happiness to a householder, bound and thrown as he is in the ocean of worldly life ? He somehow obtains a *pota* [raft or : son] but sinks very much none-the-less even with that. (A. A. R.).

4072*

अहह चण्ड समीरण दारुणं
किमिदमाचरितं चरितं त्वया ।
यदिह चातकचञ्चुपुटोदरे
पतति वारि तदेव निवारितम् ॥

(आ) Any 107. 119, SSH 1. 66, SR 214. 7, SSB 595.7.

Drutavilambita metre.

Oh cruel wind, why have you done this wicked deed ? The few drops of water that fall into the beak of the *cātaka*-bird have been swept away by you. (A. A. R.).

4073

अहह नयने मिथ्यादृग्वत् सदीक्षणवर्जिते
श्रवणयुगलं दुष्पुत्रो वा शृणोति न भाषितम् ।
स्खलति चरणद्वन्द्वं मार्गे मदाकुललोकवद्
वपुषि जरसा जीर्णे वर्णो व्यपैति कलत्रवत् ॥

(अ) AS 288.

(*a*) मिथ्या दृग्वा° AS (var.).

(*b*) भाषते: AS (var.).

(*d*) व्यपैत्य AS (var.) ; कुलत्रवत् AS (var.).

Hariṇī metre.

Alas ! the eyes see worthless things but not the beneficial ones; the ears, like a worthless son, do not hear salutary speech ; the feet stumble on the path as do the intoxicated people, as the body is worn out by dotage the good colour deserts, as does the wife. (A. A. R.).

4074*

अहह सहजमोहा देहगेहप्रपञ्चे
नवरतमतिमग्ना कामिनीविग्रहाप्तिः ।
तदहमिह विहर्तुं संततामोदमुग्धा
स्वहितमहितकृत्यं हन्त नान्तः स्मरामि ॥

(अ) Ras 99.

(*b*) Version A : ऽन्-अवरतम् अतिमग्ना कामिनी-विग्रहाऽऽप्तिः
Version B : नव्-रत-मति-मग्ना कामि-नीवि-ग्रहाऽऽप्तिः

(*d*) Version A : स्व्-अहि-तम-हित-कृत्यं
Version B : स्वहितम् अहितकृत्यं

Mālinī metre.

*Version A* :

Alas ! the inborn delusion, plunged as my mind is incessantly in the care of the body and the home to secure the love of woman, and foolishly desiring happiness by this kind of constant sport, I am unable to remember the great duty of worshipping the Lord.

*Version B* :

Oh joy, there is the attainment of the release of the knot of the dress of women when we care for the body and the home. With the mind taking great delight in novel love-sports I care not to remember the (so called) welfare or the actions of the enemies. (A. A. R.).

अहानि च रुदन्तानि see No. 2208.

अहान्यस्तमनांतानि see No. 4075.

4075

अहान्यस्तमयान्तानि उदयान्ता च शर्वरी ।
सुखस्यान्तः सदा दुःखं दुःखस्यान्तः सदा सुखम् ॥

(अ) MBh (MBh [Bh] 14.44.17, MBh [R] 14.44.18, MBh [C] 14.1229), (cf. MBh [Bh] 3.48.45 ; 12.26.23 ; 12. 149. 84 ; 12.168.18).

(आ) IS 818.

(*a*) अहान्यस्तमनांतानि or अहं मत्कृपयंतानि MBh (var.).

(*b*) उदयांतानि or उभयांता च MBh (var.).

(*c*) [अं] तं (°ते) [अन्तः] MBh (var.) ; तथा [सदा] MBh (var.).

(*d*) [अं] तं [अन्तः] MBh (var.) ; तथा [सदा] MBh (var.).

Days end with the sun's setting and nights with the sun's rising. The end of pleasures is always sorrow, and the end of sorrow is always pleasure. (P.C. Roy's translation).

4076

अहापयन् नृपः कालं भृत्यानामनुवर्तिनाम् ।
कर्मणामानुरूप्येण वृत्तिं समनुकल्पयेत् ॥

(अ) KN (KN [TSS] 5. 63, [ ĀnSS ] 5.63, KN [ BI ] 5.64).

(आ) SRHt 176.61 (a. Kāmandaka), SSSN 79.51 (a. Kāmandaki).

(*b*) प्रजानाम् [भृ°] SSSN ; अनुजीविनाम् KN (BI).

After a lapse of short periods, a monarch should endow his servants who perform his pleasures[1] with remunerations proportionate to the measure of their services. (M.N. Dutt's translation).

1. who look to him for support (अनुजिविनां).

अहारनिद्राभयमैथुनानि see No. 5700.

4077

अहार्यः सर्वमध्यस्थः काञ्चनद्युतिमुद्वहन् ।
सत्प्रदक्षिणयोग्यत्वम् उपयाति महोन्नतः ॥

(अ) SNi 6.7.

Firm in resolve and following the middle path in all and possessing a sheen similar to that of gold, a person who is high in attainments becomes a deserving object for circumambulation by the good. (A. A. R.).

4078

अहार्येण कदाप्यन्यैर् असंहार्येण केनचित् ।
तितिक्षाकवचेनैव सर्वं जयति संवृतः ॥

(आ) SNi 7.9.

(*b*) कैरपि [के°] SNi (KM).

(*c*) °चेनैकः SNi (KM).

Never tossed about by the opinions of others, and not restrained by any one else in his conduct, he conquers all, being well covered by the armour of patience and forgiveness. (A. A. R.).

4079

अहिं नृपं च शार्दूलं वृद्धं च बालकं तथा ।
परश्वानं च मूर्खं च सप्त सुप्तान् न बोधयेत् ॥

(अ) Cr 122 (CV 9. 7, CnT V 120, CPS 272. 2). Cf. विद्यार्थी सेवकः पान्थः and तद्भोजनं यद्द्विजभुक्तशेषं. Also cf. Crn 255.

(आ) SPR 292. 18 (a. CV), IS 827, Sama 1 अ 99.

(*a*) अहि (°ही) or अहं Cr (var.) ; नृप Cr (var.).

(*b*) वृद्धि (वृ° or वि° CPS) or कि° or टि° Cr (var.), SPR, Sama ; वरटि [वृ° च] Cr (var.).

(*c*) परं Cr (var.).

A snake, a king, a tiger, an old man, a child, a dog belonging to others, and a fool, these seven should not be awakened if they are asleep.

4080

अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम् ।
वाक् चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥

(अ) Mn 2. 159. (Cf. G 2. 49-50, Āp 1.8.28-9).

(आ) SSap 395.

Creating beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who

desires (to abide by) the sacred law. (G. Bühler's translation).

अहिंसस्तं प्र० see No. 2341.

अहिंसस्य तपोऽक्षय्यम् see No. 4097.

4081

अहिंसा धाम धर्मस्य　　दुःखस्यायतनं स्पृहा ।
सङ्गत्यागः पदं मुक्तेर्　　योगाभ्यासः पदं शुचः ॥

(अ) VS 3355 (a. [?] Śrī-Vyāsamuni).

The abode of *dharma* is non-injury, the house of sorrow is (unbeneficial) desire; the way to liberation is the giving up of attachment, and the path to purity is the practice of *Yoga*. (A. A. R.).

4082

अहिंसा परमो धर्मः　　अहिंसा परमा गतिः ।
अहिंसा परमा प्रीतिस्　　त्वहिंसा परमं पदम् ॥

(अ) *ad* HJ 1.65 (p. 104 *b*).

(*d*) परमां HJ.

Abstention from injuring (creatures) is the highest *dharma*; abstention from cruelty is the greatest attainment; abstention from cruelty is the highest delight; abstention from cruelty is the best abode.

4083-84

अहिंसा परमो धर्मस्　　तथाहिंसा परो दमः ।
अहिंसा परमं दानम्　　अहिंसा परमं तपः ॥

अहिंसा परमो यज्ञस्　　तथाहिंसा परं बलम् ।
अहिंसा परमं मित्रम्　　अहिंसा परमं सुखम् ।
अहिंसा परमं सत्यम्　　अहिंसा परमं श्रुतम् ॥

(अ) MBh (MBh [Bh] 13. 117. 37-8, MBh [R] 13.116.37-9, MBh[C] 13.5717-19). (Cf. ZDMG 61.352).

(आ) SRHt 21. 2 ( *ad/ih* ) ( a. Itihāsa-samuccaya), SPR 8-9. 17-8, IS 819-20 (without *ij*), Subh 261 *ad/cb*.

(*a*) धर्मश् SRHt ; धर्मः Subh.

(*b*) अहिंसा परमो दमः MBh (var.), च परमो [ऽहिं° प°] MBh (var.), इत्याहुर्मुनयः सदा Subh.

(*c*) अहिंसैव परं Subh.

(*d*) अहिंसा परमा श्रुतिः MBh (var.) (see *j*) ; चाहिंस SHRt ; अहिंसैव परं Subh.

(*e*) धर्मम् [य°] MBh (var.)(see *a*).

(*f*) फलं or प्रियं [ब°] MBh (var.).

(*g*) सत्यम् or शैवम् [मि°] MBh (var.).

(*h*) श्रुतं [सु°] MBh (var.)(see *j*) ; परमार्जवम् SRHt.

(*i*) मंत्रम् or मित्रम् [स°] MBh (var.) (cf. *g*).

(*j*) अहिंसा परमा मतिः (or श्रु° or ग° ) MBh (var.).

Abstention from cruelty is the highest *dharma*[1]. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance. Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest *śruti*. (P. C. Roy's translation).

1. P. C. Roy translates: religion.

4085

अहिंसा परमो धर्मो　　ह्यहिंसैव परं तपः ।
अहिंसा परमं दानम्　　इत्याहुर्मुनयः सदा ॥

(अ) PdP, Ādi-khaṇḍa 31.27.

(आ) SPR 11.25 (a. PdP).

Abstention from injury is the highest virtue, it alone is the highest penance; the highest gift is the absence of giving pain to others; thus the sages always say. (A. A. R.).

4086

अहिंसापूर्वको धर्मो यस्मात् सर्वहिते रतः।
यूकामत्कुणदंशादींस् तस्मात् तानपि रक्षयेत् ॥

(अ) P (PP 3.94, Pts 3.104, PtsK 3.105).

(आ) SPR 21. 19 (a. Jaina-Pañcatantra), IS 821.

(*b*) सद्भिरुदाहृतः [स° र°] Pts, PtsK.

The holy first commandment runs—/ not harsh, but kindly be—/ and therefore lavish mercy on/ mosquito, louse, and flea. (A. W. Ryder's translation).

4087

अहिंसा प्रथमं पुष्पं द्वितीयेन्द्रियनिग्रहम् ।
तृतीयं तु दया पुष्पं तुरीयं दानपुष्पकम् ॥

(आ) NBh 130.

(*b*) पुष्पमि° [ द्वि° ] NBh (var.) ; °ग्रहः NBh (var.).

The first flower (of the tree of good life) is abstention from injury; the second is the restraint over the senses; the third is compassion to all living creatures; and the fourth is the flower of charity. (A. A. R.)

**अहिंसा सत्यमक्रोधस्** see No. 2245.

4088

अहिंसा सत्यमस्तेयं त्यागो मैथुनवर्जनम् ।
पञ्चस्वेतेषु वाक्येषु सर्वे धर्माः प्रतिष्ठिताः ॥

(आ) SPR 567.6 (a. MBh), IS 7465, Subh 171.

(*b*) त्याग Subh.

The entire *dharma* stands on the following five words; abstention from injuring (creatures), truthfulness, non-stealing, liberality (and) abstention from sexual intercourse.

4089

अहिंसा सत्यमस्तेयं ब्रह्मचर्यपरिग्रहः ।
इष्टानिष्टपरा चिन्ता यम एष प्रकीर्तितः ॥

(आ) ŚP 4426. (Cf. Nos. 4090 and 4091).

The first step in *Yoga*, the restraint of the senses is said to consist of non-injury to living beings, truthfulness, non-stealing and the practice of continence and thoughtful discrimination of what is good and bad. (A. A. R.).

4090

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥

(अ) Mn 10. 63. ( Cf. Nos. 4089 and 4091). (Cf. also Vyāsa and Bṛhaspati, in Apar. 164, G 8. 22-3, Āp 1.23.6, Vi 216-7, Mn 4.246, 5.107).

(*a*) अक्रोधः [अस्तेयं] Medhātithi, Nandana.

(*c*) एवं Medhātithi, Nandana : एकं Anonymous Kaśmīrian; स्वाभाविकं [ सा° ] Medhātithi.

(*d*) सर्ववर्णे [चा°] Nandana ; चातुर्ववर्णे Mn (var.) (*contra metrum*).

Abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others), purity and control of the organs, Manu has declared to be the summary of the law for the four castes[1] (G. Bühler's translation).

1. or : all casts (Nandana).

4091

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
दानं दमो दया क्षान्तिः सर्वेषां धर्मसाधनम् ॥

(अ) Y 1.122. (Cf. Nos. 4089 and 4090). (Cf. Mn 5.147-8, G 18. 1, B 2. 3. 44, Vas 5.1, Vi 25.12, Y 1.85).

(आ) SPR 569.10 (a. Y), IS 808.

(*c*) दमो दया tr. Y (var.).

Abstention from injuring creatures, truthfulness, non-stealing, honesty, restraint of the senses, generosity, self-control, compasssion (and) forbearance, these (nine) are the necessary means for the fulfilment of *dharma*.

4092

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥

(अ) MBh (MBh [Bh] 13.128.25, MBh [R] 13. 141. 25, MBh [C] 13. 6414). (*a* repeated often in MBh).

(आ) ŚP 637, VS 3010 (a. Vyāsamuni), SRHt 23. 2 (a. Mn.), SSSN 31.1, SH 663, IS 823.

(*d*) गार्हस्थे MBh (var.) ; गार्हस्थो SRHt, VS ; उच्यते [उ°] ŚP, SRHt, VS, SSSN, SH.

Abstention from injury, truthfulness of speech, compassion towards all beings, tranquility of soul, the making of gifts to the best of one's power, are the foremost duties of the house-holder. (P.C. Roy's translation).

4093

अहिंसा सत्यवचनं सर्वभूतेषु चार्जवम् ।
क्षमा चैवाप्रमादश्च यस्यैते स सुखी भवेत् ॥

(अ) MBh (MBh [Bh] 12.208.6, MBh [R] 12.215.6, MBh [C] 12.7798. (Cf. MBh [Bh] 3.198.69 and Nos. 4092 and 4094).

(आ) SPR 1128.13.

(इ) SS (OJ) 70.

(*b*) आर्जवं [चा°] MBh (var.).

(*c*) क्षमां or क्षमश् MBh (var.) ; दया [चैव] MBh (var.) ; (ऽ)प्रसादश्च MBh (var.).

He succeeds in obtaining happiness who practises abstention from injuring (creatures), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never heedless. (P.C. Roy's translation).

4094

अहिंसा सत्यवचनम् आनृशंस्यं दमो घृणा ।
एतत् तपो विदुर्धीरा न शरीरस्य शोषणम् ॥

(अ) MBh (MBh [Bh] 12.80.17, MBh [R] 12. 79. 18, MBh [C] 12. 2979 ). (Cf. Nos. 4092 and 4093).

(आ) SRHt 20.1 (a. MBh), SSSN 29.1.

(*a*) सत्यमस्तेयम् MBh (var.).

(*b*) आनृशंसं MBh (var.) ; तथा or तपो [दमो] MBh (var.).

(*c*) तपा MBh (var.) ; यदुर् [ विदुर् ] MBh (var.) ; वीरा or विप्रा [ धीरा ] MBh (var.).

Abstention from injuring, truthfulness of speech, benevolence, compassion— these are regarded as penances by the wise and not the emaciation of the body. (P. C. Roy's translation).

4095

अहिंसा सूनृता वाणी सत्यं शौचं दया क्षमा ।
वर्णिनां लिङ्गिनां चैव सामान्यो धर्म उच्यते ॥

(अ) KN ( KN [TSS] 2. 32, KN [ ĀnSS ] 2. 32, KN [ BI ] 2. 32), Agni-purāṇa 238. 10.

(आ) IS 824.

(*c*) चेव Agni°.

Abstention from injuring (creatures), agreeable speech, truthfulness, honesty, generosity, (and) forbearance, these are said to be the common *dharma* for all[1].

1. for all the persons wearing the marks of the four *varṇa-s*.

4096

अहिंसासूनृतास्तेय- ब्रह्माकिंचनतारतम् ।
सुपात्रं मुनिभिः प्रोक्तं राजद्वेषविवर्जितम् ॥

(अ) P (PM 5.63).

The sages say that a worthy person is one who takes delight in non-injury and truth, who never steals, and delights in the scriptures and non-possession, and who is free from the hatred of the king. (A. A. R.).

4097

अहिंस्रस्य तपोऽक्षय्यम् अहिंस्रो यजते सदा ।
अहिंस्रः सर्वभूतानां यथा माता यथा पिता ॥

(अ) MBh (MBh [Bh] 13. 118. 40, MBh [R] 13.116.41, MBh [C] 13.5720-1).

(आ) SRHt 21.3(a. Itihāsa-samuccaya), SPR 9.20 (a. MBh), IS 825.

(*a*) अहिंसस्य MBh (var.).

(*b*) अहिंसो MBh (var.); जयते MBh (var.); जायते [य°] MBh (var.), SRHt.

(*c*) अहिंसा MBh (var.).

(*d*) तथा [यथा] MBh (var.).

The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures. (P. C. Roy's translation).

4098

अहितं च हिताकारं धाष्टर्याज्जल्पन्ति ये नराः ।
अवेक्ष्य मन्त्रबाह्यास्ते कर्तव्याः कृत्यदूषणाः ॥

(अ) R (R [Bar] 6.51.16, R [B] 6. 63. 16, R [Kumbh] 6.63.16, R [G] 6. 40. 16, R [L] 6.41.18).

(आ) SRHt 103.12 (a. MBh), SSSN 113. 12 (a. MBh).

(*a*) अहिते हि हि° SRHt, SSSN.

(*b*) धाष्टर्यं SRHt.

Those men, who talk, out of their arrogance, things which are un-beneficial, though seemingly good, must be kept away from counsel (by the king) after seeing through (this game), as they are inimical to welfare. (A. A. R.).

अहितं हितमाचारशून्यबुद्धेः see No. 4099.

4099

अहितहितविचारशून्यबुद्धेः
श्रुतिसमयैर्बहुभिर्बहिष्कृतस्य ।
उदरभरणमात्रकेवलेच्छोः
पुरुषपशोश्च पशोश्च को विशेषः ॥

(अ) P (PT 1.12, PTem 1.9, PS 1.15, PN 2.11, PP 1.15, PRE 1.14, PM 1.14), H (HJ 2.42, HS 2.42, HM 2.45, HP 2.39, HN 2.39, HK 2.45, HH 46.20-4, HC 62.3-6), Cr 123 (CR 8.30, CPS 226.18), GP 1.115.31, cf. JSAIL 24.39.

(आ) VS 3444, SR 96.5 (a. P), SSB 383.6, Sama 1 अ 53, SRK 79.11 (a. ŚP), IS 826, Bahudarśana 25 (Mālinī metre).

(इ) Old Syriac 1.7, ShD (T) 130, Śatagāthā (T) 43.

(*a*) अहितं हितमाचार° CR (var.) (*contra metrum*) ; अहितहितविचारैः Bah°, IS

(*contra metrum*) ; °शून्ययुद्धे PS (var.) ; °बुद्धेर् (°द्धे PS [var.]) PTem ; बुद्धेर्नरस्य Bah° (Mālinī metre).

(*b*) श्रुत° PT ; श्रुतिसमये (°रे) GP, HS (var.); श्रुतिविषयैर् (°ये HS [var.] ; °य) HJ, HS, HH, HC, PT, Sama ; श्रुतिविषयैश्च सदा CR (var.) (*contra metrum*) ; बहुभिस्तरस्कृतस्य HM, HK ; बहुभिः परिष्कृतस्य PTem (PT as above) (*contra metrum*) ; बहिस्तरस्करस्य GPy (*contra metrum*) ; वितर्कितस्य GP ; तिरस्कृतस्य (तर° HS) [ ब° ] HC, SR, SSB ; °निष्कृतस्य HH ; श्रुतिविषयविरामाप्रीतिसर्वक्षणस्य Bah° (Mālinī metre).

(*c*) उदरभरणमात्रेकेवलेच्छोः CR (var.), CPS (*contra metrum*) ; °केवलेभोः CR (var.); °मात्रतुष्टबुद्धेः GP ; °मात्रमेव लिप्सोः PP ; °मात्रं केवलं नायकर्म Bah° (Mālinī metre).

(*d*) मनुष्यजशोश्च CR (var.)(*contra metrum*); मनुजपशोश्च CR (var.), CPS ; पुरुषपशोः (च om.) HP, GP (GPy as above) (*contra metrum*) ; कोऽपि न विशेषः HS (var.)(*contra metrum*) ; किं [ को ] CR (var.) ; इति मनुजपशोर्वा को विशेषः पशोश्च Bah° (Mālinī metre).

Puṣpitāgrā metre (in some texts Mālinī metre).

His mind is void of discernment between good and evil ; he takes no part in the many observances precribed in the sacred word ; he has no desire but the mere filling of his belly ;—what difference is there between a beast and a beast-of-a-man ? (F. Edgerton's translation).

4100

अहितात् प्रतिषेधश्च हिते चानुप्रवर्तनम् ।
व्यसने चापरित्यागस् त्रिविधं मित्रलक्षणम् ॥

(अ) Aśvaghoṣa's Buddhacarita 4. 64 (Variant of No. 4103).

(आ) SRRU 305, SH 1014.

(*a*) प्रतिरोधश्च SH.

To hinder from what is disadvantageous,—to urge to what is advantageous, —and not to forsake in misfortune,— these are the three marks of a friend. (E. B. Cowell's translation).

4101*

अहितावनपत्रपस्त्रसन्न्
अतिमात्रोज्झितभीरनास्तिकः ।
विनयोपहितस्त्वया कुतः
सदृशोऽन्यो गुणवानविस्मयः ॥

(अ) Śiś 16.7.

Viyoginī metre.

*Version A* :

Where is the other person possessing merits like you ?, for you shy away from unrighteousness and show disgust towards improper actions : ever free from fear, you believe in god ; and have modest behaviour and are ever free from a sense of false pride.

*Version B* :

Where is the other person so devoid of merits like you ?, for you are afraid of your enemies and are shameless, you fear not the enemy only by falling at his feet ; you have no faith in god ; neither are you modest nor do you listen to well-wishers and are full of false pride. (A. A. R.).

4102

अहितुण्डिकवृष्टीनाम् अशेषा भोगिनः पदम् ।
न संवर्ताग्निसारथ्ये स्थाता यन्मुखमारुतः ॥

(आ) SNi 6.10.

(*a*) आहितुण्डिवृक्तीनाम् SNi (KM).

To the keen glance of the snake-charmer, serpents other than the mighty Śeṣa are subjects [or: all serpents are easily subjected]. The breath from the mouth of a person cannot fan[1] the fires of deluge. (A. A. R.).

1. render help as a charioteer.

4103

अहिते प्रतिषेधश्च हिते चानुप्रवर्तनम् ।
व्यसने चापरित्यागस् त्रिविधं मित्रलक्षणम् ॥

(आ) JS 427.6. (Variant No. 4100).

Preventing him from following an unbeneficial path, and prompting him to follow the path of welfare, and never abandoning him when in difficulties are the three characteristics of a (good) friend. (A. A. R.).

4104

अहिते हितबुद्धिरल्पधीर्
अवमन्येत मतानि मन्त्रिणाम् ।
चपलः सहसैव संपतन्न्
अरिखड्गाभिहतः प्रबुध्यते ॥

(आ) SRHt 67.34, SSSN 24.23.

(*c*) चपल SSSN.

(*d*) °ड्गान्निहतः पतत्यधः SSSN.

Viyoginī metre.

Considering as well-wisher one who is not beneficial, a king of small intelligence may disregard his minister's advice. One who is hasty in action and attacking suddenly wakes up (to the real situation) when struck by the enemy's sword. (A. A. R.).

4105

अहिते हितमिच्छन्ति निसर्गात् सरसास्तु ये ।
पीडितोऽपीक्षुदण्डो हि रसमेव ददात्यरम् ॥

(आ) Nīsam 1.93.

Those who are naturally compassionate desire to do beneficial things even to the enemy. (They are like) the sugar-cane, which may be crushed, but will readily yield sweet juice alone. (A. A. R.).

अहिते हि हिताकारं see No. 4098.

अहितोऽयं न मेऽस्तीति see No. 1937.

4106*

अहिभवनविधानान्यायुधीकृत्य शैलान्
अमरजयिनि सैन्ये रक्षसामात्तकक्ष्ये ।
कथमिव रणभूमौ वर्तते वानराणाम्
उपवनतरुवल्लीपल्लवोन्माथि यूथम् ॥

(अ) Āś 5.9.

Mālinī metre.

When the army of Rākṣasa-s that conquered the Gods, array themselves, converting the mountains which harbour the abodes of snakes as their implements, how would the horde of monkeys accustomed to spoil the tender leaves of trees and creepers of a garden stand in the battlefield ? (C. Sankararama Sastri's translation).

4107*

अहिभूषणोऽप्यभयदः
सुकलितहालाहलोऽपि यो नित्यः ।
दिग्वसनोऽप्यखिलेशस्
तं शशधरशेखरं वन्दे ॥

(आ) SR 4.21, SSB 7.17, RJ 16 (a. Dāmodarabhaṭṭa), (Regnaud 8) and H. D. Sharma in *Some unknown Sanskrit Poets of Mithilā* in *Jhā Commemoration Volume* ; p. 362.

(*b*) कवलितहा° RJ (Regnaud).

(*c*) अखिलेषस् [ऽप्य°] RJ (Regnaud).

Āryā metre.

I bow to that moon-crested lord [Śiva] who, though decorated with serpents, ever gives freedom from fear to the devotees, who, though having the terrific poison *hālāhala*, is eternal and is the Lord and protector of all, though clothed by the quarters. (A. A. R.).

4108

अहिरण्यमदासीकं गृहं गोरसवर्जितम् ।
प्रतिकूलकलत्रं च नरकस्यापरो विधिः ॥

(अ) Cr 124 (CSr 2.99, CNPh 144).

(आ) Cf. SRHt 228. 3 (a. Vallabhadeva), SSSN 171.3, Vjv 242.2, IS 7466.

(इ) Cf. SS (OJ) 291.

(*a*) अहीरंण्यम् CS (var.) ; उदासीन CS (var.); अदासिकं or अहोशीकं CS (var.) ; अदास तद् SS (OJ) ; °सीकम् SRHt, SSSN.

(*b*) अल्पान्नाद्यमगोरसम् SRHt, SSSN, SS (OJ) ; गृहे (°हें) CS (var.) ; गोरसवर्जिते (°तः) CS (var.).

(*c*) गृहं कृपणवृत्तीनां (°त्तिना ; °त्तीन ; त्तीना ; °त्तिन) SRHt, SSSN, SS (OJ) ; प्रतिकुल-कलत्रं CS (var.) ; अविनीतकलत्रं CNPh ; प्रतिकूलकलहन् CS (var.).

(*d*) नरकः (°क) क परो विधि (°धिः) CS (var.) ; °कस्य परोनिधिः SS (OJ); विधि CS (var.).

A household without money, maid servant, and milk for drink, and with a housewife crossing her husband, is but another name for hell.[1] (B. C. Dutt's translation).

1. According to the texts of SS(OJ) and SRHt : A miser's house is a hell. There is no gold, no servants, little eatables, and no milk. (Raghu Vīra's translation).

4109

अहिरहिरिति संभ्रमपदम्
इतरजनः किमपि कातरो भवतु ।
विहगपतेराहारः
स तु सरलमृणालदलरुचिरः ॥

(आ) ŚP 1163, JS 122.10 (a. Vallabhadeva), Ava 179, Any 46. 64, SR 221. 2 (a. JS), SSB 607.2, SRK 216.4 (a. ŚP), IS 7715.

(*b*) °रजने ŚP, SRK, Any ; कातरे ŚP, SRK, Any.

(*c*) °राहारे Ava, SR, SSB.

(*d*) सरस° JS.

Āryā metre.

Let the other people get frightened when spoken hurriedly, 'Here is a snake, a snake'. But to the king of birds [Garuḍa] it is food, tasty like a tender lotus-stalk. (A. A. R.).

4110**

अहिराजः पुरुषेऽस्मिन्
धूम्रा धात्री कुलत्थवर्णोऽश्मा ।
माहेन्द्री वहति शिरा
भवति सफेनं सदा तोयम् ॥

(आ) ŚP 2193.

Āryā metre.

If at the depth of a man's height a king-cobra is seen, the earth grey, and the stones of the colour of *kulatha*-pulse, and if the vein of water gushes from the eastern side, then that well will always have water along with foam. (A. A. R.).

4111*

अहिरिपुपतिकान्तातातसंबद्धकान्ता-
हरतनयनिहन्तृप्राणदातृध्वजस्य ।
सखिसुतसुतकान्तातातसम्पूज्यकान्ता-
पितृशिरसि पतन्ती जाह्नवी नः पुनातु ॥

(अ) SSg 4, SR 191.79, SSB 541.91, SRK 150.2 (a. Sphuṭaśloka).

(*d*) जान्हवी SSg, SRK.

Mālinī metre.

May this river Ganges purify us all—she, who falls on the head of Himavān, the father of Pārvatī who is the beloved wife of Lord Śiva, who is worshipped with devotion by Bāṇāsura, the father of of Uṣā, who is the wife of Aniruddha, the son of Madana, who himself is the son of Śrī-Kṛṣṇa, the friend of Arjuna, the monkey-bannered, which monkey Hanūmān saved the life of Lakṣmaṇa, the destroyer of Indrajit, the son of Rāvaṇa who abducted Sītā, the beloved of Śrī-Rāma, who is intimately associated with the ocean, the father of Goddess Lakṣmī, who is the wife of Lord Viṣṇu, the master of Garuḍa, the foe of serpents. (A. A. R.).

4112*

अहिरिव जनयोगं सर्वदा वर्जयेद् यः
कुणमिव वसु नारीं त्यक्तकामो विरागी ।
विषमिव विषयार्थान् मन्यमानो दुरन्ताञ्
जयति परमहंसो मुक्तिभावं समेति ॥

(अ) BhŚ 393 (doubtful).

Mālinī metre,

He who always avoids association with (undesirable) people, as if it were a snake, and keeps away from wealth and women as one would do with a corpse and being free from desires and full of dispassion and considering the objects of the senses which lead to a bad end as poison, that great sage is ever victorious and attains beatitude. (A. A. R.).

4113

अहिर्बिडालो जामाता एडका च सपुत्रिणी ।
आत्मभाग्यं न पश्यन्ति भागिनेयस्तु पञ्चमः ॥

(अ) Cr 1211 (CNF 59, CNPN 69, CM 201 and Addenda, p. 74) (reconstructed).

(*a*) बिताल CNPN.

(*b*) रदिका CNF (MS) ; in CNPN text incomplete ; reads : र न्ति का सुताः E. Monseur considers that this text could be reconstructed to read : अन्तिका च पुत्रिणी or °का च सुपुत्रिणी.

(*c*) आत्मभावं CNPN ; पश्यन्तो CNF (MS).

(*d*) भागी° CNF (MS) ; CNF (MS).

A snake, a cat, a son-in-law and a she-goat with kids—these four do not see their own good luck, and so also the fifth (of the group), the sister's son. (A. A. R.).

4114

अहीनकालं राजार्थं स्वार्थं प्रियहितैः सह ।
परार्थं देशकाले च ब्रूयाद् धर्मार्थसंहितम् ॥

(अ) K (K [K] 5.4.11, K[S] 251.1-2, K[G] 210. 3-4, K [ J ] 147. 21-2, K [ V ] 178, K[P]402.19-20). Cf. L. Sternbach in JAOS 82.3; pp. 516-7. Also cf. KN 5. 29-30 and K (K) 5.4.12.

(आ) SRHt 145. 18 (a. Saṁgraha) ; SSSN 167.17.

(*b*) प्रियहितैस् K (var.).

(*c*) परार्थदेशकाले K (var.) ; °देशकालज्ञो SSSN.

(*d*) वदेद् [ब्रूयाद्] SRHt, SSSN.

He should declare without loss of time what is the king's interest, in the company of these dear and beneficial (to the king) what is in his own interest, at the proper place and time what is in the interest of another, (always) what is connected with moral[1] and material well-being. (R. P. Kangle's translation).

1. R.P. Kangle's "spiritual".

4115-16*

अहीनभुजगाधीश- वपुर्वलयकङ्कणम् ।
शैलाविनन्दिचरितं क्षतकन्दर्पदर्पकम् ॥

वृषपुंगवलक्ष्माणं शिखिपावकलोचनम् ।
ससर्वमङ्गलं नौमि पार्वतीसखमीश्वरम् ॥

(आ) Amd 226.612-3.

I bow to the supreme Lord Śiva, the consort of Pārvatī, who is adorned with large serpents in his body and wrists, whose exploits delighted the mountain (Himavān) and others, who put an end to the arrogance of the god of love, who is distinguished by his vehicle of the best of bulls, whose (third) eye is characterised by the holy fire and who is ever associated with all auspiciousness. (A. A. R.).

अहो नृपं च शार्दूलं see No. 4079.

4117*

अहीन्द्रान् पातालाद् विषमिव निमज्ज्योद्धरति यः
य आरुह्य स्वर्गं कवलयति सेन्द्रान् सुरगणान् ।
महीं भ्रान्त्वा भ्रान्त्वा रघुनलनृपा येन विजिताः
स मृत्युः कालं न क्षमत इति मा कार्ष्ट मनसि ॥

(अ) Cr 1212 (CRC 6. 82, CPS 156. 61). Cf. न बालेषु स्नेहं वहति.

(*a*) यो Cr (var.).
Śikhariṇī metre.

He who lifts up the lordly serpents from the nether regions, who, ascending the heaven, swallows up the group of gods along with Indra, who vanquished great kings like Raghu and Nala after having wandered all over the earth, that Death does not tolerate time—may this idea be not in your mind. (A. A. R.).

अहीरंण्यमवासीकं see No. 4108.

4118*

अहृतहृदयाः सन्तः सत्यं ब्रवीमि निशम्यतां
विपिनमधुना गत्वा वासो मृगैः सह कल्प्यताम् ।
सुजनचरितध्वंसिन्यस्मिन् खलोदयशालिनि
प्रभवति कलौ नायं कालो गृहेषु भवादृशाम् ॥

(आ) SRHt 48.18, VS 3069.

(*a*) अहृतहृदयाः VS.
Hariṇī metre.

Oh good men who have not lost the goodness of your heart, I speak the truth, listen to me : go now to the forest and take up residence with the deer ; for this all-powerful iron age, when good people's noble deeds are frustrated and rogues flourish, is not the suitable time for people like you to remain at home (along with the others). (A. A. R.).

4119

अहेतुः पक्षपातो यस् तस्य नास्ति प्रतिक्रिया ।
स हि स्नेहात्मकस्तन्तुर् अन्तर्भूतानि सीव्यति ॥

(अ) Uttara 5.17.

(आ) SRRU 705, Sar 5.75 (p. 698).

(*d*) अन्तर्मर्माणि Uttara (var.), Sar.

There is no preventing that liking which is causeless, for that is a thread composed of affection knitting together beings internally. (C. N. Joshi's translation).

4120

अहेतु भ्रूकुटिं नैव सदा कुर्वीत पार्थिवः ।
विना दोषेण यो भृत्यान् राजा धर्मेण पालयेत् ॥

(अ) Cr 1213 (CRT 4. 14), GP 1. 111. 30. Cf. पत्यौ जीवति या and नास्ति स्त्रीणां पृथग् यज्ञो. Also cf. Crn 36.

(*a*) हुंकारं भृकुटीं GP.

(*d*) शास्ति च [पा°] GP.

A king should not always knit his eye-brows (in anger) without cause ; he should protect those in service who are free of faults by following the path of righteousness. (A. A. R.).

4121

अहेरिव गुणाद्भीतो मिष्टान्नाद्या विषादिव ।
राक्षसीभ्य इव स्त्रीभ्यः स विद्यामधिगच्छति ॥

(अ) Cr 1214 (CRC 2.37, CRB 2.29, CRBh II 2.28, CPS 37.34).

(आ) SR 158.220, SSB 487.227.

(*a*) गुणाद्भितिर् CRC, CPS ; जनाद्भीतो CRBh II ; °द्भीतः SR, SSB.

(*b*) मिष्टान्नाद् गरलादिव CRB ; परान्नाच्च [मि°] SR, SSB; मिष्टान्नाच्च CR (var.).

(*d*) °गच्छति CRBh II.

He becomes proficient in learning who has fear of the people (in wrong doing) as though they were snakes, who avoids sumptuous meals as though they were poison, and who is afraid of women as though they were demonesses. (A. A. R.).

4122*

अहो अनौचितीयं ते हृदि शुद्धेऽप्यशुद्धवत् ।
अङ्कः खलैरिवाकल्पि नखैस्तीक्ष्णमुखैर्मम ॥

(अ) Naiṣ 20.147 (in some editions 20.146).

Ah, it was improper that my sharp finger-nails should have left on thy spotless bosom a blood-stained mark ; just as harsh-speaking knaves fabricate a scandal about an innocent man, as if he were a sinner. (K.K. Handiqui's translation).

4123*

अहो अहं नमो मह्यं यदहं वीक्षितोऽनया ।
बालया त्रस्तसारङ्ग- चपलायतनेत्रया ॥

(आ) JS 148. 2 (a. Biyyāka [ or better Bijjāka ]), VS 1243. (Cf. Kav. p. 86 and XI *ad* 86 ; *a*. Rājaśekhara).

Oh the object of wonder that I am, salutation to myself, for I am gazed at by this girl possessing eyes that are long and tremulous like that of a frightened deer. (A. A. R.).

4124

अहो अहीनामपि लेहनं स्याद्
दुःखानि नूनं नृपसेवनानि ।
एकोऽहिना दष्टमुपैति मृत्युं
क्ष्मापेन दष्टस्तु सगोत्रमित्रः ॥

(अ) BhŚ 394 (doubtful).

Upajāti metre ( Upendravajrā and Indravajrā).

Alas ! even to the well-endowed it is an ordeal, for indeed service with the king is full of worries. Only one, who is bitten by a snake, dies ; but bitten [harmed] by the king, he dies with relations and friends. (A. A. R.).

4125*

अहो अहोभिर्न कलेर्विदूयते
सुधासुधारामधुरं पदे पदे ।
दिने दिने चन्दनचन्द्रशीतलं
यशो यशोदातनयस्य गीयते ॥

(आ) PG 41 (a. Kaviratna).

(*b*) सुधाम्बुधारामधुरं PG (var.).

Vaṁśastha metre.

Oh wonder ! One is not miserable in the days of the iron age, but they are sweet at every step with the flow of nectar; for day after day, the fame of Kṛṣṇa, Yośoda's son, that is cool like sandal and the moon, is being sung. (A. A. R.).

4126*

अहो अहोभिर्महिमा हिमागमे-
ऽप्यभिप्रपेदे प्रति तां स्मरार्दिताम् ।
तपर्तुपूर्तावपि मेदसां भरा
विभावरीभिर्बिभरांबभूविरे ॥

(अ) Naiș 1.41.

Vaṁśastha metre.

Lo, to her, tortured by the Cupid, even in the winter the days become long, and even at the height of summer the nights put on loads of fat. (K. K. Handiqui's translation).

अहो एषां वरं जन्म see No. 4183.

4127

अहो ऐश्वर्यमत्तानां मत्तानामिव मानिनाम् ।
असंबद्धा गिरो रूक्षाः कः सहेतानुशासिता ॥

(अ) BhPṇ 10.68.39.

Alas! which person who holds a high office can tolerate the harsh and inconsistent words of those who are arrogant with wealth and power as of haughty people in intoxication? (A. A. R.).

4128*

अहो कथमसीमेदं हिमनाम विजृम्भते ।
चरत्येव सहस्रांशौ धवलं तिमिरान्तरम् ॥

(आ) JS 233.11 (a. Sūktisahasra).

(*a*) कतमसीमेदं JS (var.).

Oh, how does this unlimited quantity of snow white, but concealing darkness within, display itself triumphantly, when the sun, the thousand-rayed one, is moving about? (A. A. R.).

4129

अहो कनकमाहात्म्यं वक्तुं केनापि शक्यते ।
नामसाम्यादहो चित्रं धत्तूरोऽपि मदप्रदः ॥

(आ) SR 64. 1 (a. ŚP), SSB 330. 1, SRK 25.23 (a. Sabhātaraṅga), IS 7716.

(*a*) नेश्यते [शक्यते] SSB.

Oh who can adequately put in words the greatness possessed by gold [*kanaka*]? for, oh wonder, even the white-thorn apple plant gives intoxication by mere similarity of name![1] [*kanaka* : gold and the *dhattūra*-plant]. (A. A. R.).

अहो कलु भुजंगस्य see No. 4135.

4130

अहो कालस्य सूक्ष्मोऽयं कोऽप्यलक्ष्यक्रमः क्रमः ।
यत्पाकपरिणामेन सर्वं यात्यन्यरूपताम् ॥

(अ) Dar 4 65.

Oh the orderly passing of time which is so subtle and unnoticed, by whose growth into maturity everything in this world bears a different aspect. (A. A. R.).

अहो किमपि चित्राणि see No. 4165.

4131*

अहो किमपि ते शुद्धं यशःकुसुममुद्गतम् ।
यस्यायममृतस्यन्दो बालेन्दुर्बाह्यपल्लवः ॥

(आ) VS 2479 (a. Jayavardhana).

Oh wonder, indescribably pure is the flower of your fame that has blossomed forth; the crescent moon is its outward sprout shedding a stream of ambrosia. (A. A. R.).

4132

अहो कुटिलबुद्धीनां दुर्ग्राह्यमसतां मनः ।
अन्यद्वचसि कण्ठेऽन्यद् अन्यदोष्ठपुटे स्थितम् ॥

(आ) VS 344, SRHt 41.18 (a. Vyāsaśataka)[1], Vyās App. I. 5, SR 56. 87 (a. VS), SSB 317.89, IS 828, Subh 62.

(*b*) दुर्ग्रहमसतां VS, SR, SSB, Subh (MS).

(*c*) अन्यन्मनसि SHRt ; (s)न्यत् Subh.

(*d*) ओषपुटे Subh.

1. Cf. V. Raghavan, *Journal of Oriental Research*, 13.4 ; p 293.

Alas! difficult to grasp is the mind of the wicked with crooked inclinations! They have one thing in speech, another at

the throat, and a still different view throbbing on their lips. (A. A. R.).

4133

अहो केनेदृशी बुद्धिर् दारुणा तव निर्मिता ।
त्रिगुणा श्रूयते बुद्धिर् न तु दारुमयी क्वचित् ॥

(आ) SR 205. 3 (a. Kpr.), SSB 564. 3 (a. Kpr.), Kpr 9.353, KāP 287.12-3, Kuv *ad* 92. 159 (p. 175), ARJ 200-10-1, Amd 226. 610.

Oh ! who created this your intellect [or : heart], so cruel ?[1] Intellect has always been heard to be made of the triad of qualities, never of wood. (G. Jhā's translation).

1. The other replies taking *dārunā* = of wood.

4134

अहो खलभुजंगस्य विचित्रोऽयं वधक्रमः ।
अन्यस्य दशति श्रोत्रम् अन्यः प्राणैर्वियुज्यते ॥

(आ) SR 55.43 (a. P), SSB 316.45, Pras 18.3, SMa 2.7, SRS 2. 2. 36, Vidy 376 (a. Ānandakara-Miśra), SSNL 62, IS 829, Kuv *ad* 37. 85 (p. 109). Variant of No. 4135.

(*a*) अहो पिशुनसर्पस्य (खलसर्पस्य) Pras, SSNL.

(*b*) सर्पस्य महदन्तरम् Pras ; विपरीतो (°त) SR, SSB, SMa, SRS, Vidy; महदन्तरम् SSNL (corrupt).

(*c*) एकस्य [अ°] SRS.

(*d*) प्राणान्विमुञ्चति [प्रा°] Pras, SSNL.

Oh wonder ! strange is the way of killing adopted by the villain of a serpent; he bites (whispers into) the ear of one person but another is deprived of his life. (A. A. R.).

4135

अहो खलभुजंगस्य विपरीतो वधक्रमः ।
कर्णे लगति चान्यस्य प्राणैरन्यो वियुज्यते ॥

(अ) P (Pts 1. 305, PtsK 1. 340), Variant of No. 4134.

(आ) IS 829, GSL 30.

(*a*) अहो खलु भु° PtsK (corrected by Benfey to कलु).

(*b*) विपरीतावध° PtsK.

(*c*) चैकस्य [चा°] GSL.

How extra-ordinary is a snaky rogue's way of killing ! He bites [poisons] one in the ear, whereas it is someone else who loses life. (Dr. A. Sharma's translation).

4136

अहो गुणाः सौम्यता च विद्वत्ता जन्म सत्कुले ।
दारिद्र्याम्बुधिमग्नस्य सर्वमेतन्न शोभते ॥

(अ) SkP, Vaiṣṇava-kh. 20.11.

Alas ! good merits, gentleness, scholarship, and birth in a good family ; all these do not shine in a person if he is sunk in the ocean of indigence. (A. A. R.).

4137

अहो गुणानां प्राप्त्यर्थं यतन्ते बहुधा नरः ।
मुक्ता यदर्थं भग्नास्या इतरेषां च का कथा ॥

(आ) SR 81.17, SSB 356.25.

Oh, various are the means adopted by the people to attain merits ; even those who are unattached get disappointed ; what then of others ? (A. A. R.).

4138

अहो तम इवेदं स्यान् न प्रज्ञायेत किंचन ।
राजा चेन्न भवेल्लोके विभजन् साध्वसाधुनी ॥

(अ) R (R [Bar] 2. 61. 23, R [B] 2. 87. 36, R [G] 2.69.30).

(आ) SRHt 90.9 (a. Mn.), IS 830, Pr 364.

(*a*) अंधं R (var.), SRHt ; अध्वं [ अहो ] R (var.).

(*b*) प्रज्ञायत: (प्रा° or °येत or येत:) R (var.); [इ°]ह ज्ञोयेते R (var.).

(*c*) दण्डश्चेन्न SRHt ; राज्ये [लो°] R (var.).

(*d*) [अ] साधु वा R (var.) ; °धुनि (°ना ; °घु च) R (var.).

If there were not a king in this world to adjudge fair and foul, darkness would overspread (the face of the earth) and people could not distinguish anything whatever[1]. (M. N. Dutt's translation.).

1. What is right or wrong.

4139

अहोऽतिनिर्मोहि जनस्य चित्तं
परं चरित्रं गदितुं न योग्यम् ।
मुखे हि चान्यद्धृदि भावमन्यत्
देवो न जानाति कुतो मनुष्य: ॥

(आ) Sama 2 द 35. (Cf. No. 3550).

Upajāti metre (Upendravajrā and Indravajrā).

Oh full of delusion is the mind of man; as for his conduct, the less said, the better; for he has one thing in the mouth and a different thing in his heart; god himself does not know it, how then can man? (A. A. R.).

4140

अहोऽतिबलवद्दैवं विना तेन महात्मना ।
यदसामर्थ्ययुक्तेऽपि नीचवर्गे जयप्रदम् ॥

(अ) Viṣṇu-purāṇa 5.38.31.

Alas! how powerful is the destiny (said he [Arjuna]) deprived of my illustrious friend. I have been defeated by the base. (M. N. Dutt's translation.).

4141

अहो तृष्णावेश्या सकलजनतामोहनकरी
विदग्धा मुग्धानां हरति विवशानां शमधनम् ।
विपद्दीक्षादक्षासहतरलतारै: प्रणयिनी-
कटाक्षै: कूटाक्षै: कपटकुटिलै: कामकितव: ॥

(अ) Caturvarga-saṁgraha (KM V) 9. 13.

(आ) VS 3263 (a. Kṣemendra), SR 77. 48, SSB 349. 51 (a. Kṣemendra).

(*c*) दक्षै: समतरलहारै: Catur° (var.) ; °दक्ष: VS (var).

(*d*) °कुटिल: SR, SSB ; कामसचिव: VS (var.). Śikhariṇī metre.

Alas! the greed of men resembling a harlot causing delusion to all people and efficient, deprives the wealth of peace of mind of the people who are innocent by overpowering them and having the gambler of passion, with crooked glances full of deceit as if they were glances of affection with the pupils of the eyes tremulous and efficient in bringing about prolonged calamity. (A. A. R.).

4142

अहो दानमहो वीर्यम् अहो धैर्यमखण्डितम् ।
उदारवीरधीराणां हरिश्चन्द्रो निदर्शनम् ॥

(आ) IS 831, Subh 31.

(*b*) धीर्यम् Subh.

(*c*) °नीर° [°वीर°] Subh.

Oh the munificence, the great valour and courage that are ever triumphant of those who are full of generosity and boldness; the example is Hariścandra. (A. A. R.).

4143*

अहो दिव्यं चक्षुर्वहसि तव सापि प्रणयिनी
पराक्षणामग्राह्यं युवतिषु वपु: संक्रमयति ।
समानाभिज्ञानं कथमितरथा पश्यति पुरो
भवानेकस्तस्या: प्रतिकृतिमयीरेव रमणी: ॥

(आ) SkV 669 (a. Manovinoda), Kav 382 (a. Manovinodaka).

(*a*) प्र° etc. missing Kav.

(*b*) परक्षणा° missing Kav ; ग्राङ्क Kav ; °मयति missing Kav.

(*c*) समा° missing Kav.

Śikhariṇī metre.

Ahah ! you must have second sight,/ and your sweet-heart has imposed her shape/ on girls where others cannot see it. / How else are you the only one/ to recognize by common property/all other girls as her ? (D.H.H. Ingalls's translation).

4144

अहो दुःखमहोदुःख- महो दुःखं दरिद्रता ।
तत्रापि पुत्रभार्याणां बाहुल्यमतिदुःखदम् ॥

(अ) Nāradīya-purāṇa 1. 11. 154.

Alas ! miserable is poverty, very painful indeed ; and there too, the source of intense misery, is the size of the family with wives and a large number of children. (A. A. R.).

4145

अहो दुरन्ता जगतो विमूढता
विलोक्यतां संसृतिदुःखदायिनी ।
सुसाध्यमप्यन्नविधानतस्तपो
यतो जनो दुःखकरोऽवमन्यते ॥

(अ) AS 900.

(*a*) दुरताय गतो AS (var.); विमूढतां AS(var.).

(*b*) विलोक्या तां AS (var.) ; °दायिनीम् AS (changed as above by R. Schmidt).

Vaṁśastha metre.

Oh the foolishness of the world which has a miserable end ! Look at it, as it gives the misery of worldly existence. Though penance is easily possible by the gift of food, the people, who do difficult things, alas ! disregard it. (A. A. R.).

4146

अहो दुरन्ता संसारे भोगतृष्णा यया हृताः ।
अनौचित्यादकीर्तेश्च देवा अपि न बिभ्यति ॥

(अ) KsB 8.46.233.

(आ) IS 832.

(*b*) यया आहृताः KSS (AKM).

Alas ! terrible in the world is the thirst for enjoyment, carried away by which even gods do not shrink from unbecoming and, infamous conduct. (C. H. Tawney's translation).

अहो दुर्जनसंसर्गात् see सतां दुर्जनसंसर्गात्.

4147

अहो दुर्जसंसर्गान् मानहानिः पदे पदे ।
पावको लोहसङ्गेन मुद्गरैरभिहन्यते ॥

(आ) SRS 1.12, SR 87.1, SSB 368.1, SRK 25.43 (a. Prasaṅgaratnāvalī).

Indeed, by associating with the wicked people, one gets loss of self-respect at every step. The bright fire, by associating with black iron, is struck all round by heavy hammers. (A. A. R.).

4148

अहो दुर्जनसर्पस्य सर्पस्य महदन्तरम् ।
कर्णमन्यस्य दशति अन्यः प्राणैर्वियुज्यते ॥

(आ) NBh 42. Variant of Nos. 4134, 4135.

(*d*) प्राणैः वि° NBh.

Oh the great difference between the serpent and a serpent in the form of a villain ! The latter bites [whispers tales] in the ear of one, but another person is deprived of his life. (A. A. R.).

4149

अहो दैन्यमहो कष्टं पारक्यैः क्षणभङ्गुरैः ।
यन्नोपकुर्यादस्वार्थैर् मर्त्यः स्वज्ञातिविग्रहैः ॥

(अ) BhPṇ 6.10.10.

(*c*) योनाप° BhPṇ (var.).

Oh the pity of it, oh the misery of it ! that the people should be zealous in alien things which are so momentary, and that

they do not help others unselfishly on account of quarrels with their own kinsmen. (A. A. R.).

4150

अहो धनमदान्धस्तु पश्यन्नपि न पश्यति ।
यदि पश्यत्यात्महितं स पश्यति न संशयः ॥

(अ) Nāradīya-purāṇa 1.8.118.

Oh wonder ! the man blinded by the intoxication of wealth sees not others (to render help) though not blind. If at all he sees, he no doubt sees things which are of selfish interest to him. (A. A. R.).

4151

अहो धनानां महती विदग्धता
सुखोषितानां कृपणस्य वेश्मनि ।
व्रजन्ति न त्यागदशां न भोग्यतां
परां च कांचित् प्रथयन्ति निर्वृतिम् ॥

(आ) VS 490, SR 72. 53 (a. VS), SSB 342.53.

Vaṁśastha metre.

Oh, the great cleverness of the riches which are happily settled in the abodes of misers ! They do not reach the stage of separation or consumption but proclaim only the great satisfaction (of someone else) ! (A. A. R.).

4152*

अहो धनुषि नैपुण्यं मन्मथस्य महात्मनः ।
शरीरमक्षतं कृत्वा भिनत्त्यन्तर्गतं मनः ॥

(आ) SkV 330, Kav 139.

(*b*) म° etc. missing Kav.

(*d*) भिनत्त्यत्यन्त° Kav (MS).

Behold the skill / of the bowman, Love ; / that leaving the body whole, / he breaks the heart within. (D.H.H. Ingalls's translation).

अहो धन्याः केचित् see सखे धन्याः केचित्.

4153

अहो धात्रा पुरः सृष्टं साहसं तदनु स्त्रियः ।
नैतासां दुष्करं किंचिन् निसर्गादिह विद्यते ॥

(अ) KSS 6.34.177.

(आ) IS 833.

(*a*) पुरा KSS (NSP).

(*c*) किंचिद् KSS (AKM).

Alas ! The creator first created recklessness, and then women in imitation of it ; by nature nothing is too bad for them to do ! (C.H. Tawney's translation).

4154

अहो धार्ष्ट्यमसाधूनां निन्दतामनघाः स्त्रियः ।
मुष्णतामिव चौराणां तिष्ठ चौरेति जल्पताम् ॥

(अ) Varāhamihira's Bṛhatsaṁhitā 74. 15.

(आ) IS 834.

Oh for the imprudence of the wicked ! who revile blameless females, and like thieves, themselves engaged in the act of stealing, cry out : "hold, thief ! hold thief". (H. Kern's translation).

4155

अहो नक्षत्रराजस्य साभिमानं विचेष्टितम् ।
परिक्षीणस्य वक्रत्वं संपूर्णस्य सुवृत्तता ॥

(आ) ŚP 750, PdT 188, Any 8.62, SR 209.3 (a. ŚP), SSB 586. 3, SRK 170. 17 (a. ŚP), IS 835.

(*b*) साभिमानां PdT (var.); साभिमान ŚP (MS).

(*c*) परिक्षस्य PdT (var.).

Oh for the conduct, full of self-conceit of the moon, the king of the stars ! He is crooked when he is in adversity (has waned) but has good conduct (round shape) when prosperous. (A. A. R.).

अहो नास्ति क्षणो नास्ति see रहो नास्ति क्षणो नास्ति.

4156

अहो नु कष्टं सततं प्रवासम्
ततोऽतिकष्टः परगेहवासः ।

कष्टाधिका नीचजनस्य सेवा
ततोऽतिकष्टा धनहीनता च ।।

(आ) SR 66.45, SSB 334. 46, SRK 106. 1 (a. Sphuṭaśloka), IS 7717.

(*a*) कष्ठ: SRK.

Upajāti metre (Upendravajrā and Indravajrā).

Oh the misery of being away from home constantly, and more painful is the residence in another's home. Still more miserable is service under a low person and the most painful of all is the absence of wealth. (A. A. R.).

4157

अहो नु चित्रं पद्मोत्थैर् बद्धास्तन्तुभिरद्रय: ।
अविद्यमाना याविद्या तया सर्वे वशीकृता: ।।

(आ) VS 3349 (a. Bhagavad-Vālmīki-muni).

Oh the wonder of it, that even (huge) mountains are bound by threads produced from lotuses ! By that nescience, whose form is unknown all the people are rendered helpless and subdued. (A. A. R.).

अहो पिशुनसर्पस्य see No. 4134.

4158*

अहो पूर्ण सर: स्पष्टम् असि नात्र विचारणा ।
लुठन्तस्त्वयि यत् सर्वे स्नान्ति जातु कथंचन ।।

(आ) SSB 604.2.

Oh clearly, you lake, are full of water, there need be no consideration of it ; for wallowing in you all the people somehow take their bath indeed! (A. A. R.).

4159

अहो प्रकृतिसादृश्यं श्लेष्मणो दुर्जनस्य च ।
मधुरै: कोपमायाति कटुकैर् उपशाम्यति ।।

(अ) Cr 1215 (CvTb 710).

(आ) VS 353, SRHt 41.23 (a. Someśvara), SR 55.63 (a. VS), SSB 316. 65, IS 7467, NT 79, SRK 31.1 (a.Kalpataru).

(इ) ShD (T) 245.

(*a*) प्रकृ···भादृश्यं CvTb.

(*b*) श्लेष्मणे CvTb.

(*d*) कटुकेनैव शा° SR, SSB, SRK ; कटुकैरपि शा° SRHt ; °शाम्यते NT.

Oh the similarity in nature that is seen in phlegm affection and the wicked people ; by sweet treatment they become worse but subside when bitter remedies are employed.

4160

अहो प्रच्छादिताकार्य- नैपुण्यं परमं खले ।
यत्तुषाग्निरिवानर्चिर् दहन्नपि न लक्ष्यते ।।

(इ) SS (OJ) 345.

(*c*) °वानर्चिद् or °वानच्चिद् or °वनच्चिद् SS (OJ) (var.).

The wily are highly skilful in concealing their misdeeds. They are like the flameless fire of rice-husks that smoulders but is not visible. (Raghu Vīra's translation).

4161

अहो प्रभावो वाग्देव्या यन्मातंगदिवाकर: ।
श्रीहर्षस्याभवत् सभ्य: समो बाणमयूरयो: ।।

(आ) ŚP 189 (a. Rājaśekhara), AP 77, (cf. ZDMG 27.636 and 28. 157), JS 45.70 (a. Rājaśekhara), SR 36. 37 (a. ŚP), SSB 282.1 (a. Rājaśekhara). (Cf. Kav p. 86).

(*b*) यच्चण्डालदि° JS.

Oh ! great is the power of the goddess of speech ; she caused that Mātaṅgadivākara, (a low caste), who lived on the court of Śrī-Harṣa, and Bāṇa, and Mayūra were respected in the same manner.

4162

अहो प्रमादी भगवान् प्रजापति:
कृशातिमध्या घटिता मृगेक्षणा ।
यदि प्रमादादनिलेन भज्यते
कथं पुन: शक्ष्यति कर्तुमीदृशम् ।।

(आ) VS 1551, SuMañ 128.10-4.
Vaṁśastha metre.

Oh, the mistake committed by the Lord Brahmā, he has made too thin the waist of the deer-eyed one ; if perchance it breaks, when the wind blows, how will he be able to fashion in this way (so well) ? (A. A. R.).

4163

अहो बत खलः पुण्यैर् मूर्खोऽप्यश्रुतपण्डितः ।
स्वगुणोदीरणे शेषः परनिन्दासु वाक्पतिः ॥

(अ) Deśopadeśa 1.9.

(आ) VS 334 (a. Kṣemendra), SR 56. 80 (a. VS), SSB 317.82 (a. Kṣemendra).

Oh wonder, alas ! the wicked man, though a fool, is by luck very learned in an unheard of way ! He is the thousand-mouthed Śeṣa in proclaiming his virtues and (verily) the god of speech in reviling others. (A. A. R.).

4164

अहो बत महत् कष्टं विपरीतमिदं जगत् ।
येनापत्रपते साधुर् असाधुस्तेन तुष्यति ॥

(अ) MBh (MBh [Bh] 3. 2. 60, MBh [R] 3.2.63, MBh [C] 3.110).

(आ) ŚP 467, VS 368 ( a. Śrī-Bhagvad-Vyāsamuni), SH 798 *bis*, SR 54. 37(a. ŚP), SSB 315. 39 (a. Vyāsa), SRK 222. 4, SSH 2. 66, SRRU 846 (a. Vyāsa), IS 836.

(इ) SS (OJ) 346, cf. Nālaḍiyār 368.

(*d*) नन्दति [तु°] SS (OJ).

Alas, this world is full of contradictions ! That which shameth the good gratifieth the wicked. (P. C. Roy's translation).

4165

अहो बत विचित्राणि चरितानि महात्मनाम् ।
लक्ष्मीं तृणाय मन्यन्ते तद्भारेण नमन्ति च ॥

(अ) Cr 125 (CV XIII. 4, CN "D", CPS 313.20).

(आ) ŚP 212 ( a. Deveśvara ), SkV 1231 *cd*/*ab*, SuM 9.21, SR 45.1, SSB 300. 1 (a. Deveśvara), SSap 651, SRK 19.83 (a. ŚP), IS 837, Subh 62, Sama 1 अ 104.

(*a*) अहो किमपि चित्राणि ŚP, SkV, SR, SSB, SSap, SRK; वत CV (var.); बलविचित्राणि Sama.

(*b*) चितानि यथा भवेत् CN (var.) ; चरित्रानि (°णि) CN (var.), SP, SkV, SR, SSB, SRK.

(*c*) लक्ष्मी CV (var.); लक्ष्मा CV (var.); तृणानि CV (var.).

(*d*) लक्ष्मीभारेण SR ( var. ), SRK (var.); तद्वारेण Subh ; भरेण नमन्त्यपि ŚP, SR, SSB, SRK, SSap.

Oh see what wonder it is ! The doings of the great are wonderful ! They consider wealth to be light, but when they obtain it, they bend under the weight of it. (K. Raghunathji's translation).

4166

अहो बत सभा सभ्यैर् इयं मौनादधः कृता ।
सन्तो वदन्ति यत्सत्यं सभां न प्रविशन्ति वा ॥

(अ) Bhār (Bhār [KM] 2.416-7, Bhār [Bh] 2.418).

(*c*) वदति Bhār (var.).

Alas ! this assembly has been disgraced by its members on account of their silence. The good either speak the truth (when in the assembly), or do not enter the assembly at all. (M.S. Bhandare's translation).

4167

अहो बत सरित्पतेरिदमनार्यरूपं परं
यदुज्ज्वलरुचीन् मणीन् सुचिरर्चितास्थागुणान् ।
जडैरनुपयोगिभिः परत एत्य लब्धास्पदैः
क्षपत्यनिशमूर्जितैर्झगिति तन्मयत्वं गतः ॥

(आ) VS 876.

Pṛthvī metre.

Oh the inglorious behaviour of the sea, the lord of rivers, that he throws away bright gems which have their merits well established for the sake of worthless dull things that have gained ground newly, having become dull himself by close association with them ! (A. A. R.).

अहो बलविचित्राणि see No. 4165.

4168

अहो बाणस्य संधानं शरदि स्मरभूपतेः ।
अपि सोऽयं त्विषामीशः कन्याराशिमुपागतः ॥

(आ) Pad 78.3 (a. Bhānukara), SG 592 (a. Bhānukara ), SuSS 404 (a. Bhānukara), SR 344. 1, SSB 219.3.

Oh the fixing of the arrow in the bow-string that is done in autumn by the king of love ! If he were the lord of effulgence [the sun] he has (surely) reached the house of virgo. (A. A. R.).

4169*

अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया ।
यद्दरिद्रतमो लक्ष्मीम् आश्लिष्टो बिभ्रतोरसि ॥

(अ) BhPṇ 10.81.15.

Oh, the friendliness towards a Brāhmaṇa was seen by me of Lord Vṣṇu [Kṛṣṇa], who is the Lord Supreme, for I, the most indigent of persons, have embraced the goddess of prosperity, bearing her on my chest. (A. A. R.).

4170

अहो भवति सादृश्यं मृदङ्गस्य च खलस्य च ।
यावन्मुखगतौ तौ हि तावन्मधुरभाषिणौ ॥

(आ) SuB 13 B 2, IS 838, Subh 194. Cf. को न याति वशं लोके.

(c) पिण्डौ [तौ हि] SuB.

Oh wonder, there is very great similarity between a drum and a wicked person. Only when these two are near (touching) the face, that they produce pleasing sounds [words]. (A. A. R.).

4171

अहो भार्या अहो पुत्रः अहो आत्मा अहो सुखम् ।
अहो माता अहो भ्राता पश्य मायाविमोहितम् ॥

(अ) Cr 1216 (CRC 6.69, CPS 154.54).

(d) °मोहनम् CPS.

Oh my wife, my son, myself, my happiness, my mother, my brother ; look at this illusion that is produced by ignorance of true knowledge ! (A. A. R.).

4172*

अहो भुवः सप्तसमुद्रवत्या
द्वीपेषु वर्षेष्वधिपुण्यमेतत् ।
गायन्ति यत्रत्यजना मुरारेः
कर्माणि भद्राण्यवतारवन्ति ॥

(अ) BhPṇ 5.6.14 (in some editions 5.6.13).

(आ) SRRU 498.

(b) एतद् BhPṇ.

Upajāti metre (Upendravajrā and Indravajrā).

Oh the blessed state of this earth which is surrounded by the seven seas, in whose islands and continents the inhabiting people sing the noble deeds of the incarnations of Lord Viṣṇu, the foe of Mura. (A. A. R.).

4173

अहो मदावलेपोऽयम् असाराणां दुरात्मनाम् ।
कौरवाणां महीपत्वम् अस्माकं किल कालजम् ॥

(अ) Viṣṇu-purāṇa 5.35.

(c) °वाणामाधिपत्यम् Viṣ° (var.).

(d) काकजम् Viṣ° (var.).

Oh the arrogance of the intoxication of power of the worthless and wicked people, the Kaurava-s ; for they are to be the lords of the earth and we are to have what time produces ( in the future). (A. A. R.).

4174

अहो महच्चित्रमिदं कालगतया दुरत्यया ।
आरुरुक्षत्युपानद्वै शिरो मुकुटसेवितम् ॥

(अ) BhPn 10.68.24.
(आ) SRRU 535 (wroughly ascribed to BhPn 10.58.24).

Alas ! most surprising are the trends of the times which are so difficult to overcome ; for, the shoes desire to usurp the position on the head which is (rightly) occupied by the diadem. (A. A. R.).

4175

अहो महत्त्वं महतामपूर्वं
विपत्तिकालेऽपि परोपकारः ।
यथास्यमध्ये पतितोऽपि राहोः
कलानिधिः पुण्यचयं ददाति ॥

(आ) SR 49.169, SSB 307.173, SRK 11.7 (a. Sabhātaraṅga), IS 7718.

Upendravajrā metre.

Oh extra-ordinary is the superiority of great men, for they render help to others even when they are in trouble. The moon, the treasure-house of digits, gives holy merit even when he has fallen into the mouth of the demon Rāhu. (A. A. R.).

4176

अहो महीयसां पुंसाम् उपर्युपरि पौरुषम् ।
रामेणाजगवं शंभोर् भग्नमम्भोजनालवत् ॥

(आ) SMH 11.17.

Oh wonder ! higher and higher soars the manliness of great men ; for, the *Ajagava*-bow of Lord Śiva was snapped in two by (the might of) Śrī-Rāma, as if it were (brittle) like a lotus-stalk. (A. A. R.).

4177

अहो मायाजालं हृदयहरिणो यत्र पतितः
समुत्थातुं भूयः प्रभवति न किंचित् कथमपि ।
न चेत् तस्य च्छेत्ता परमगुरुवाक्योपनमितो
निजात्मज्ञानाखुर्विविधदृढसद्युक्तिदशनैः ॥

(आ) SSB 264.62.

Śikhariṇī metre.

Oh the net of nescience, where the deer of the mind that has fallen is unable to free itself even a little in spite of its best efforts. The only remedy to cut (tightening) its strings is the mouse of self-knowledge with its teeth of good teachings imparted by a competent preceptor. (A. A. R.).

4178-79

अहो मायाबलं विष्णोः स्नेहबद्धमिदं जगत् ॥
क्व देहो भौतिकोऽनात्मा क्व चात्मा प्रकृतेः परः ।
कस्य के पतिपुत्राद्या मोह एव हि कारणम् ॥

(अ) BhPn 8.16.18*cd*-19.
(*e*) कतिपुत्राद्या BhPn.

Oh the power of Māyā that is created by Lord Viṣṇu, by which the people are full of attachment caused by affection. Where, on the one hand, is material body which is different from the soul and where, on the other, is the soul which is beyond *prakṛti* ? Who and whose are husbands, sons and others ?, for such attachments, the only prime cause is delusion. (A. A. R.).

4180*

अहो मे सौभाग्यं मम च भवभूतेश्च भणितं
घटायामारोप्य प्रतिफलति तस्यां लघिमनि ।
गिरां देवी सद्यः श्रुतिकलितकल्हारकलिका-
मधूलीमाधुर्यं क्षिपति परिपूर्त्यै भगवती ॥

(अ) BhPr 253 (a. Kālidāsa). (Cf. A Scharpé's Kālidāsa Lexicon, I. 3 ; p. 209).

(आ) SH 314 (a. Kālidāsa). (Cf. Kav p. 33 and ZDMG 39.311).

(*b*) तुलायाम् SH.

(*c*) साक्षात् [स°] SH.

Śikhariṇī metre.

Alas ! My good fortune and[1] Bhavabhūti's diction put in the balance, and lightness reflected therein, straightway for completion the divine Goddess of Speech casteth in the sweetness of the pollen of a bud of white lotus carried on her ear. (L.H. Gray's translation).

1. It would be better : Oh joy ! It is my good fortune ; my diction and

4181

अहो मोहः पुंसामिह जगति जातिः किल शुभा
जरामृत्युव्याधीनपि जयति या निष्प्रभतया ।
परस्माज्जातानां व्यसनशतमेतेऽपि दधति
स्वयं सुत्वा तेभ्यो विदिशति सुतान् सा विशसितुम् ॥

(आ) SRHt 261.24 (a. Vallabhadeva).

Śikhariṇī metre.

Oh the delusion of the people in the world ! for they think that the nobility of the family can conquer old age, disease and death ! Which, when devoid of lustre, puts up with hundreds of miseries brought on by other people and having brought forth sons offer them to that miserable end. (A. A. R.).

4182*

अहो मोहो वराकस्य काकस्य यदसौ पुरः ।
सरीसर्ति नरीनर्ति यदयं शिखिहंसयोः ॥

(आ) JS 77. 1, SR 228. 206 (a. JS), SSB 619.3, SRK 194.10 (a. Prasaṅgaratnāvalī), IS 7719.

(*b*) रसात् [पुरः] JS ; मुहुः [पु°] SR, SSB.

(*c*) स° न° tr. JS.

(*d*) समीपे [यदयं] JS ; पुरतः [यदयं] SR, SSB.

Wonderful is the delusion of the poor crow who attempts to imitate the movements and the dancing postures of the peacock and the swan in their very presence ! (A. A. R.).

अहो युवा see No. 4202.

4183

अहो येषां वरं जन्म सर्वप्राण्युपजीवनम् ।
सुजनस्येव येषां वै विमुखा यान्ति नार्थिनः ॥

(अ) BhPṇ 10.23.33.

(आ) SR 236.1, SSB 632.1.

(*a*) एषां [येषां] BhPṇ (var.), SR, SSB.

(*c*) धन्या महीरुहा येभ्यो SR, SSB.

(*d*) निराशा [वि°] SR, SSB.

Oh wonderfully good is the noble birth of those who are helpful in providing livelihood for all beings, from whom supplicants never leave disappointed as from a person of great benevolence. (A. A. R.).

4184*

अहो रघुशिरोमणेरभिनवप्रतापावलि-
प्रचण्डकिरणप्रथाप्रसरसाध्वसादाश्रयम् ।
सुराधिपतिरम्बुदान् कमलमिन्दिरा सेवते
हिमांशुरपि चन्द्रमाः सततमम्बुधौ मज्जति ॥

(आ) PdT 70, SR 119.128, SSB 419.13.

(*b*) °किरणानलप्रसरसाध्वसादाश्रयत् PdT.

(*c*) सुरोघ° PdT.

Pṛthvī metre.

Oh wonder ! out of fear of the spreading of the fame of the sun in the form of the great valour of the crest-gem of the Raghu-s, the Lord of the gods [Indra] always resorts to the clouds (to cool himself) and the goddess of prosperity goes to the lotus and the cool-rayed moon plunges itself into the ocean. (A. A. R.).

4185

अहोरात्रमये लोके जरारूपेण संचरन् ।
मृत्युर्ग्रसति भूतानि पवनं पन्नगो यथा ।।

(अ) MBh (MBh [Bh] 12.287.27, MBh [R] 12. 298. 30, MBh [C] 12. 971-2), Cr 1217, (GP 1.115.29).
(इ) SS (OJ) 378.
(*a*) अहोरात्रमयो (°त्रो° GP ; °यं) MBh (var.), PG, SS (OJ).
(*b*) संसरन् [सं°] MBh (var.).
(*c*) वसति [ग्र°] MBh (var.).
(*d*) प्लवनं or प्लवंगं [पवनं] MBh (var.) ; पन्नग: पवनं य° SS (OJ).

Death stalks over the earth in the disguise of old age. Its constituents are days and nights. It opens its mouth wide to swallow the creatures just like a snake to gulp in gusts of wind. (Raghu Vīra's translation in SS [OJ]).

4186

अहोरात्राणि गच्छन्ति सर्वेषां प्राणिनामिह ।
आयूंषि क्षपयन्त्याशु ग्रीष्मे जलमिवांशवः ।।

(अ) R (R [Bar] 2. 98. 19, R [B] 2.105.20, R [Kumbh] 2.111.20, R [G] 2.114.7, R [L] 2.119.7).
(आ) Sskṛ 57, IS 839.
(*a*) वर्तन्ते (°ते) [ग°] R (var.).
(*b*) इतः [इह] R (var.).
(*c*) आयूंसि क्षयमित्याशु Sskṛ ; कर्षयंति or क्षयपित्वा [क्ष°] R (var.) ; (ए) व [(आ)शु] R (var.).
(*d*) जलमिवाशये (°शव:) R (var.).

In this world, days and nights pass away with creatures and speedily impair their lives, even as in summer the rays (of the sun) (dry up) the waters. (M. N. Dutt's translation).

4187

अहोरात्रे विभजते सूर्यो मानुषदैविके ।
रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ।।

(अ) Mn 1.65, MBh (MBh [Bh] 12.224.14, MBh [R] 12. 232. 15, MBh [C] 12. 8492 ), Bhaviṣya-Purāṇa 2. 89 *cd*-90*ab*.
(*a*) आहोरात्रे MBh(var.); विभजिते MBh(var.).
(*b*) सूर्ये MBh (var.); मानुषलौकिके (मनु°; मान°; मानुषं दैविकं; °षं दैविके ; °लौकिकं ; °लौकिके) MBh.
(*c*) रात्री MBh (var.) ; संयाति [ भू° ] MBh (var.).
(*d*) चेष्टाये MBh (var.) ; कर्मणा सह MBh (var.).

The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion. (G. Bühler's translation).

4188*

अहो रूपमहो रूपम् अहो मुखमहो मुखम् ।
अहो मध्यमहो मध्यम् अस्याः सारङ्गचक्षुषः ।।

(आ) Sar 2.238 (p. 258).

Oh the great beauty and the enchanting loveliness, oh the great charm of the face, the perfectly shaped face, oh the beauty of the waist with its slimness of this damsel who is gazelle-eyed ! (A. A. R.).

4189-90

अहो विधातस्त्वमतीव बालिशो
यस्त्वात्मसृष्टय्प्रतिरूपमीहसे ।
परेऽनुजीवत्यपरस्य या मृतिर्
विपर्ययश्चेत्त्वमसि ध्रुवः परः ।।

न हि क्रमश्चेदिह मृत्युजन्मनोः
शरीरिणामस्तु तवात्मकर्मभिः ।
यः स्नेहपाशो निजसर्गवृद्धये
स्वयं कृतस्ते तमिमं विवृश्चसि ।।

(अ) BhPn 6. 14. 53-4 (in some editions 6.14.54-5).

Upajāti metre (Vaṁśastha and Indravaṁśā).

Oh Lord of creation, you are indeed extermely childish in that you desire that your creation is without comparison ; for when some creatures live, it is the death of others ; if things were different, you surely are great.

If there is to be no succession of births and deaths it has to be brought about by the people's own actions. That bond of affection which you have created for increasing your activity must be cut by you. (A. A. R.).

4191

अहो विधात्रा हतकेन नार्थात्
कृतो वियोगोऽपि वियोगिनां नः ।
रथाङ्गनाम्नामिव येन सीमा
न विद्यते नापि सपक्षवत्त्वम् ॥

(आ) VP 291 (a. Mādhava).

Upendravajrā metre.

Oh ! by cruel fate (Lord Brahmā) uselessly has separation been imposed on us who are in isolation. There seems to be no limit to this as in the case of the ruddy geese, nor is there any succour. (A. A. R.).

4192*

अहो विशालं भूपाल भुवनत्रितयोदरम् ।
माति मातुमशक्योऽपि यशोराशिर्यदत्र ते ॥

(आ) KāD 2.219, Kpr 10.542, KāP 378.17-8, KH 326.10-1, SR 134.6 (a. KāD), SSB 447.6(a. KāD), IS 840, Kuv *ad* 42.96 (p. 121), Sar 4.220 (p. 540).

(*b*) भषनत्रि° KāD (var.).

Oh Lord of the earth ! the three-fold universe is really vast which contains the collection of your fame—too vast to be contained. (G. Jhā's translation).

4193

अहो विषादप्यधिकाः स्त्रियो रक्तविमानिताः ।
अहो असेव्याः साधूनां राजानोऽतत्त्वदर्शिनः ॥

(अ) KSS ( KSS [AKM] 8. 49. 153, KSS [NSP] 8.49.152).

(आ) IS 841.

Alas ! women whose love is slighted are worse than poison ! Alas ! kings who do not investigate the truth are not to be served by the good ! (C. H. Tawney's translation).

4194

अहो वैचित्र्यमेतस्य संसारस्य किमुच्यते ।
गुणोऽपि क्लेशहेतुः स्याद् विश्रान्तः कण्ठकन्दले ॥

(आ) ŚP 305, SR 81.21 (a. ŚP), SSB 356.29.

Oh what shall we say of this worldly life which is full of strangeness and surprises ! for, even merits are a source of worry when the words of the controversies are ended like a rope resting on the neck as on a fresh sprout. (A. A. R.).

4195

अहो संसारवैरस्यं वैरस्यकारणं स्त्रियः ।
दोलालोला च कमला रोगाभोगगेहं देहम् ॥

(अ) VCjr II 13.

(*a*) °वैचित्र्यं or °वैराग्यं VCjr (var.).

(*c*) हि [च] VCjr (var.).

(*d*) रोग° or रोगं VCjr (var.) ; °भोग° or °भोगं VCjr (var.) ; °गृहं VCjr (var.) ; वपुः [देहम्] VCjr (var.).

Oh, the staleness of the round of existence ! Oh, women, the cause of this staleness ! Prosperity, too, is as unsteady as a swing, and the body is a house of disease and misery. (F. Edgerton's translation).

4196

अहो संसृतिवेश्येयं रागाद्युद्दीपनोद्यता ।
रसमुत्पाद्य सर्वेषाम् अन्ते वैरस्यकारिणी ॥

(आ) VS 3301 (a. Śrī-Baka).

Oh wonder, this harlot of worldly life having been instrumental in exciting

various passions and giving great delight and relish to all the people, produces, at the end, indifference to attachments. (A. A. R.).

4197

अहो सत्संगतिर्लोके किं पापं न विनाशयेत् ।
न ददाति सुखं किं वा नराणां पुण्यकर्मणाम् ।।

(अ) Nāradīya-purāṇa 1.8.6.

Indeed, what sin is not destroyed by the association of the good people in this world ? What kind of happiness does it not give to the people who perform meritorious actions ? (A. A. R.).

4198

अहो समुद्रगम्भीर- धीरचित्तमनस्विन: ।
कृत्वाप्यनन्यसामान्यम् उल्लेखं नोद्गिरन्ति ये ।।

(अ) KSS (KSS [AKM] 12. 78. 115, KSS [NSP] 12.11.115).

(आ) SRRU 797 (a. KSS).

Indeed people of noble spirit are deep and self-contained of soul as the sea, for when they have performed an unparalleled exploit, they do not utter any description of it. (C. H. Tawney's translation).

4199

अहो साहजिकं प्रेम दूरादपि विराजते ।
चकोरनयनद्वन्द्वम् आल्हादयति चन्द्रमा: ।।

(आ) SR 157.208, SSB 487.215.

Oh affection that is natural, shines even from afar ; the moon, though far away, gladdens the eyes of the *cakora*-birds. (A. A. R.).

4200

अहो सुसदृशी वृत्तिस् तुलाकोटे: खलस्य च ।
स्तोकेनोन्नतिमायाति स्तोकेनायात्यधोगतिम् ।।

(अ) P (Pts 1.150 *cd/ab*, PtsK 1.166 *cd/ab*, PP 1.113 *cd/ab*).

(आ) ŚP 373 *cd/ab*, VS 352 *cd/ab*, SkV 1263 *cd/ab*, SR 54. 23 *cd/ab*, SSB 315. 24 *cd/ab*, SRK 28. 73 *cd/ab* (a. ŚP), IS 842, Subh 276, Kpr 9.378 *cd/ab*, KāP 299. 10-1 *cd/ab*, Sāh *ad* 10. 644 (p. 265) *cd/ab*, Amd 223.596 *cd/ab*, AlK 245. 5-6 *cd/ab*, Can 82. 25-6 *cd/ab*.

(इ) ShD(T) 175, VŚ(T) 53, SRN(T) 121.

(*a*) नु सदृशी ŚP, SkV, SR, SSB, SRK ; चेष्टा [वृ°] P.

(*b*) तुलायष्टे: P.

(*c*) स्तोकेनोच्चति° SkV (var.) ; आप्नोति[आयाति] Subh.

It takes but little to raise him[1]/and little to cast him down :—/ah, how like is the villain/to the armtrip of a balance. (D.H.H. Ingalls's translation).

1. a villain.

4201

अहो स्त्रीप्रेरणा नाम रजसालङ्घितात्मनाम् ।
पुंसां वात्येव सरसा- माशयक्षोभकारिणी ।।

(अ) KSS 6.20.128 (all editions).

(आ) IS 843.

(*c*) वात्या इव KSS (AKM).

Alas ! the instigation of a woman troubles the minds even of those men whose souls are not under the dominion of passion, as a storm disturbs the repose of lakes which are not reached by dust. (C. H. Tawney's translation).

4202*

अहो स्थिर: कोऽपि तवेप्सितो युवा
चिराय कर्णोत्पलशून्यतां गते ।
उपेक्षते य: श्लथबन्धलम्बिनीर्
जटा: कपोले कलमाग्रपिङ्गला: ।।

(अ) Kum 5.47. (Cf. A. Scharpé's Kālidāsa Lexicon I. 3 ; p. 72).

(*a*) युवा...स्थिर: [स्थि°...यु°] Kum (var.).

(*cd*) श्लथबन्धिनीर्जताः । कपोलदेशे Kum (var.); श्लथम्बिनीर्जताः । कपोलदेशे Kum (var.); श्लथलम्बिनीरिमा । जताः कपोले Kum (var.); कलमाग्रपिङ्गला(:) । जताः कपोले श्लथलम्बिनीरिमाः Kum (var.).

Vaṁśastha metre.

Oh wonder ! stone-hearted (is) the youth desired by you, whoever he (is), who ignores the matted hair hanging down loosely (and) tawny-like the shoots of paddy on the region of (your) cheeks, which has become devoid of the lotus on the ear (used as an ornament) for a long time. (R. D. Karmarkar's translation).

4203*

अहो स्थैर्यं तेषां प्रकृतिनियमेभ्यः सुकृतिनां
प्रतिज्ञातत्यागो नहि भवति कृच्छ्रेऽपि महति ।
तथा हि त्वत्सेनाभरनमितधात्रीभरदलत्-
कटाहोऽपि स्वाङ्गं किमु कमठनाथश्चलयति ॥

(आ) Skm (Skm [ B ] 1505, Skm [ POS ] 3.27.5).

(*c*) °रनमत् Skm (POS).

Śikhariṇī metre.

Wonderful is the stability of the good people in obeying laws of nature ; they never give up, having promised, their task, however great the trouble ; for, does the lordly tortoise ever shake his body, though his shell gets injured by the great load on the earth of your marching army ? (A. A. R.).

**अहो स्वभावसाम्यं** see No. 4159.

**अहो हास्यतरं** see No. 646.

4204

अहो हि मे बह्वपराद्धमायुषा
यदप्रियं वाच्यमिदं मयेदृशम् ।
त एव धन्याः सुहृदः पराभवं
जगत्यदृष्ट्वैव हि ये क्षयं गताः ॥

(आ) Kpr 10. 481, KāP 353.1-2, ARJ 140. 12-3, AR 141.1-2.

(*a*) अपराधं AR.

(*c*) सुहृदां ARJ.

Vaṁśastha metre.

Oh ! a great fault has been committed by my life, that I had to speak in such a manner. Lucky are those that have died without seeing their friends fallen in trouble. (G. Jhā's translation).

**अहौ वा हारे वा कुसुमशयने** see No. 4205.

4205*

अहौ वा हारे वा बलवति रिपौ वा सुहृदि वा
मणौ वा लोष्टे वा कुसुमशयने वा दृषदि वा ।
तृणे वा स्त्रैणे वा मम समदृशो यान्तु दिवसाः
क्वचित् पुण्येऽरण्ये शिव शिव शिवेति प्रलपतः ॥

(अ) BhŚ 213, Vet 1.5, L in VCbr *ad* 2.21.

(आ) ŚP 4102 (a. BhŚ), VS 3413 (a. Harṣadeva [?]), Pad 92.62 ( a. BhŚ ), PdT 180 (a. Kpr.), PV 811 (a. Jagajjīvanavraja), Skm (Skm [ B ] 2300, Skm [POS] 5.60.5) (a. Muñja), RA 6. 57, RJ 1369, SR 368. 40 (a. Auc.), SSB 263.42 (a. BhŚ), IS 844, Kpr 4.44, (a. Utpala), KāP 90. 6, KāD *ad* 2.291, AlKeś *ad* 20. 28 ( p. 75 ), Kāvyān 57. 18-20, Auc *ad* 16 (p. 131) (a. Utpalarāja), SK 7. 26, SU 1009, SMJ 911, BPS *f*. 24 *b*. 153, SSD 4 *f*. 30*a*, SSV 893, Rasavilāsa (MS, India Office 2526 *b*) par. 81, (cf. Kav p. 30).

(*a*) होरे [हारे] PV (MS).

(*ab*) अ° वा हा° वा कु° वा दृ° वा । मा° वा लो° वा ब° रि° वा सु° वा tr. BhŚ ( var. ), VS, PdT, RA, Kpr, KāP, KāD, AlKeś, Kāvyān.

(*b*) मणो PdT ; लोष्ठे BhŚ (var.), KāD ; लोष्ट्रे IS ; दषदि PV (MS).

(*c*) त्रैणे [तृ°] BhŚ (var.) ; स्त्रैण्ये BhŚ (var.) ; वास्त्रीणे [वा स्त्रै°] RA ; सदृशो or समो° BhŚ ; यान्ति BhŚ (var.), VS, KāD, Kāvyān; याति BhŚ (var.) ; दिवसः or दिवसान् BhŚ (var.).

(*d*) कदा [क्वचित्] BhŚ (var.), KāD ; सदा [क्व°] IS ; काव्या° VS ; पुण्यारण्ये BhŚ (var.), Pad, PdT, Skm, RA, Kpr, KāP (var.), Auc ; जिन जिन जिनेति [शि° शि° शि°] Kāvyān ; प्रणपत: or प्रलपति: or प्रलयत: BhŚ (var.) ; प्रजपत: Skm (POS). Śikhariṇī metre.

Looking with equal indifference upon a snake or a necklace, a powerful foe or a friend, a jewel or a piece of iron, a flowery bed or stone, a blade or grass or a bevy of ladies, I now wish to pass the remaining days of my life in a holy forest continually meditating upon the divine name, Śiva (P. Nath's translation).

4206

अह्नस्त्रिश्चतुरम्बुभिः स्नपयसि स्वं पुष्करावर्जितैर्
भुङ्क्षे मेध्यतराणि भद्र तरुणान्यश्वत्थपत्राणि च ।
पुण्यारण्यचरोऽसि न प्रविशसि ग्रामं सकृत्कुञ्जर
ज्ञानं चेत् कियदप्युदेति न समा ब्रह्मर्षयोऽपि त्वया ॥

(अ) DikAny 92.

Śārdūlavikrīḍita metre.

Oh elephant, you take three or four baths a day by pouring the water with the tip of your trunk ; you, friend, take pure food of the tender leaves of the holy fig-tree ; you move about in holy forests and never enter inhabited villages ; as for wisdom, how great it is ! even great sages are no equal to you. (A. A. R.).

4207

अह्नि भास्करमिच्छन्ति रात्रावमृततेजसम् ।
अह्नि रात्रौ च राजानम् इच्छन्ति गुणिनं प्रजाः ॥

(आ) JS 408. 55 (a. Sūktisahasra).

People desire the sun during day and the moon, the nectar-rayed one, at night ; but both night and day they desire the king who is meritorious in conduct. (A. A. R.).

4208

अह्नि रविर्दहति त्वचि वृद्धः
पुष्पधनुर्दहति प्रबलोढम् ।
रात्रिदिनं पुनरन्तरमन्तः
संवृतिरस्ति रवेर्न तु कन्तोः ॥

(अ) AS 584.

(*a*) अंह्नि AS (var.) ; त्वचवृद्धं or शुचि वृद्धः AS (var.).

Dodhaka metre.

During day, when the sun is at its zenith, it burns our skin ; but when the flower-bowed one has waxed strong, he burns night and day. (Look at) the difference to us between the two, there is a covering against the sun, but none against Cupid. (A. A. R.).

# I. INDEX

## OF

## AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual varses included in Vol. II are cited. The minimum necessary information about each author (or source) is given, as well as bibliographical references to more detailed information about the authors and sources. (For references of the texts used see "Abbreviations" prefixed to Vol. I and "Additional Abbreviations" included in the present volume).

At the end of each entry are given the numbers of the verses in the present volume where the authors or sources are quoted. The *subhāṣita-saṁgraha-s* which quote the appropriate verses are given in brackets. 'c.' after page-numbers of vol. I denotes column or columns of that page and '*a*' or '*b*' after 'c.' indicates the first or the second column, respectively, as the case may be.

***Agni-purāṇa***, One of the eighteen *mahā-purāṇa-s.* See for instance, R. C. Hazra, ***Studies in the Purāṇic Records*** *on Hindu Rites and Customs* ; p. 134 sqq.

Nos. 2000, (2403), (2439), 2503, (3695).

AṄGADA, poet. No information. Mentioned in PG. (Cf. CC1 4, NCC1 51).

No. 3138 (a. PV, but in ŚP, VS, SSB a. Vāsudeva).

***Aṅgira(ḥ-smṛti)***, Several different *dharma-śāstra*-texts ascribed to Aṅgiras. Published by Jīvānanda 1. 554-60, in ĀnSS's collection of *smṛti-s* and by A. N. Kṛṣṇa Aiyangar (different and longer) in Adyer Library series. Deals, in particular, with *prāyaścitta.* Often quoted in *nibandha-s.* (Cf. P.V. Kane's *History of Dharmaśāstra*, vol. I [second edition] pp. 507-9 ; NCC1 53-4).

No. 3628 (VīrS).

ACALA(SIṀHA) or ACALANṚSIṀHA, probably identical with Acala, Acaladāsa, Pracaladāsa, Acalamiśra, and Acalarudra ; poet. No information. Mentioned (?) by Rājaśekhara (ŚP 176), in Skm, ŚP. Also quoted in SkV, JS, Vidy, SuSS and Pad. (Cf. CC1 5, NCC1 55, Kav 18-9, AP 4-5, JS 14-15, Vidy 3, SkV LXVIII, Skm [POS] 37).

Nos. 2237 (Skm), 2289 (Skm), 2494 (ŚP, JS, SSB, Śloka-saṁgraha).

ADBHUTAPUṆYA or ADBHUTA-PHULLA, see Puṇya, below.

***Anargharāghava*** of Murāri. See vol. I p. 319 c. *b* and 351 c. *b*-352 c. *a*.

Nos. 2315 (SkV, Kav), 2365 (JS, VS), 2863 (JS), 3349 (JS), 3355 (VS, SSB), 3872 (JS) (sometimes a. Murāri).

AMARU. See vol. I p. 320 c. *b*.

Nos. 2511 (Skm but in VS a. Śrī-Harṣa-deva=BhPr), 3157 (Skm, ŚP, JS, SSB, but in SkV a. Śrī-Harṣa), 3696 (VS, but in SkV a. Bhaṭṭi-Hari), 4035 (JS).

AMITAGATI. See vol. I p. 320 c. *b*-321 c. *a*.

Nos. 1994, 2236, 2256, 2913, 3117, 3233, 3260, 3421, 3422, 3483, 3506, 3518, 3519, 3776, 3779, 3959, 4061, 4069, 4073, 4145, 4208.

AMṚTADATTA (=BHĀGAVATĀMṚTA-DATTA). See vol. I p. 321 c. *a*.

Nos. 2112 (VS, SSB, Vidy, but in SkV a. Vīryamitra), 2435 (VS, SSB, SuMuñ), 2475 (VS).

AMṚTAVARDHANA. See vol. I p. 321 c.*a*.

No. 2261 (VS).

AMṚTĀNANDAYOGIN. See vol. I p. 321 c. *a*.

*Ambaḍacaritra* of Amarasūri, a *kathā*-work belonging to the cycle of legends of king Vikramāditya. Jainistic (cf. L. Sternbach, *On the Poetical Part of the Ambaḍacaritra* in the Silver Jubilee Number of JOS [Madras]).

Nos. 2090, 2384, 2550, 3340.

ARGAṬA (or ARGAṬHA) (also called [?] RĀJAPUTRĀRGAṬA), poet mentioned in ŚP, VS, JS. Some of the verses ascribed to Ravigupta and Amaru-śataka are also ascribed to Argaṭa. One of the verses quoted in VS and a. Argaṭa is quoted by Namisādhu in his commentary on KāvR which was written in the latter half of the 11th and early 12th century A.D. (Cf. $CC_1$ 30, 501, $NCC_1$ 279, AP 8, JS 18-9, VS 4-5).

No. 3674 (VS but in SRHt a. Ravigupta).

ARCITADEVA (ACITTADEVA or ACINTADEVA = BHAGAVATĀR-CITADEVA), poet. No information. Quoted in VS. (Cf. $CC_1$ 5, $NCC_1$ 281, VS 5).

No. 3123 (VS).

ARJUNAVARMADEVA. See vol. I p. 321 c. *ab*.

No. 2434 (JS).

*Alaṁkārakaustubha* of Viśvevarapaṇḍita. See vol. I p. 321 c. *b* and 362 c. *ab*.

Nos. 3110, 3663, 3752, 3985, 4061, 4200.

*Alaṁkāramahodadhi* of Narendraprabha. See vol. I p. 321 c. *b* and 338 c. *ab*.

Nos. 1962, 1980, 2022, 2107, 2172, 2173, 2267, 2275, 2293, 2510, 2539, 2541, 2648, 2653, 2655, 2671, 2672, 2700, 2709, 2720, 2861, 2993, 3084, 3101, 3102, 3131, 3139, 3156, 3157, 3177, 3262, 3308, 3334, 3387, 3633, 3643, 3707, 3733, 3752, 3801, 3862, 3869, 3896, 3921, 3973, 3985, 4061, 4115, 4116, 4133, 4200.

*Alaṁkāraratnākara* of Śobhākaramitra. See vol. I p. 321 c. *b* and 368 c. *a*.

No. 2832.

*Alaṁkāraśekhara* of Keśava(miśra). Treatise on *alaṁkāra* (Published in KM 50 and KāśīSS 56). See Keśavamiśra, below.

Nos. 2401, 2709, 3259, 4205.

I-tsing. Written in prose and verse in 150 chapters. (Cf. $NCC_1$ 327, ABORI 27.116 sqq.).

Nos. 3020 (a. Vāgbhaṭa JS), 3418.

ĀKĀŚAPOLI, poet, mentioned in Rasikajīvana of Gadādhara; quoted in JS, ŚP. (Cf. $CC_1$ 38, $NCC_2$ 3, AP 9).

Nos. 2813 (JS), 2818 (JS).

ĀṄKOLAKARA. See vol. I p. 356 c. *b* (Lakṣmaṇa-bhaṭṭa Āṅkolakara).

ĀNANDAKARAMIŚRA, father of Vidyākaramiśra and author of Vidy; from Sarisava in Mithilā; lived at the end of the 18th century. Quoted in Vidy. Not mentioned in $CC_1$ and $NCC_2$.

No. 4134.

ĀNANDADEVA, poet. No information. Quoted in ŚP. (Cf. $CC_1$ 47, $NCC_2$ 106 AP 9).

No. 3906 (ŚP, SSB).

ĀNANDAVARDHANA. See vol. I p. 322. c. *a*.

No. 3374 (VS).

*Ānandasāgarastava* of Nīlakaṇṭha Dīkṣita. See vol. I p. 322 c. *a* and 339 c. *b*-340 c. *a*.

Nos. 2378, 3039, 3040, 3047, 3440, 3875, 3849.

*Āpastamba-dharmasūtra*. See vol. I p. 322 c. *b*.

Nos. 2155, 2337.

*Āryāśataka* of Appayya Dīkṣita. See vol. I p. 322 c. *b* and 320 c *b*.

Nos. 2741, 2742, 2860.

ĀRYĀSAPTAŚATĪ of Govardhana. See vol. I p. 322 c. *b* and 330 c. *ab*.

Nos. 2224, 2734, 3240, 3971.

*Āścaryacūḍāmaṇi* of Śaktibhadra. See vol. I p. 365 c. *b*.

Nos. 2346, 3669, 4106.

ICCHĀLA (probably identical with Icchaṭa), poet. No information. In JS quoted as Icchāla, in VS as Icchaṭa or Icchaṭaka. (Cf. $CC_1$ 58, $NCC_2$ 245, VS 11).

No. 2377 (JS).

INDIŚESAPRUKHA. See vol. I p. 322 c. *b*.

Nos. 1996, 2139 (both a. SRK).

INDURĀJA of Koṅkaṇa, pupil of Mukula Bhaṭṭa. Author of the commentary called Laghuvṛtti on Udbhaṭa's Kāvyālaṅkārasaṁgraha. (Cf. $NCC_1$ 249).

No. 2653.

*Inscription from Aithoḷe*, Hyderābād, composed by Ravikīrti and dated 634 A. D. Contains a panegyric of King Pulakeśin II Cālukya, (cf. *Epigraphica Indica* 6.8 sqq.).

No. 1978.

*Inscription from Deopāra*, see Umāpatidhara, below.

UJJVALADATTA. See vol. I p. 322 c. *b*.

No. 3028.

*Uttararāmacarita* of Bhāvabhūti. See vol. I p. 322 c. *b* and 345 c. *b*-346 c. *a*.

Nos. 1901, 2022, 2105, 2556, 2635, 2729, 3156, 4119.

UTPALARĀJA. See vol. I p. 322 c. *b*-323 c. *a*.

Nos. 2753 (SkV), 4205 (Kpr, Auc, but in ŚP, SSB, etc. a. BhŚ; occurs also in BhŚ).

KAPARDIN (=BHAṬṬAKAPARDIN), poet. No information. Quoted in VS. (CC1 79, NCC3 149, VS 14).

No. 2578 (VS, SSB, but in BhPr a. Kālidāsa and in SRHt a. Śṛṅgāraprakāśa).

KAMALĀKARA or RĀJANĀKA KAMALĀKARA), poet. No information, probably author of a commentary on Kpr. Quoted in JS, VS ; in Skm one of the verses ascribed in JS to Kamalākara is attributed to Kamalāyudha (see below). (Cf. CC1 80, NCC3 159, JS 22-3, VS 15).

No. 3309 (JS).

KAMALĀYUDHA or ŚRĪ-KAMALĀYUDHA). Poet, praised as a teacher of Vākpatirāja in a Prākṛt poem Gauḍavaho ; mentioned with other poets by Abhinanda. Quoted in VS, ŚP, Skm, JS (also quoted in Daś), Subhāṣitaratnakośa. (Cf. CC1 81, NCC3 167, Skm (B) 4, VS 15, AP 14, JS 23; cf. ABORI 23. 416).

No. 2273 (Skm).

KARṆĀṬA(KA) (BHAṬṬA-KAR°), poet. No information. Quoted in VS. (Cf. CC1 82, NCC3 185, VS 16 ; cf. ABORI 23.416).

Nos. 3155 (VS), 3277 (VS).

KARṆĀṬADEVA or KARṆĀṬAKADEVA, poet. No information. Quoted in Skm. (Cf CC1 82, NCC3 185 ; cf. ABORI 23. 416).

No. 3153 (Skm).

*Karṇāmṛta*. No information, used by SRK as source of many *subhāṣita-s*.

No. 2756 (SRK).

*Kalāvidya*. No information. Quoted in SRHt. Not mentioned in CC or NCC.

No. 3540 (SRHt ; but in ŚP, SR, SSB a. P and NV a. Vallabhadeva ; occurs in P).

*Kalāvilāsa* of Kṣemendra. See vol. I p. 324 c.*b*-324 c.*a* and 328 c.*ab*.

Nos. 2410, 2944, 3029 (a. Kṣemendra), 3777.

*Kaliviḍambana* of Nīlakaṇṭha Dīkṣita. See vol. I p. 324 c.*a* and 339 c.*b*-340 c.*a*.

Nos. 2079, 3128, 3390 (SRK), 3636.

*Kalpataru*. See vol. I p. 324 c. *b*.

Nos. 2067, 2205, 2690, 2737, 3006, 3129, 3359, 3657, 3681, 3885, 3906, 4159.

KALHAṆA. See vol. I p. 324 c.*b*.

*Kavikaumudī* of Lakṣmīnṛsiṁha. See vol. I p. 324 c.*b* and 356 c.*b*.

Nos. 2094, 2381, 3026.

*Kavitāmṛtakūpa* of Gauramohana. See vol. I p. 325 c.*a* and 331 c.*a*.

Nos. 1915, 3129, 3198, 3460.

KAVIRATNA, poet. No information. Quoted in ŚP, Skm, JS. Could also be a title and not a name, or a name of more than one person. There was also a Kaviratna contemporary to Bhoja of Dhārā. (Cf. CC1 87, NCC3 280, AP 14-5, Skm [B] 5, PG 192 ; cf. ABORI 23.417).

No. 4125 (PG).

KAVIRĀJA, poet, son of Kīrtinārāyaṇa and Candramukhī. Author (?) of Pārijātaharaṇa. Probably lived in the

KĀLIDĀSANANDIN, poet. No information. Quoted in Skm. (Cf. $CC_1$ 99, $NCC_4$ 71, Skm [B] 6):

No. 2047 (Skm).

*Kāvyaprakāśa* of Mammaṭa vol. I p. 326 c.*a*. and 349 c.*a*.

Nos. 1963, 1980 (SSB), 1982 (SSB), 2107, 2173, 2239 (SR, SSB), 2275, 2456 (SSB), 2510,2539, 2648,2655,2665, 2671, 2672, 2715, 2812 (SR, SSB), 2861, 2866 (SSB), 2883 (Vik), 2993, 3084 (SR, SSB), 3101, 3102, 3131, 3186 (SSB), 3262, 3307 (SR), 3334, 3375, 3376 (SSB), 3584, 3750, 3771, 3795 (SSB, but SR a. Kuv ; also quoted in Kuv), 3802, 3973, 3985, 4061 (SR), 4133 (SR, SSB), 4192, 4200, 4204, 4205.

*Kāvyapradīpa* of Govinda Ṭhakkura. See vol. I p. 326 c.*a* and 330 c.*b*.

Nos. 1963, 2107, 2239, 2275, 2456, 2510, 2539, 2648, 2665, 2671, 2678, 2715, 2852, 2861, 2866, 2872, 2883, 2993, 3101, 3102, 3131, 3186, 3262, 3308, 3331, 3334, 3375, 3376, 3584, 3760, 3791, 3795, 3802, 3869, 3905, 4065, 4133, 4192, 4200, 4204, 4205.

*Kāvyamīmāṁsā* of Rājaśekhara. See vol. I p. 364 c.*ab*.

Nos. 2283, 2319, 2670, 3385, 3862.

*Kāvyasaṁgraha*. An anthology of *kāvya*-verses used by the compiler of SRK. No information.

No. 3171.

*Kāvyādarśa* of Daṇḍin. See vol. I p. 326 c.*a* and 335 c.*b*.

Nos. 1875, 2088, 2287 (SR), 2419, 2547, 2554, 2654, 2703, 2704, 2837, 2995, (ŚP, SRHt, Pad, RJ, SSB a. Daṇḍin), 3028, 3170, 3190, 3251, 3271, 3749, 3752, 3830, 3911, 4192 (SR, SSB), 4205.

*Kavyānuśāsana* of Vāgbhaṭa II. See vol. I p. 326 c.*a* and 359 c.*ab*.

Nos. 2026, 2495, 2670, 3084, 3633, 4205.

*Kāvyānuśāsana* of Hemacandra. See vol. I p. 326 c.*a* and 378 c.*ab*.

Nos. 2283, 2539, 2670, 2883, 3084, 3157, 3170, 3172, 3643, 3752, 3802, 3862, 3921, 4061, 4192.

*Kāvyālaṁkāra* of Bhāmaha, an *alaṁkāra*-work in about 400 verses divided into 6 *pariccheda-s* by Bhāmaha, son of Rakrilagomin. (Cf. $CC_4$ 111). See Bhāmaha, below.

*Kāvyālaṁkārasaṁgraha* of Udbhaṭa. See vol. I p. 323 c.*a*.

No. 2861.

*Kāvyālaṁkārasūtra* of Vāmana. See vol. I p. 326 c.*a* and 359 c.*b*-360 c. *a*.

Nos. 2107, 2137, 2395, 2539 (Amd,SR), 3862.

*Kirātārjunīya* of Bhāravi. See vol. I p. 326 c.*a* and 346 c. *b*-347 c. *a*.

Nos. 1914,1926, 1948, 1949,1956, 2174, 2266, 2294 (SR, SSB), 2307 (JS, SRHt, SSB), 2310 (JS, SRHt, SSB), 2320, 2328, 2335, 2360, 2371, 2438, 2477 (SSB, SuMuñ), 2490 (SSB), 2700, 3114, 3222, 3246, 3262 (SR, SSB), 3319, 3323

1. At the time of the preparation of this Index $NCC_5$ and following did not appear yet.

KEŚAṬA or KEŚAṬĀCĀRYA, poet; mentioned by Abhinanda and Vasukalpa; possibly identical with Keṭasa, Keśava or Keśara. No information. Quoted in Skm, Vidy, SkV. (Cf. $CC_1$ 126, Vidy 6, SkV LXXIV).
Nos. 2231 (Skm), 2644 (Vidy, but in VS and others a. Bhaṭṭodbhaṭa and in SRHt a. Ud[bha]āta).

KEŚAVA DĪKṢITA, poet. No information. Quoted in SSS. Not mentioned in CC (another Keśava-dīkṣita is mentioned in $CC_2$ 25).
No. 2892 (SSS).

KEŚAVAMIŚRA, author of eight treatises on *alaṁkāra* (e.g., the Alaṁkāraśekhara); wrote by request of Māṇikyacandra (16th century). (Cf. $CC_1$ 32, 128, $CC_2$ 6, 188, $CC_3$ 28, $NCC_5$ 68).

KOKKOKA or KOKA. See vol. I p. 327 c.*b*-328 c.*a*.

KAUṬILYA. See vol. I p 328 c.*a*.
Nos. 1995 (SRHt a. KN), 2106, 2465, 2857, 2858, 3641 (SRHt), 3664, 4114.

KṢEMASIṀHA = ĀCĀRYA KṢEMASIṀHA, poet. No information. Quoted in JS. Not quoted in CC, NCC, nor JS.
No. 3463 (JS).

KṢEMENDRA. See vol. I p. 328 c.*ab*.
Nos. 2171 (VS), 2605 (VS, SSB; not found in Kṣemendra's works, but occurs in Cr, BhPr), 2924 (VS, but in SRHt a. Vallabhadeva), 2944 (JS=Kal), 3029 (SSB=Kal), 3241 (JS or Kṣameśvara, but in Skm, a. Abhimaṇyu), 4141 (VS, SSB=Catur), 4163 (SSB, VS=Deś).

KHAṆḌANAKĀRA (i.e., HARṢA). See vol. I p. 378 c.*ab*. (Cf. $CC_1$ 136).
No. 3289 (SRHt; in VS, SSB a. Harṣa=Naiṣ).

GAṄGĀDATTA, poet. No information. Quoted in VS. (Cf. $CC_1$ 137, VS 32).
No. 2268.

*Gaṅgālaharī* of Jagannātha Paṇḍita. See vol. I p. 332 c.*b*-333 c. *a*.
No. 2042.

*Gaṅgāsahāya*. Text used in the preparation of SSB. No information. Not quoted in $CC_1$.
No. 3429 (SSH).

GAṆAPATI (BHAṬṬA-GAṆAPATI). See vol. I p. 329 c.*b*.
Nos. 2573 (Pad), 2621 (Pad), 2833 (Pad), 3109 (PV, but in Pad ascribed to Bhānukara).

*Gaṇikā-vṛtta-saṁgraha* or *Texts on Courtezans in Classical Sanskrit*, compiled and presented by L. Sternbach, *Vishveshvaranand Indological Series* 4, Hoshiarpur, 1953.
No. 3108.

GADĀDHARA. See vol. I p. 329 c.*a*.
Nos. 2168 (Skm), 2615 (Skm), 2885 (Skm), 3137 (Skm), 3910 (Skm), 3940 (Skm), 3975 (? RJ).

*Garuḍa-purāṇa*. See vol. I p. 329 c.*ab*.
Nos. 1972, 2009, 2413, 2414, 2591, 2726, 2920, 2959, 2963, 2987, 3009, 3014, 3430, 3886, 4120, 4185.

*Gīta-Govinda* of Jayadeva. See vol. I p. 329 c. *b* and 333 c. *ab*.

*Candrāloka* of Jayadeva-Pīyūṣavarṣa. See vol. I p. 331 c.*b* and 333 c.*b*.
Nos. 1996, 2995, 3497, 4200.

CAPPHAḶADEVA or CAPALADEVA (?), poet. No information. Quoted in Skm, SRHt. (Cf. $CC_1$ 182 and V. Raghavan in Journal of Oriental Research, 13.304).
Nos. 1958 (SRHt=Dvi), 2139 (SRHt, but in JS a. Ravigupta).

CĀṆAKYA. See vol. I p. 331 c. *b*-332 c.*a*.
Nos. 1881, 1915, 1972, 1985, 1988, 2009, 2059, 2090, 2091 (SR), 2092, 2097, 2116, 2126, 2154, 2164, 2176, 2198, 2207, 2208, 2216, 2220, 2336, 2389, 2390, 2411, 2412, 2413, 2414, 2415, 2520, 2529, 2531, 2605, 2644, 2690, 2787 (SR), 2832, 2835, 2855, 2884, 2901, 2910, 2920, 2942, 2954, 2959, 2963, 2971, 2987, 2991, 3009, 3012, 3014, 3017, 3031, 3045, 3060, 3068, 3148, 3160 (SR), 3165, 3175 (SR), 3188, 3214, 3252, 3282, 3294, 3302, 3345 (SR), 3361, 3402, 3405, 3417, 3430, 3459, 3465, 3466, 3495, 3504, 3517, 3538, 3539, 3541, 3550, 3553, 3558, 3570, 3582, 3595, 3615 (SR), 3629, 3631, 3666, 3671, 3674, 3685, 3690, 3705, 3706, 3719, 3720, 3726, 3727, 3736, 3741, 3756, 3845, 3886, 3909, 3920, 4079, 4099, 4108, 4113, 4117, 4120, 4121, 4159, 4165, 4171, 4185.

*Cārucarya* of Kṣemendra. See vol. I p. 332 c.*a* and 328 c.*ab*.
Nos. 3002, 3129, 3194, 3412.

*Cārudatta* of Bhāsa. See vol. I p. 347 c.*a*.
Nos. 3019, 3324, 3810.

*Carr.* See vol. I p. 331 c.*b*.
Nos. 1915, 2205, 2391, 2941, 2958, 2959, 2971, 3302, 3458, 3740.

*Citramīmāṁsā* of Appayya Dīkṣita. See vol. I p. 332 c.*a* and 320 c.*a*.
Nos. 2026, 3985.

*Citramīmāṁsā-khaṇḍa(na)* of Jagannātha Paṇḍita. See vol. I p. 332 c.*b*-333 c.*a*.
Nos. 2026, 2495, 2582, 3985.

*Caitanya-caritāmṛta* of Kṛṣṇadāsa. See vol. I p. 332 c.*a* and 327 c.*a*.
Nos. 2747, 2751.

CHITTAPA. See vol. I p. 332 c. *b*.
Nos. 2398 (JS, but in Skm a. Śrī-Hanūmān).

JAGAJJĪVANA (*Jagajjīvana-Vrajyā*), father of Veṇīdatta, the compiler of PV and son of Nīlakaṇṭha. Author of Jagajjīvana-Vrajyā and a commentary on the Vṛttadyumaṇi of Yasavanta. Quoted in PV. (Cf. $CC_1$ 194, PV 95).
Nos. 2816 (PV), 3961 (PV), 4205 (PV but also a. to Utpala Muñja, Harṣadeva ; found in BhŚ).

JAGADDHARA PAṆḌITA. See vol. I p. 332 c.*b*.
Nos. 2429 (VS), 3879 (VS).

JAGANNĀTHA PAṆḌITA. See vol. I p. 332 c.*b*-333 c.*a*.

JANĀRDANA (GOSVĀMIN). See vol. I p. 333 c.*b*.
Nos. 1978, 2686, 2771, 2774, 2780.

JAYADATTA. See vol. I p. 332 c.*b*-333 c.*a* (Aśvavaidyaka). Often mixed up with Nakula.

in Skm and SkV. (Cf. $CC_1$ 241, SkV LXXX, Kav 42).
No. 1910 (SkV, Skm).

*Dakṣa-smṛti*. See vol I p. 335 c.*a*.
No. (3897).

DAṆḌIN. See vol. I p. 335 c.*b*.
Nos. 2636, 2965 (ŚP, SRHt, Pad, RJ, SSB = KāD).

*Damayantī-kathā* or *Nalacampū*. See vol. I p. 335 c.*b* and 335 c.*a* (Trivikrama-bhaṭṭa).

*Dampatīśikṣānāmaka*. See vol. I p. 335 c.*b*.
No. 1895.

*Darpadalana* of Kṣemendra. See vol. I p. 335 c.*b* and 328 c. *ab*.
Nos. 2015, 2367, 3090, 3184, 3185, 3263, 3461, 3484, 3526, 3887, 3935, 4130.

*Daśarūpaka* of Dhanañjaya. See vol. I p. 335 c.*a* and 336 c.*b*.
Nos. 2899, 3512, 3643, 3786, 3831, 3985.

DĀKṢIṆĀTYA. See vol. I p. 335 c.*b*.
No. 2900 (PG).

DĀMODARA (=DĀMODARA-BHAṬṬA), poet. No information. Quoted in PV and RJ. (Cf. PV 89, H.D. Sharma, *Some Unknown Sanskrit Poets of Mithilā* in Jhā Commemoration Volume; p. 362).
Nos. 2574 (PV), 4107 (RJ).

DĀMODARAGUPTA. See vol. I p. 336 c.*a*.
Nos. 1963 (VS, SSB, SuMuñ=Kuṭṭ), 3337 (JS, VS=Kuṭṭ).

DĀMODARADEVA, poet. No information. Quoted in ŚP. (Cf. $CC_1$ 251, AP 35).
No. 4057 (ŚP, SR, SSB).

DURGASIṀHA. See vol. I p. 336 c.*a* and 340 c.*ab* (Pañcatantra).

*Dṛṣṭāntaśataka* of Kusumadeva. See vol. I p. 336 c.*a* and 327 c.*a*.
Nos. 2140, 3630 (SR).

DEVARĀJA, poet. No information. Many authors called Devarāja existed. Quoted in JS. Devarāja quoted in JS not mentioned (?) in $CC_1$.
No. 2797 (JS).

*Deopāra Inscription*, see Umāpatidhara, above.
No. 3530.

DEVEŚVARA. See vol. I p. 336 c.*ab*.
Nos. 2657 (Pad), 4067 (Pad), 4165 (ŚP, SSB; found among Cāṇakya's maxims).

*Deśopadeśa* of Kṣemendra. See vol. I p. 328 c.*ab*.
Nos. 2064, 2983, 3784, 4163 (VS a. Kṣemendra).

DHANAṀJAYA. See vol. I p. 336 c.*a*.

DHANADADEVA(ŚRĪ°), poet. No information. Quoted in ŚP. (Cf. $CC_1$ 266, AP 40-1).
No. 2276 (ŚP).

DHANAPĀLA. See vol. I p. 336 c.*b*.
No. 3896 (JS, Skm).

DHANIKA. See vol. I p. 336 c.*b*.

*Dhammanīti*, in Pāli. See vol. I p. 337 c. *b*.
Nos. 2091, 2920, 3345.

DHARMAKĪRTI. See vol. I p. 337 c.*a*.

in Skm ; in Skm and VS also a poet by name of Nagnācārya is quoted ; possibly identical. (Cf. CC1 274, VS 49).

No. 3848 (Skm, but in JS a. Hanum ; in Prasanna a. Nārāyaṇa and in SkV a. Vākpatirāja ; is found in Veṇī° as well as in Hanum).

*Narābharaṇa.* See vol. I p. 338 c.*a*.

Nos. 2077, 2078, 2112, 2126, 2129, 2205, 2238, 2336, 3009, 3193, 3202, 3204, 3455, 3540, 3564, 3615, 3626, 3660, 3663, 3700, 3715, 3851, 3860, 3897, 4058, 4087, 4148.

NARENDRA, poet. No information. Quoted in VS. (Cf. $CC_1$ 279, VS 50).

No. 3812 (VS).

NARENDRAPRABHA SŪRI. See vol. I p. 338 c.*ab*.

*Nalacampū*, see Trivikrama-bhaṭṭa, above.

*Navaratna*, a short didactic work in 9 stanzas, published in KSH 1; in reality a short *subhaṣita-saṁgraha*, very popular in India, from the 15th century onwards and even now in Ceylon. Cf. L. Sternbach, *A propos de petits recueils de vers gnomiques* in JA (1974) ; pp. 371-434 (cf. pp. 423-5). (Cf. CC1 281).

No. 3008.

*Navasāhasāṅkacarita* of Padmagupta. See vol. I p. 338 c.*b* and 340 c.*b*.

Nos. 2834, 3442.

NĀKOKA, poet. No information. Quoted in Skm. (Cf. CC1 282, AB 535-6).

No. 2032.

*Nāgānanda* of Srī-Harṣa. See vol. I p. 338 c.*b* and 378 c.*b*.

No. 2334.

*Nāṭyaśāstra* of Bharata-Muni. See vol. I p. 338 c.*a* and 345 c.*a*.

Nos. 3699, 3811, 3927.

*Nāṉ-maṇi-kaḍigai* (°*kai*), a Tamil didactic work. Cf. K. V. Zvelebil, *Tamil Literature*, 1974 ; pp. 124-5 ; and L. Sternbach, *Subhāṣita-saṁgraha-s, A Forgotten Chapter in the Histories of Sanskrit literature* in Indologica Taurinensia I ; p. 229.

No. 3417.

NĀRADA, *Nāradasmṛti*. See vol. I p. 338 c.*b*.

Nos. 3492, 3493, 3553.

*Nāradīya-purāṇa*. See vol. I p. 338 c.*b*.

Nos. 3292, 3397, 3790, 4144, 4150, 4197.

NĀRĀYAṆA. See vol. I p. 338. c.*b*-339 c.*a*.

NĀRĀYAṆALACCHI, probably identical with Nārāyaṇa-labdhi (Nārāyaṇābdhi), a poet quoted in Skm. Nārāyaṇalacchi is quoted as the source of one verse in SkV where it is suggested that it is a corruption of the author Nārāyaṇa-labdhi and a popular form of Nārāyaṇa-lakṣmī ; since only Lakṣmī-nārāyaṇa is well known as a name, it was suggested that Nārāyaṇa-lakṣmī might be a work of that name. (Cf. CC1 293, SkV LXXXIII, Kav 51).

3762, 3780, 3913, 3957, 3958, 3962 (SSB, but not found there ; found in Ragh), 3967, 3968, 3970, 3972, 3977, 3978, 3981, 3984, 3996 (SSB a. *Saṁgrahītṛ*), 3997, 3999, 4000, 4002, 4003, 4004, 4010, 4018, 4020, 4066, 4122, 4126. (In some sources such as Skm, VS, JS, SR, SSB, SRK a. Naiṣadha or Śrī-Harṣa or Harṣa).

*Pañcatantra.* See vol. I p. 340 c.*ab*.
Nos. 1881, 1906 (SRHt), 1915, 1937 (SRHt), 1942, 1946 (SRHt), 1950, 1964, 1995, 2010, 2011, 2012, 2014, 2039, 2043, 2046, 2050, 2066, 2069, 2073, 2082, 2084, 2085, 2091, 2096, 2097, 2120, 2123, 2124, 2139, 2142, 2152, 2156, 2164, 2167, 2168, 2175, 2176, 2195 (SRHt, but in SR a. H ; from H), 2196, 2197, 2199, 2210, 2238, 2285, 2302, 2304, 2308, 2323, 2324, 2369, 2407 (SRHt, but not found there), 2412, 2460, 2461, 2462, 2530 (SR), 2549, 2593 (SRHt, SR), 2639, 2644, 2718 (SR), 2824 (SR, but in Skm a. Silhaṇa; in VS, SSB a. BhŚ; and in SRK a. Kuv), 2848, 2857, 2858, 2885 (SR), 2948, 2971, 2985 (P or Viṣṇuśarma, SR, SSB, ŚP), 2986, 3010, 3012 (SR), 3013, 3018, 3023, 3108 (SR), 3116, 3119, 3196, 3249, 3253, 3279, 3287, 3300, 3317, 3331, 3344, 3388, 3406, 3433, 3434, 3450, 3452, 3471 (SRHt, but not found there ; from MBh), 3477, 3502, 3507 (SR), 3515, 3516 (SR), 3540, 3553, 3562 (SRHt, but not found there), 3612, 3615, 3623, 3625, 3628, 3643, 3667, 3673, 3683, 3712, 3716, 3723, 3724, 3728, 3774, 3950, 4046, 4086, 4096, 4099, 4134 (SR, but not found there), 4135, 4200.

*Pañcāyudhaprapañcabhāṇa*, propably a collection of *subhāṣita-s* ; used as source by the compiler of SRK. No information ; not quoted in CC.
Nos. 3529 (SRK), 3980 (SRK).

*Pañcarātrarakṣā*, a philosophical work by Rāmānuja (11th century).
No. 3897.

PAṆḌITARĀJA. See vol. I p. 340 c.*b* and 332 c.*b*-333 c.*a*. (Jagannātha).
No. 2746 (Vidy).

PADMAGUPTA or PARIMALA. See vol. I p. 340 c.*a*.

*Padma-purāṇa.* See vol. I p. 340 c.*b*.
Nos. 1917, 2258, 2551, 2825, 3024, 3189, 3428, 3546, 3618, 3619, 3687, 4085.

*Padyataraṅgiṇī* of Vrajanātha. See vol. I p. 341 c.*a* and p. 365 c.*ab*.
Nos. 1958, 1961, 1974, 2126, 2153, 2193, 2457, 2530, 2593, 2644, 2744, 2837, 2920, 3160, 3231, 3339, 3346, 3360, 3395, 3507, 3615, 3631, 3847.

*Padyataraṅgiṇī* of Haribhāskara. See vol. I p. 378 c.*a*.
Nos. 1961, 2332, 2405, 2555, 2809, 3110, 4155, 4184, 4205.

*Padyaracanā* of Lakṣmaṇa-bhaṭṭa Āṅkolakara. See vol. I p. 341 c.*a* and 356 c.*b*.
Nos. 1944, 1961, 2028, 2030, 2361, 2408, 2436, 2497, 2504, 2522, 2572, 2573, 2621, 2630, 2644, 2650, 2657, 2662, 2711, 2808, 2809, 2833, 2870, 2977, 2995, 3109, 3110, 3149, 3152,

*Prabhāvatī* or *Prabhāvatī-pariṇaya*, a drama written by Viśvanātha, author of the Sāhityadarpaṇa, mentioned in Sāh, but unknown. (Cf. $CC_1$ 354).
No. 3169 (Sāh).

PRAVARASENA, son of Añjana, poet praised by Bāṇa, probably from the 5th or 6th century A. D., possibly identical with the Kaśmīrian king Pravarasena who was the author of Prākṛt poem, Setubandha or Rāvaṇa-vadha, mentioned by Daṇḍin. Quoted in SkV, Skm, VS and Kṣemendra's Auc. (Cf. $CC_1$ 357, SkV LXXXV, Skm [B] 13, Skm [POS] 72-3, VS 60-1; cf. K. S. Nagarajan, *Contribution of Kashmir to Sanskrit Literature*; pp. 278-282).
No. 2836 (SkV, Skm, but in PG a. Kaṅka and in ŚP, SSB, RJ a. Bilhaṇa).

*Praśnottara-ratnamālā* or *Vimala-praś°*, the Jewel-garland of questions and answers. A didactic work dealing with human morality composed in short questions and answers. Translated into Tibetan and included in the Tanjur. (Cf. M. Winternitz, *A History of Indian Literature*, translated by Mrs. S. Ketkar and Miss H. Kohn, vol. II; pp. 559-60; L. Sternbach, *On Some Non-Canonical Subhāṣita-Collections in Jain-Literature*, [footnote 92] in the Buddha-Commemoration Volume, Ahmedabad).
No. 1999.

*Prasaṅgaratnāvalī*. See vol. I p. 342 c.*b*.
Nos. 1908, 2102, 2158, 2412, 3198, 3433, 3540, 3635, 3725, 3794, 4147, 4182 (all so a. in SRK).

*Prasaṅgābharaṇa*. See vol. I p. 342 c.*b*.
Nos. 2638, 2785, 3423, 3556, 3576, 4134.

*Prasannarāghava* of Jayadeva Pīyūṣavarṣa. See vol. I, p. 333 c.*b*.
Nos. 2054, 2534.

*Prasannasāhitya-ratnākara* of Nandana. See vol. I p. 343 c.*a*.
Nos. 1891, 1900, 1910, 2076, 2161, 2252, 2283, 2319, 2485, 2534, 2582, 2587, 2619, 2636, 2643, 2665, 2670, 2709, 2810, 2899, 3131, 3221, 3445, 3696, 3754, 3761, 3799, 3846, 3848.

*Prāstāvikavilāsa* of Jagannātha Paṇḍita. See p. 332 c.*b*-333 c.*a*.
Nos. 2746 (a. Vidy, but in SRK a. BhV; found in BhV), 3366 (in SR, SSB a. Rasagaṅgā, also found in Rasagaṅgā).

BAKA. See vol. I p. 343 c.*a*.
Nos. 2886 (VS), 3995 (VS), 4196 (VS).

BALLĀLA. See vol. I p. 343 c.*a*.

*Bahudarśana*. See vol. I p. 343 c.*ab*.
Nos. 2178, 2994, 3207, 3668, 4099.

BĀṆA. See vol. I p. 343 c.*b*.
Nos. 2899 (JS, but Prasanna a. Govardhana), 3943 (Skm).

BĀLAKṚṢṆA. Many authors of this name existed. (Cf. $CC_1$ 370). Quoted in PV (see also Bījaka).
No. 3802 (PV, but in VS, Vidy, JS, SSB a. Bījaka).

MENDRA-), poet. No information. Probably a contemporary of Shah Jehan (17th century); he honoured Kavīndrācārya Sarasvatī. Quoted in PV. (Cf. B.C. Law, Volume, II; p. 147).

No. 3857 (PV).

*Brahmavaivarta-purāṇa*, one of the *mahā-purāṇa-s*, meant for preaching the worship of Kṛṣṇa and Rādhā; consists of four parts; probably composed in the 8th century A.D. (Cf. R.C. Hazra, *Studies in the Purāṇic Records and Hindu Rites and Customs*; pp. 166-7).

No. 2215.

*Brāhmadharma*. See vol. I. p. 344 c.*b*.

Nos. 3351 (=Mn), 3409 (=MBh), 3620 (=MHh).

*Bhagavannāma-Kaumudī* of Lakṣmīdhara. See vol. I p. 344 c.*b* and 356 c.*b*-357 c.*a*.

BHAṬṬA, poet. No information. Quoted in Skm. (Cf. $CC_1$ 394, AB 539).

No. 2582 (Skm, but in VS, JS a. Rudra or Rudraṭa).

BHAṬṬI. See vol. I p. 344 c.*b*.

*Bhaṭṭikāvya*, originally called Rāvaṇavadha, a grammatical poem by Bhaṭṭi. See vol. I p. 344 c.*b* and Bhaṭṭi, above. ($CC_1$ 395).

Nos. 1905, 3299.

BHAṬṬODBHAṬA, see Udbhaṭa, above.

BHARATA MUNI. See vol. I p. 345 c.*a*.

BHARTṚHARI. See vol. I p. 345 c.*a*.

Nos. 1912, 2077, 2113, 2126, 2193, 2265, 2302, 2314, 2356, 2483, (SR, SRK, but in Skm a. Dharmakīrti), 2562, 2603, 2644, 2691, 2801, 2824, 2830, 2832 (VS, SSB, but in SR a. P; in Skm a. Silhaṇa and in SRK a. Kuv), 2954, 2973 2990, 3042, 3131, 3221, 3284 (SR, but in SkV, Skm a. Hari and in VS a. Jayāditya), 3342, 3383, 3447, 3497, 3681, 3734, 3738, 3742, 3764 (SR, but in VS, SSB a. Ūrjita), 3772, 3785 (in SLP, but in Skm a. Subhaṭa), 4112, 4124, 4205, (in ŚP, SSB and Pad a. Bhartṛhari, but also a. Harṣadeva [VS], Muñja [Skm], Utpala[rāja] Kpr and Auc, Jagajjīvana-vraja [PV], Auc [SR]).

*Bhallaṭaśataka*. See vol. I p. 345 c.*ab* (Bhallaṭa).

No. 2665 (SR, Kuv, but in ŚP, SSB a. Mālavarudra, in Pras a. Kālidāsa, in Skm, Vidy a. Vidyāpati; in JS a. Vararuci).

BHAVAGRĀMĪṆA-VĀTHOKA(°VĀDYO-KA), poet, No information. Quoted in Skm. (Cf. $CC_1$ 397).

No. 3991 (Skm).

BHAVABHŪTI. See vol. I p. 345 c.*b*-346 c.*a*.

Nos. 1970 (RJ), 3171 (ŚP, JS, SSB), 3733 (Suvṛ, SkV, Kav, Pad), 3918 (RJ, but not found in any of Bhavabhūti's known works).

BHAVĀNANDA. See vol. I p. 346 c.*a*.

Nos. 1960 (Skm), 2802 (Skm).

*Bhaviṣya-purāṇa*, an *upa-purāṇa*. Cf. R.C. Hazra, *Studies in the Purāṇic Records on Hindu Rites and customs*; p. 167 sqq. and also cf. L. Sternbach, *Mānava-*

Quoted in ŚP and JS. (Cf. $CC_1$ 413, JS 50, AP 66).

No. 3268 (ŚP, JS).

BHERĪBHAṄKARA, poet. Author of Bherībhaṅkarakāvya (not extant). Śivaite from Banaras. 13th century. Quoted in JS, ŚP, SH, PdT, RJ, Vidy. (Cf. $CC_1$ 416, AP 66-7, PdT XCII-XCV, JS 50, Vidy 11).

No. 2509 (SH [?]).

BHOJA (or BHOJADEVA or BHOJARĀJA). See vol. I p. 347 c. *b*-348 c. *a* and Bhojaprabandha, below.

Nos. 2474 (JS), 2798 (JS). 3716 (SRHt; from P), 3796 (SkV), 3813 (SkV), 3898 (JS).

BHOJAKĀLIDĀSA. See vol. I p. 348 c.*a*. No. (2391).

*Bhojaprabandha* of Ballāla. See vol. I p. 348 c.*a* and 343 c.*a* (Ballāla).

Nos. 1915, 1981, 2112, 2114, 2121, 2153, 2208, 2219, 2361 (also in Pad, SSB, but in ŚP a. Bhojarāja Kavivarga and Vidy a. Bhoja-Kālidāsa ), 2511, 2578, 2599, 2605, 2659, 2812, 2867, 2966 (but ŚP a. Māgha ; not found in Śiś), 2998, 3042, 3231, 3392, 3496, 3550, 3606, 3789, 4180.

BHOJARĀJA KAVIVARGA, see Bhojaprabandha, above.

No. (2391).

*Bhramarāṣṭaka*, a poem composed of 8 verses attributed to Kālidāsa (see vol. I p. 325 c.*b*-326 c.*a*), but in reality a short *subhāṣita-saṁgraha* (cf. L. Sternbech, *A propos de petits recueils de vers gnomiques* in JA (1974); pp. 391-434 [cf. pp. 425-7).

No. 3175.

MAṄKHA. See vol. I p. 348 c.*a* and Śrīkaṇṭhacarita, below.

No. 2586 (VS).

MAṄGALA. See vol. I p. 348 c. *a* and Bilvamaṅgala, above.

MAṆIBHADRA, poet. No information. Quoted in VS. (Cf. $CC_1$ 420, VS 84).

No. 3974.

*Matsya-purāṇa*. See vol. I p. 348 c.*b*.

Nos. 2343, 2344, 2641, 2865, 3931.

MADANA, poet. No information. Mentioned in BhPr. Quoted in ŚP and JS. (Cf. $CC_1$ 425, AP 70, JS 51).

Nos. 1922 (JS), 2507 (JS), 2713 (JS).

*Madanapārijāta*. See vol. I p. 348 c.*b*.

No. 1898.

MADHU (= DHARMĀDHIKARAṆA MADHU), poet. No information. Probably contemporary of King Lakṣmaṇasena of Beṅgāl. A Judge. Quoted in Skm. ($CC_1$ 426, Skm (B) 16).

No. 2706 (Skm).

MADHUKAṆṬHA, poet. No information. Quoted in Skm, SkV. (Cf. $CC_1$ 426, SkV LXXXIX).

MANU (*Mānava-dharmaśāstra*). See vol. I p. 348 c.*a*.

Nos. 1898, 2037 ( SRHt, but not

MAHĀMANUṢYA (°ṢA). See vol. I p. 350 c.*b*.
No. 3454 (VS, JS).

*Mahāvīracarita* of Bhavabhūti. See vol. I p. 350 c.*b*. and 345 c.*b*-346 c.*a*.
Nos. 2173 (SR, SSB), 2993, 3870.

MAHIMABHAṬṬA. See vol. I p. 350 c.*b*.

MAHĪPATIMAṆḌALĪKA or MAṆḌALĪKARĀJA, poet. No information. Quoted in ŚP, JS. (Cf. $CC_1$ 444, AP 72).
No. 3942 (ŚP, JS, SSB).

MAHODADHI, court poet whose praise of a Rājyapāla in 1428 might indicate the name of his royal patron. Quoted in Skm, SkV ; his verses are sometimes a. Bāṇa or Bhānukara. (Cf. $CC_1$ 446, SkV XC, Kav 68).
No. 2588 (SkV, Skm).

MĀGHA. See vol. I p. 350 c.*b*-351 c.*a*.
Nos. 1939 (SSB=Śiś), 2165 (SSB=Śiś), 2169 (SSB=Śiś), 2536 (SSB=Śiś), 2689 (SSB, but not found in Śiś=Mālati), 3141 (VS, but not found in Śiś), 3711 (SSB, but not found in Śiś=R).

MĀDHAVA. See vol. I p. 351 c.*a*.
Nos. 2055 (JS), 2180 (PV), 2590 (Skm).

*Mādhavānala*-kathā (*or* *Mādhavānala-Kāmakandalā*-kathā). See vol. I p. 351 c.*a*. (*correct* to ABORI 54 [1974] ; pp. 77-143).
Nos. 1961, 2109, 2242, 2339, 2550, 2565, 2920, 3282, 3283, 3343, 3395, 3847, 4037.

MĀDHAVENDRA-PURĪ. See vol. I. p. 351 c. *ab*.
No. 2747 (PG).

*Mānasollāsa* (or *Abhilaṣitārtha-cintāmaṇi*). See vol. I. p. 351 c.*b*.
No. 2929 (SRHt).

MĀYURĀJA, poet. No information, mentioned by Rājaśekhara. Quoted in JS. (Cf. $CC_1$ 452, JS 51).
No. 2181 (JS).

*Mārkaṇḍeya-purāṇa*. See vol. I p. 351 c.*b*.
Nos. 2844, 2864, 2996, 3481, 3583, 3766 (ŚP).

*Mālatīmādhava* of Bhavabhūti. See vol. I p. 351 c.*b* and 345 c.*b*-346 c.*a*.
Nos. 1970, 2019, 2349, 2689 (SR), 3159, 3385, 3482, 3733, 3807, 3855, 3915.

MĀLAVARUDRA, poet. No information. Quoted by Kṣemendra in Kavi and Auc, and in ŚP. (Cf. $CC_1$ 453, AP 74).
Nos. 2283 (Auc, but in SRHt and Pras a. Kālidāsa), 2665 (ŚP and SSB; but in Kuv, SR a. Bhallaṭa°, in SkV a. Kavinanda, in JS a. Vararuci, in Skm and Vidy a. Vidyāpati ; from Bhallaṭa°).

*Mālavikāgnimitra* of Kālidāsa. See vol. I p. 351 c.*b* and 325 c.*b*-326 c.*a*.
Nos. 1933, 2138, 2912 (SR, but in SRHt a. Śṛṅgāraprakāśa), 3134, 3441 (a. Kālidāsa in ŚP, SSB), 4043.

*Mitākṣarā*, an important commentary of Vijñāneśvara on Yājñavalkya-smṛti, written probably in the second half of the 11th century. (Cf. *Vijñāneśvara*... by S.G. Moghe in VIJ 7.89-94).
No. 4025.

*Mukundamālā*, see Kulaśekhara, above. A

*Raghuvaṁśa* of Kālidāsa. See vol. I p. 353 c.*a* and 325 c.*b*-326 c.*a*.

Nos. 1897, 1902, 1953, 1954, 2026, 2130, 2241, 2271, 2297, 2421, 2481, 2495, 2496, 2563, 2873, 2894, 3172, 3219, 3259, 3303, 3423, 3438, 3652, 3803, 3804, 3805, 3962, 4063. (In some secondary sources a. Kālidāsa).

*Rajendrakarṇapūra*, see Śaṁbhu, below.

No. 1998.

*Ratirahasya* of Kokkoka. See vol. I p. 327 c.*b*-328 c.*a* and 353 c.*a*.

Nos. 3146, 3147.

RATNĀKARA. See vol. I p. 353 c.*a* and Haravijaya-kāvya, below.

No. 3839 (JS, ŚP, SSB, Pad = Haravijaya).

*Ratnāvalī* of Śrī-Harṣa. See vol. I p. 353 c.*a* and 378 c.*b*.

Nos. 2598 (VS a. Śrī Harṣa), 3139, 3871, 3945.

RAVIGUPTA. See vol. I p. 353 c.*b*.

Nos. 2139 (JS, but in SRHt a. Capphaḷadeva and in SRK a. Indiśeṣaprukha), 3195 (VS, SSB), 3315 (VS), 3354 (VS, but in SRHt a. Sundarapāṇḍya=Dvi), 3433 (VS, but in SR a. H, and in SRHt a. Rāja =P and H), 3674 (SRHt, but in VS a. Argaṭa), 3878 (VS, SR, SSB).

*Rasagaṅgādhara* of Jagannātha-Paṇḍita. See vol. I p. 353 c.*b* and 332 c.*b*-333 c.*a*.

Nos. 2026, 2457 (SR = BhV), 2582, 3083, 3107, 3176, 3246, 3248, 3366 (SR, SSB, also in Prāstāvikavilāsa), 3633 (SR), 3985.

*Rasamañjarī*. See vol. I p. 346 c. *b* (Bhānukara).

No. 2662.

*Rasaratnapradīpikā* of Allarāja. See vol. I p. 353 c.*b* and 321 c.*b*.

No. 4205.

*Rasikajīvana* of Gadādhara-bhaṭṭa. See vol. I p. 353 c.*b* and 329 c.*a*.

Nos. 1944, 1945, 1958, 1970, 1980 (SRK), 2065, 2126, 2154, 2276, 2361, 2372, (2404), 2487, 2506, 2522, 2545, 2550, 2573, 2601, 2603, 2621, 2650, 2665, 2688, 2696, 2711, 2749, 2761, 2796, 2803, 2806, 2808, 2809, 2819, 2836, 2842, 2843, 2899, 2995, 3074, 3077, 3110, 3157, 3171, 3174, 3205, 3308, 3339, 3343, 3371, 3399 (SRK, but in Pad a. Līlāvatīkāra), 3540, 3609, 3821, 3831, 3839, 3847, 3869, 3874, 3888, 3904, 3911, 3918, 3946, 3969, 3975, 3982, 3993, 3994, 4012, 4013, 4021, 4026, 4107, 4205.

*Rasikajīvanī* (or *Rasikasañjīvanī*), a *kāvya*-work. See vol. I p. 321 c.*ab* (Arjunavarmadeva).

No. 2434 (JS).

*Rasikarañjana* of Rāmacandra. See vol. I p. 353 c.*b* and 354 c.*b*-355 c.*a*.

Nos. 1991, 3651, 3682, 3798, 3808, 4074.

RĀGHAVACAITANYA, poet. Author of Kavi-kalpalatā and Mahāgaṇapati-stotra. No further information. Quoted in ŚP, Pad. (Cf. $CC_1$ 499).

No. 2977 (a. ŚP, SSB, Pad; but in SRK a. Viśvaguṇā°).

Skm [B] 19, PV 226, AP 81).
Nos. 3154 (Skm), 3370 (Skm).

LAKṢMĪDHARA. See vol. I p. 356 c.*b*-357 c.*a*.

LAKṢMĪNĀTHA. See vol. I p. 357 c.*a*.
No. 2516 (Vidy).

LAKṢMĪNṚSIṀHA. See vol. I p. 357 c.*a*.

*Liṅga-purāṇa*, one of the *upa-purāṇa-s*; Śivaistic dealing with the *liṅga* of Śiva.
No. 3527.

LĪLĀVATĪKĀRA No information. Quoted in Pad.
No. 3399 (Pad, but in SRK a. Rasikajīvana).

LĪLĀŚUKA. See vol. I p. 357 c.*ab*.

*Lokanīti*. See vol. I p. 357 c.*b*.
Nos. 2091, 2920, 3345, 3615.

*Locana on Dhvanyāloka*, see Abhinavagupta, above.

*Loharatnākara*, a work on metallurgy, quoted in ŚP. No further information.
No. 3051 (ŚP).

*Laukikanyāyaśloka*. See vol. I p. 358 c.*a*.
No. 2829.

VAṀŚIMIŚRA, poet. No information. Quoted in RJ (not quoted in $CC_1$).
No. 3077.

*Vakroktijīvita* of Rājānaka Kuntala (or Kuntaka, or Kuntalaka), an *alaṁkāra*-work from the middle of 11th century, published by S.K. De, Calcutta 1923, quoted in Alaṁkārasarvasva, Sāhityadarpaṇa and by Ratnakaṇṭha. (Cf. $CC_1$ 547).

Nos. 2754, 3733.

VANĀROHA, poet. No information, not mentioned in $CC_1$. Quoted in SkV.
No. 2612 (SkV).

VARARUCI. Many authors of this name were known in India. A number of works are attributed to him (see $CC_1$ 551). As grammarian he is identified with Kātyāyana, the author of the Vārttika to Pāṇini. Tradition makes him one of the *navaratna-s* of the court of Vikramāditya. Rājaśekhara mentions him in a verse in JS. As poet he is quoted in VS, ŚP, Skm, Bhojaprabandha, JS. Vararuci's Śatagāthā is included in the Tibetan Tanjur, but this Vararuci is another poet, and a friend of Nāgārjuna. Cf. L. Sternbach, *A propos de petits recueils de vers gnomiques* in JA (1974); pp. 391-434. (Cf. $CC_1$ 551, AP 82, VS 108-9, Skm [B] 20, JS 57, *Mélanges Asiatiques* 2.170).

Nos. 2665 (JS, but in Skm, Vidy a. Vidyāpati; in Kuv, SR a. Bhallaṭa in ŚP, SSB a. Mālavarudra =Bhallaṭa), 3933 (ŚP, VS, SSB).

VARĀHA, poet; possibly identical with Varāhamihira, see below. Quoted in Skm. (Cf. $CC_1$ 551, Skm 20).
No. 1900 (Skm).

VARĀHAMIHIRA, well-known astronomer and mathematician, author of the Bṛhatsaṁhitā and a number of other works; died in 587 A. D. Quoted also in ŚP, VS, Skm, Auc, SkV, Kav, JS, Pad and other authologies (see

taraṅgiṇī and by Yogeśvara (or Abhinanda) in 1733. It is also an epithet of Muñja. Quoted in ŚP, Skm, VS, SkV. (Cf. $CC_1$ 557, AP 84, VS 115, Skm [B] 21, SkV XCVIII).

No. 3848 (SkV, but in Prasanna a. Nārāyaṇa ; in JS a. Mahān and in Skm a. Nagna ; appears in Veṇī° and Mahān).

VĀGBHAṬA II. See vol. I p. 359 c.*a*.

VĀCASPATI. See vol. I p. 359 c.*b*.

Nos. 2062 (SkV), 2277 (RJ), 2670 (Prasanna, but in SkV, Skm a. Nīlapaṭaha or °paṭṭa).

VĀÑCHAKA, poet. No information. Quoted in Skm. (Cf. $CC_1$ 561).

No. 2406 (Skm).

VĀMADEVA, poet. No information. Quoted in Skm, SkV, Sūktāvalī, Prasanna. (Cf. $CC_1$ 563, SkV XCVIII).

No. 2300 (Skm).

VĀMANA. See vol. I p. 359 c.*b*-360 c.*a*.

No. 3880 (JS).

VĀMANASVĀMIN. See vol. I p. 360 c.*a*.

No. 3221 (VS and ŚP, but in Skm a. Kālidāsa ; appears also in BhŚ [doubtful]).

VĀRTIKAKĀRA, poet. No information. Quoted in Skm, SkV and Prasanna. The name means writer of a commentary, but identified with Kumārila, who is also called Vārttikakāra and Vararuci. (Cf. $CC_1$ 565, SkV 167, Skm [B] 22).

No. 2076 (SkV, Prasanna, Skm).

VĀLMĪKI. See vol. I p. 360 c.*a*.

*Vāsavadattā* of Subandhu. See vol. I p. 360 c.*a* and 370 c.*b*.

No. 3339 (a. Subandhu in ŚP, SkV, SSB, JS).

*Vāsiṣṭha-rāmāyaṇa*, see Vasi°, above.

VĀSUDEVA (°BHAṬṬA). See vol. I p. 360 c.*a*.

Nos. 2374 (Skm), 2738 (VS), 3138 (ŚP, VS, SSB, Sabhyā°; but a. Aṅgada in PG), 3929 (a. Bhaṭṭa-Vā° VS), 3938 (Skm).

VĀSUDEVA SĀRVABHAUMA-BHAṬṬĀCĀRYA ( = SĀRVABHAUMA-BHAṬṬĀCĀRYA). A Navadvīpa scholar, born about the middle of 15th century, son of Maheśvara Viśārada, author of Samāsavāda and possibly of Sārvabhaumanirukti. (Cf. $CC_1$ 715, 698, PG 228-30, 237-38).

No. 2433 (PG).

VĀHINĪPATI, poet. No information ; wherever quoted as Viśvanātha Vāhinīpati, probably identical with Viśvanātha, the author of Sāh. Quoted in VS, PV, Pad. (Cf. $CC_1$ 569, VS 117, PV 117, 119-20).

Nos. 3639 (Viśvanātha-Vā° PV), 4026 (PV, Pad).

VIKAṬANITAMBĀ. See vol. I p. 360 c.*b*.

Nos. 1961 (PV =MK), 2350 (VS), 2823 (VS).

VIKRA or VIKRAMA ; probably an abbreviation for Vikramāditya, see below.

in Skm, SkV, Prasanna (where almost any verse which seems to be composed by a woman is ascribed to her) and as Vijjakā, Vijjā or Vijjākā also in ŚP, VS. (Cf. $CC_1$ 571, 573, SkV XCIX-C, VS 119-20, AP 85-6, Skm [B] 22 ; cf. ABORI 23.421).

No. 2709 (Prasanna, but in SkV, Skm, Vidy a. Yogeśvara).

VIDYĀKARA. See vol. I p. 361 c.*a*.

VIDYĀKARAMIŚRA. See vol. I p. 361 c.*a*.

*Vidyākarasahasraka* of Vidyākaramiśra. See vol. I p. 361 c.*b*, both.

Nos. 1879, 1894, 1958, 1997, 2026, 2060, 2109, 2112, 2223, 2301, 2330, 2331, 2361, 2476, 2501, 2503, 2504, 2516, 2570, 2600, 2603, 2628, 2644, 2665, 2701, 2709, 2731, 2734, 2740, 2746, 2748, 2752, 2776, 2778, 2793, 2796, 2882, 2906, 3044, 3240, 3343, 3364, 3535, 3648, 3768, 3802, 3818, 3847, 3866, 3942, 4007, 4021, 4134.

VIDYĀPATI. See vol. I p. 361 c.*b*.

Nos. 2665 (Skm, Vidy, but Kuv, SR a. Bhallaṭa =Bhallaṭa ; in JS a. Vararuci, in ŚP, SSB a. Mālavarudra).

*Vidhānapārijāta*, one of the many *pārijāta-s* (*dharmaśāstra*), composed in 1625. (Cf. P.V. Kane's, *The History of Dharmaśāstra*, vol. I. 308).

Nos. 2336, 2728.

VIBHOKA, probably identical with Suvibhoka. No information. Quoted in Skm. ($CC_1$ 729, AB 543).

No. 2815 (Skm).

VIRIÑCI, poet. No information. Quoted in Skm. (Cf. $CC_1$ 578).

No. 2692.

*Vivekacūḍāmaṇi*, see Śaṅkarācārya, below.

Nos. 2675, 2939, 3329, 3347.

VIŚĀKHADATTA or VIŚĀKHADEVA. See vol. I p. 362 c.*a*.

Nos. 1993 (see Viśākhadeva), 2175 (JS, SRHt =Mudr).

VIŚĀKHADEVA. See Viśākhadatta, above.

Nos. 1993 (JS=Mudr), 2175 (see Viśākhadatta).

VIŚVAGUṆĀDARŚA of Veṅkaṭādhvarin. See vol. I p. 362 c.*a*. and 363 c.*ab*.

Nos. 1941 (SRK =Viś°), 2002, 2786 (SRK =Viś°), 2977 (SRK, but in ŚP, SSB, Pad a. Rāghavacaitanya), 3420 (SRK =Viś°), 3773 (SRK =Viś°), 3873 (SRK =Viś°).

VIŚVANĀTHA KAVIRĀJA. See vol. I p. 362 c.*a*.

Nos. 2568 (PV), 3534.

VIŚVEŚVARA. Many authors of this name existed in India ; poet. No information. Quoted in Skm. (See also next entry). (Cf. $CC_1$ 586-588).

Nos. 2240 (Skm), 2814 (Skm).

VIŚVEŚVARA-PAṆḌITA. See vol. I p. 362 c.*ab* and preceding entry.

*Viṣṇudharmasūtra*. = *Viṣṇusmṛti*. See vol. I p. 362 c.*b*.

Nos. 2155, 3430, 3544, 3553.

*Viṣṇudharmottara-purāṇa*. See vol. I p. 362 c.*b*.

Mn = Mn), 4132 (Vyāsaśataka SRHt), 4164 (Vyāsamuni VS, but in SR and SRRU a. MBh = MBh).

VYĀSA (Ceylonese, Siāmese), see Vyāsa-kāraya and Vyāsa-subhāṣita-saṁgraha, below.
Nos. 1877, 2009, 2933, 2958, 3165, 3434, 3615, 4049, 4132.

VYĀSAKĀRAYA (=Vyāsa Ceylonese, see Vyāsa-subhāṣita-saṁgraha, below). See also vol. I p. 365 c.*a*.
Nos. 1877, 2009, 2933 (SRHt a. Vyāsa), 2958, 3165, 3434, 3615 (SRHt a. Vyāsa-śataka), 3660 (SRHt a. Vyāsa-śataka), 4049 (SRHt a. Vyāsa-śataka), 4132.

*Vyāsa-śataka*. See vol. I p. 365 c.*a* and Vyāsa-subhāṣita-saṁgraha, below.

*Vyāsa-subhāṣita-saṁgraha* or *Vyāsa-śataka*, a South Indian *subhāṣita-saṁgraha* published on the basis of two South Indian MSs and ancillary sources (the Ceylonese Vyāsakāraya) and the Vyāsa-śataka quoted in the Sūktiratnahāra. Popular in Southern India and Ceylon. From Ceylon spread to Siām in the 20th century. Cf. L. Sternbach, *On the Sanskrit Nīti-literature of Ceylon*, ALB 35 ; pp. 258-265 ; L. Sternbach, *On the Vyāsa-subhāṣita-saṁgraha* in the Felicitation Volume in honour of Prof. E. Sluszkiewiez, Warszawa 1974 ; pp. 221-7.

VRAJANĀTHA. See vol. I p. 365 c.*b*.

ŚAṀBHU, poet of Kaśmīr. (See also Budhabhūṣaṇa). Father of Ānanda Vaidya (Śrīkaṇṭhacarita). Author of Anyoktimuktālatā, publ. in KM II and Rājendrakarṇapūra. Referred to by Maṅkha (Śrīkaṇṭha° 25.97) and contemporary to him. Quoted in VS, PG. (Cf. $CC_1$ 636, 20, $CC_2$ 4, $NCC_1$ 180, VS 128, PG 233).
Nos. 1958 (VS= Rāje°), 2227, 2228.

*Śakavṛddhi*. See vol. I p. 365 c.*b*.
No. 3998 (VS).

ŚAṄKARAKAVI, poet. Many authors are known to exist under this name or a component of Śaṅkara like °guru, °*kavi*, °*gaṇa*, etc. No information. Quoted in ŚP. (Cf. AP 90).
No. 3042 (ŚP).

ŚAṄKARAGAṆA, poet. No information. Quoted in VS. (Cf. $CC_1$ 625, VS 126).
No. 2677 (VS).

ŚAṄKARAGURU, poet from Mithilā, quoted in RJ. No information. (Cf. H.D. Sharma, *Some unknown Poets from Mithilā* in Jhā's Commemoration Volume ; p. 363).
No. 1945 (RJ).

ŚAṄKARA MIŚRA. See vol. I p. 365 c.*b*.
No. 2811 (PV).

ŚAṄKARĀCĀRYA, son of Śivaguru, pupil of Govindācārya who was a pupil of Gauḍapāda. The greatest philospher of the Vedānta, who lived probably between the middle of the 8th and the first half of the 9th century ; according to tradition he lived in the second century B.C. ; born at Kālaḍi, north of former Princely State of Travancore (now central Kerala) ; commentator of Vedāntic works and author of many

2038, 2040, 2054, 2057, 2095, 2099, 2101, 2126, 2139, 2154, 2183, 2206, 2227, 2228, 2231, 2232, 2259, 2276, 2299, 2303, 2305, 2361, 2383, 2388, 2392-93, 2397, 2422, 2426, 2451, 2474, 2494, 2506, 2510, 2522, 2539, 2541, 2550, 2560, 2571, 2578, 2589, 2592, 2596, 2603, 2605, 2617, 2644, 2665, 2674, 2680, 2681, 2684, 2696, 2709, 2727, 2743, 2744, 2762, 2795, 2803, 2815, 2819, 2824, 2836, 2840, 2844, 2854, 2864, 2887, 2899, 2905, 2914, 2920, 2966, 2970, 2977, 2980, 2985, 2995, 3006, 3029, 3042, 3043, 3048, 3051, 3052, 3055, 3056, 3063, 3073, 3125, 3131, 3138, 3148, 3154, 3157, 3166, 3167, 3171, 3178, 3187, 3200, 3203, 3205, 3208, 3218, 3221, 3253, 3268, 3272, 3275, 3312, 3313, 3316, 3325, 3330, 3339, 3350, 3354, 3371, 3380, 3389, 3395, 3413, 3418, 3430, 3441, 3472, 3481, 3497, 3501, 3507, 3524, 3540, 3542, 3544, 3549, 3551, 3559, 3563, 3566-68, 3569, 3578, 3580, 3581, 3585, 3586, 3591, 3604, 3606, 3609, 3613, 3627, 3672, 3677, 3678, 3691, 3696, 3709, 3718, 3721, 3725, 3757, 3766, 3768, 3792, 3802, 3819, 3831, 3839, 3840, 3841, 3847, 3854, 3888, 3906, 3911, 3934, 3942, 3969, 3985, 3991, 3992, 3993, 4005, 4057, 4089, 4092, 4109, 4110, 4155, 4161, 4164, 4165, 4194, 4200, 4205.

*Śālihotra*. General name for veterinary art ascribed to Śālihotra Muni, for whom Nakula, author of treatises on horses, created a father Aśvaghoṣa. Quoted in ŚP and by Hemādri. (Cf. $CC_1$ 644, AP 92). See also vol. I p. 367 c.*a*.
Nos. 3218 (ŚP), 3389 (ŚP).

ŚILHAṆA. See vol. I. p. 367 c.*a*.
No. 1911 (Skm [B], but in Skm [POS] a. Bilhaṇa).

*Śiva-purāṇa*. See vol. I p. 367 c.*a*.
No. 2557.

*Śivamahimna-stotra*, a Śivaite *stotra* (published in HSS).
No. 3758.

*Śivotkarṣamañjarī* of Appayya Dīkṣita. See vol. I p. 367 c.*b* and 320 c.*a*.
No. 2897.

*Śiśupālavadha* of Māgha. See Vol. I p. 367 c.*b* and 350 c.*b*-351 c.*a*.
Nos. 1907, 1921, 1939, 1951, 2108, 2133, 2165, 2169, 2225, 2243, 2257, 2262 (SR), 2263 (SSB), 2267, 2301, 2316, 2317, 2391, 2339 (SR, SSB), 2342 (SR, SSB), 2352, 2355, 2441 (SR, SSB), 2527, 2536, 2567 (Skm, VS, SSB), 2685 (SR), 2720, 2851, 2869, 2874 (SR, but in SSB a. Kālidāsa), 3076 (SSB), 3113, 3164, 3223 (VS, JS), 3225, 3228, 3239 (SSB), 3254, 3256 (SR, SSB) 3298, 3562 (SR, SSB), 3363 (SR, SSB, VS), 3367, 3372, 3381, 3464 (SSB), 3491, 3533, 3627 (SR ŚP, SRK), 3647, 4101. (Often ascribed to Śiś or to Māgha).

*Śukasaptati*. See vol. I p. 367 c.*b*.
Nos. 2097 (Śto), 2664 (Śts), 2175 (Śts), 2532 (Śto), 2550 (Śto), 2690 (Śto), 2717 (Śto), 2920 (Śts), 2959 (Śto), 3148 (Śto), 3336 (Śts), 3550 (Śto), 3667 (Śts), 3735 (Śto).

*Śukranītisāra*. A *nīti-śāstra* attributed to

Nos. 1938 (SSB), 2048 (SSB), 2080 (SSB), 2122 (SRHt), 2188 (SSB), 2189 (SSB), 2213 (SSB), 2264 (SSB), 2295 (SSB), 2366 (SRHt), 2528 (SSB), 2537 (SSB), 2633 (SSB), 2745 (SSB), 2779 (SSB), 2856 (SSB), 2893 (SRHt), 3085 (SSB), 3104 (SSB), 3369 (SSB), 3413 (SSB), 3537 (SSB), 3868 (SSB), 3900 (SSB), 3914 (SSB), 3996 (SSB), 4011 (SSB).

*Saṁskṛta-gadya-padya-saṁgraha*, a modern anthology containing a short collection of *subhāṣita-s* collected by Śrī-Bṛhaspati Śāstrī in Haridāsa-Saṁskṛta-granthamālā 243 (ChSS).

No. 2103.

*Saṁskṛtapāṭhopakāra*. See vol. I p. 369 c.*a*.

Nos. 3129, 3460, 4062, 4186.

*Saṁskṛta-lokokti-prayoga*, a modern collections of *lokokti-s* and *subhāṣita-s*.

Nos. 3231, 3289.

*Saṁskṛta-sūkti-ratnākara*. See vol. I p. 369 c.*a*.

Nos. 1881, 2126, 2176, 2200, 2249, 2307, 2675, 2939, 3028, 3209, 3347, 3540, 3587, 3847, 3878, 4100, 4119, 4164, 4174, 4198.

*Saduktikarṇāmṛta* of Śrīdharadāsa. See vol. I p. 369 c.*a* and 368 c.*b*.

Nos. 1900, 1910, 1911, 1976, 2007, 2032, 2047, 2055, 2062, 2076, 2141, 2148, 2151, 2231, 2237, 2240, 2255, 2273, 2274, 2283, 2289, 2300, 2313, 2347, 2374, 2379, 2387, 2397, 2398, 2406, 2426, 2432, 2472, 2483, 2487, 2488, 2489, 2494, 2498, 2511, 2539, 2542, 2567, 2578, 2582, 2588, 2590, 2606, 2609, 2615, 2616, 2625, 2636, 2640, 2643, 2644, 2658, 2663, 2665, 2670, 2673, 2683, 2692, 2695, 2705, 2706, 2709, 2710, 2714, 2735, 2739, 2740, 2768, 2794, 2801, 2802, 2805, 2810, 2813, 2814, 2815, 2832, 2836, 2899, 3005, 3041, 3053, 3057, 3071, 3079, 3080, 3115, 3137, 3144, 3153, 3154, 3157, 3181, 3221, 3241, 3242, 3247, 3274, 3284, 3370, 3378, 3379, 3444, 3513, 3530, 3611, 3635, 3696, 3754, 3785, 3797, 3799, 3813, 3834, 3848, 3853, 3896, 3910, 3919, 3922, 3923, 3925, 3932, 3937, 3940, 3943, 3958, 3979, 3988, 4001, 4010, 4023, 4033, 4054, 4070, 4203, 4205.

*Sabhātaraṅga*. See vol. I p. 369 c.*a*.

Nos. 2216, 2644, 3174, 3395, 3920, 3960, 4009, 4031, 4061, 4129, 4175. (All quoted in SRK).

*Sabhārañjanaśataka* of Nīlakaṇṭha Dīkṣita. See vol. I p. 369 c.*ab* and 339 c.*b*-340 c.*a*.

Nos. 1876, 2013, 2052, 2056, 2437, 2442, 2930, 2950, 2955, 3015, 3032, 3489.

*Sabhyālaṅkaraṇa* of Govindajit, a *subhāṣita-saṁgraha* composed of 853 ethical and descriptive verses divided into numerous *marīci-s*; quotes 101 authors and works composed after 1656 A. D. Edited on the basis of a single poorly

Nos. 1877, 1946, 2162, 2186, 2187, 2250, 2269, 2288, 2337, 2338, 2382, 2449, 2463, 2524, 2682, 2723, 2901, 2911, 2931, 2951, 2952, 2971, 2978, 2995, 3226, 3261, 3269, 3403, 3448, 3527, 3621, 3622, 3678, 3697, 4049, 4050, 4064, 4093, 4108, 4160, 4164.

SĀRVABHAUMA-BHAṬṬĀCĀRYA, probably identical with Vāsudeva-Sārva°, see above. Sārvabhauma in ŚP and VS is possibly identical with Sārvabhauma Bhaṭṭācārya. In one of the verses quoted in ŚP a king Anaṅgabhīma is mentioned; a poet Anaṅgabhīma is quoted in JS ($NCC_1$ 156). (PG 237, $CC_1$ 715, VS 132, AP 95). Quoted in PG, VS, ŚP.

No. 2433 (PG).

*Sāhityadarpaṇa* of Viśvanātha Kavirāja. See vol. I p. 370 c.*a* and 362 c.*a*.

Nos. 2403, 2456, 2655, 2660 (SR), 2709, 2841, 2875 (SR), 2894, 3169, 3339, 3376 (SR), 3464 (SR = also Śiś), 3534, 3633, 3643, 3711 (SR=RT), 3911, 3985, 4063, 4200.

SUNDARADEVA, author of Sūktisundara, a *subhāṣita-saṁgraha*, who must have lived at the court of Akbar and/or Shah Jahān (17th century). He depicts vividly conditions existing at the courts of the Muhammedan rulers and praises them. Many of his *subhāṣita-s* appear also in PV and PdT.

SUNDARAPĀṆḌYA. See vol. I p. 370 c.*b*.
Nos. 1878 (SRHt=Dvi), 1988 (SRHt=C), 2078 (SRHt=Dvi), 2158 (SRHt=Dvi), 2192 (SRHt=Dvi), 2194 (SRHt=Dvi), 3354 (SRHt=Dvi, but in VS a. Ravigupta).

SUBANDHU. See vol. I p. 370 c.*b*.
No. 3339 (ŚP, SkV. SSB ;=Vāsav).

SUBHAṬA. See vol. I p. 370 c.*b*-371 c.*a*.
No. 3274 (Skm), 3785 (Skm ; but in Śṛṅgārālāpa a. BhŚ=BhŚ), 3932 (Skm).

*Subhāṣitanīvi*. See vol. I p. 371 c.*a*.
Nos. 1982, 2004, 2036, 2072, 2075, 2093, 2134, 2469, 2548, 3217, 3435, 3852, 4077, 4078, 4102.

*Subhāṣita-padya-ratnākara*, a modern Jaina *subhāṣita-saṁgraha* in five small volumes and a Gujarātī Commentary. (Cf. L. Sternbach, *On some Non-Canonical Subhāṣita-Collections in Jaina Literature*, para 7 (in *Mahāvīra Jina Celebration Volume*, Ahmedabad 1976).

Nos. 1878, 1881, 1908, 1915, 2090, 2091, 2097, 2249, 2251, 2394, 2414, 2424, 2454, 2890, 2959, 2971, 2985, 3160, 3198, 3219, 3284, 3519, 3538, 3540, 3577, 3587, 3615, 3629, 3645, 3681, 3776, 3885, 3891, 3959, 3960, 4079, 4083, 4085, 4086, 4088, 4091, 4093, 4097.

*Subhāṣitamañjarī*. See vol. I p. 371 c.*a*.
Nos. 1945, 1951, 2046, 2102, 2153, 2221, 2234, 2932, 2958, 2971, 2985, 3267, 3359, 3620, 3627, 4052, 4134.

*Subhāṣitamuktāvalī*. See vol. I p. 371 c.*a*.
Nos. 1899, 1915, 1958, 1981, 2029, 2118, 2266, 2412, 2571, 2578, 2623, 2670, 2690, 2696, 2732, 2773, 2778, 2796, 2800, 2813, 2832, 2881, 2966, 3008, 3009, 3082, 3112, 3175, 3361, 3499, 3667, 3847, 3860, 3908, 3928, 3955, 3956, 4035.

2268, 2271, 2275, 2276, 2278, 2280, 2282, 2286, 2294, 2295, 2296, 2298, 2299, 2302, 2307, 2310, 2314, 2315, 2322, 2324, 2332, 2333, 2339, 2342, 2356, 2361, 2362, 2365, 2383, 2397, 2398, 2400, 2401, 2404, 2407, 2412, 2414, 2416, 2421, 2423, 2426, 2431, 2435, 2440, 2441, 2456, 2457, 2473, 2474, 2477, 2481, 2482, 2483, 2494, 2500, 2504, 2505, 2506, 2510, 2514, 2515, 2517, 2518, 2522, 2523, 2524, 2525, 2526, 2530, 2534, 2535, 2536, 2537, 2539, 2540, 2541, 2545, 2550, 2560, 2567, 2569, 2571, 2572, 2573, 2576, 2577, 2578, 2583, 2584, 2588, 2593, 2597, 2600, 2601, 2603, 2605, 2617, 2620, 2621, 2622, 2623, 2631, 2632, 2633, 2637, 2638, 2644, 2645, 2647, 2650, 2655, 2657, 2659, 2660, 2662, 2664, 2665, 2666, 2675, 2680, 2684, 2685, 2687, 2688, 2689, 2690, 2691, 2696, 2698, 2699, 2707, 2708, 2709, 2711, 2712, 2718, 2721, 2724, 2731, 2732, 2733, 2743, 2744, 2745, 2746, 2749, 2750, 2754, 2755, 2756, 2758, 2760, 2761, 2762, 2763, 2775, 2779, 2785, 2786, 2787, 2793, 2795, 2796, 2800, 2803, 2804, 2806, 2808, 2809, 2811, 2812, 2813, 2815, 2817, 2819, 2824, 2830, 2832, 2836, 2841, 2842, 2843, 2846, 2852, 2854, 2856, 2866, 2867, 2869, 2871, 2873, 2874, 2875, 2877, 2885, 2892, 2899, 2904, 2906, 2908, 2909, 2912, 2914, 2916, 2920, 2923, 2940, 2951, 2959, 2966, 2972, 2973, 2977, 2985, 2989, 2990, 2995, 2998, 2999, 3001, 3004, 3005, 3006, 3008, 3012, 3025, 3027,

3029, 3033, 3035, 3036, 3042, 3043, 3049, 3050, 3060, 3062, 3065, 3066, 3067, 3073, 3074, 3075, 3076, 3081, 3082, 3084, 3085, 3103, 3104, 3105, 3108, 3109, 3110, 3114, 3116, 3125, 3129, 3131, 3138, 3152, 3157, 3160, 3162, 3168, 3169, 3171, 3172, 3174, 3175, 3179, 3183, 3186, 3190, 3195, 3197, 3198, 3203, 3204, 3205, 3206, 3208, 3214, 3219, 3229, 3231, 3234, 3235, 3239, 3256, 3257, 3259, 3262, 3267, 3269, 3272, 3273, 3275, 3276, 3282, 3283, 3284, 3286, 3289, 3297, 3308, 3315, 3323, 3325, 3331, 3339, 3340, 3343, 3345, 3346, 3351, 3352, 3354, 3355, 3358, 3359, 3362, 3363, 3366, 3369, 3371, 3375, 3376, 3380, 3382, 3384, 3386, 3392, 3394, 3395, 3399, 3402, 3404, 3413, 3415, 3417, 3419, 3420, 3429, 3430, 3433, 3437, 3441, 3446, 3450, 3457, 3459, 3464, 3472, 3474, 3480, 3497, 3500, 3505, 3507, 3510, 3511, 3516, 3517, 3529, 3534, 3537, 3538, 3540, 3545, 3550, 3553, 3563, 3577, 3590, 3605, 3606, 3609, 3610, 3615, 3627, 3629, 3630, 3631, 3632, 3633, 3635, 3638, 3639, 3644, 3657, 3665, 3673, 3675, 3678, 3680, 3681, 3691, 3693, 3696, 3709, 3711, 3712, 3718, 3725, 3730, 3736, 3737, 3740, 3741, 3747, 3748, 3750, 3753, 3764, 3768, 3773, 3782, 3786, 3789, 3794, 3795, 3801, 3802, 3810, 3814, 3815, 3819, 3831, 3833, 3839, 3843, 3845, 3847, 3856, 3860, 3861, 3868, 3869, 3873, 3874, 3878, 3885, 3886, 3888, 3890, 3900, 3904, 3906, 3907, 3911, 3914, 3918, 3920, 3924,

2375, 2376, 2377, 2397, 2398, 2404, 2407, 2426, 2428, 2430, 2474, 2479, 2486, 2493, 2494, 2506, 2507, 2509, 2522, 2545, 2553, 2580, 2582, 2601, 2603, 2604, 2607, 2611, 2620, 2637, 2651, 2665, 2667, 2679, 2694, 2696, 2713, 2716, 2743, 2762, 2795, 2796, 2798, 2803, 2813, 2815, 2818, 2819, 2836, 2854, 2863, 2890, 2891, 2899, 2944, 2992, 3003, 3020, 3064, 3066, 3069, 3070, 3071, 3084, 3092, 3133, 3136, 3138, 3157, 3171, 3216, 3221, 3223, 3234, 3241, 3258, 3263, 3308, 3309, 3325, 3331, 3337, 3339, 3341, 3349, 3371, 3396, 3443, 3454, 3463, 3496, 3501, 3609, 3688, 3696, 3731, 3770, 3795, 3802, 3806, 3824, 3839, 3848, 3867, 3872, 3880, 3884, 3888, 3896, 3898, 3911, 3920, 3925, 3930, 3942, 3951, 3965, 3991, 4004, 4005, 4010, 4015, 4016, 4032, 4035, 4036, 4059, 4061, 4071, 4103, 4109, 4123, 4128, 4161, 4182, 4207.

***Sūktimuktāvalī*** of Somaprabhasūri. See vol. I p. 375 c.*b* (first entry).

No. 3236.

***Sūktimuktāvalī*** or *Hariharasubhāṣita* of Harihara. See vol. I p. 375 c.*b*.

Nos. 1940, 2001, 2023, 2031, 2034, 2035, 2131, 2135, 2222, 2329, 2553, 2946, 2947, 2975, 2982, 3000, 3011, 3097, 3132, 3143, 3210, 3238, 3321, 3364, 3373, 3763, 3825, 3944, 3989, 4176.

***Sūktimañjarī***, a modern collection of *subhāṣita-s* compiled and explained by Baldeva Upādhyāya and published in the *Vidyābharaṇa-saṁskṛta-granthamālā* No. 142 (ChSS).

Nos. 1945, 1951, 1963, 2042, 2102, 2154, 2221, 2231, 2234, 2435, 2477, 2674, 2869, 2904, 3140, 3267, 3269, 3380, 3474, 3801, 4162.

***Sūktiratnāvalī*** of Vaidyanātha, son of Rāmabhaṭṭa Sūri, An anthology of verses still in MS ( MS IO, 1203b = Eggeling 4032).

Nos. 2426, 2474.

***Sūktiratnahāra***. See vol. I p. 375 c.*b*-376 c.*a*.

Nos. 1878, 1881, 1882, 1885, 1893, 1896, 1906, 1914, 1926, 1931, 1937, 1946, 1949, 1952, 1958, 1972, 1975, 1988, 2020, 2037, 2063, 2078, 2081, 2088, 2101, 2106, 2122, 2126, 2136, 2139, 2144, 2149, 2158, 2175, 2176, 2191, 2192, 2194, 2266, 2283, 2290-91, 2307, 2310, 2311, 2322, 2359, 2366, 2382, 2385, 2407, 2443, 2448, 2458, 2462, 2463, 2464, 2541, 2578, 2593, 2644, 2668, 2671, 2727, 2785, 2789, 2832, 2849, 2862, 2893, 2912, 2918, 2920, 2924, 2929, 2933, 2941, 2952, 2958, 2964, 2969, 2971, 2972, 2974, 2984, 2995, 3030, 3082, 3084, 3085, 3114, 3130, 3148, 3174, 3270, 3285, 3289, 3307, 3322, 3323, 3346, 3350, 3353, 3354, 3356, 3411, 3430, 3433, 3434, 3456, 3471, 3485, 3498, 3523, 3525, 3532, 3540, 3543, 3553 3557, 3562,

2730, 2830, 2906, 2909, 2916, 2959, 2989, 2990, 2998, 3008, 3081, 3103, 3394, 3474, 3538, 3740, 3741, 3801, 3815, 3918, 4058, 4111, 4156.

*Smṛticandrikā* of Devaṇṇabhaṭṭa, a *dharma-śāstra*-digest ; one of the earliest digests (not earlier than 12th or 13th century A.D.). Frequently quoted in *dharma-śāstra*-literature. ( Cf. P. V. Kane, *History of Dharmaśāstra*, vol. I; pp. 343-47, $CC_1$ 746).
Nos. 2336, 2728, 3553.

*Smṛtisāra* of Harinātha, a digest on several topics of *dharmaśāstra* still in MS, probably from the first half of the 14th century. (Cf. P.V. Kane, *History of Dharmaśāstra*, vol. I; pp. 372-74).
No. 3553.

*Svapna-vāsavadattā* of Bhāsa. See vol. I p. 377 c.*a* and 347 c.*a*.
No. 3964.

*She-rab dong-bu* (=*Nītisāra-Prājña-daṇḍa*). See vol. I p. 377 c.*ab*.
Nos. 4099, 4159.

HAṀSAVIJAYA GAṆI. See vol. I p. 377 c.*b*.

*Haṁsa-sandeśa* of Veṅkaṭanātha. See vol. I p. 377 c.*b* and 363 c.*a*.
No. 3901.

HANŪMAT. See vol. I p. 377 c.*b*.

*Hanūmannāṭaka* (= *Mahānāṭaka*). See vol. I p. 377 c.*b* and 349 c.*b*.

*Haravijaya-kāvya*, see Ratnākara ; see above and vol. I p. 353 c.*a*.
Nos. 3836, 3839.

HARI. See vol. I p. 377 c.*b*-378 c.*a*.
No. 3284 (Skm, but in SR a. BhŚ and in VS a. Jayāditya = BhŚ), 3696 (a. Bhaṭṭihari in SkV, but in VS and SSB a. Amar = Amar).

HARICANDRA (VAIDYA HARICHANDRA), different from Bhaṭṭāra Haricandra. Physician and author of Carakasaṁhitā. Mentioned in Hemādri's commentary on Vāgbhaṭa's Aṣṭāṅgahṛdaya and by Maheśvara, author of the Viśvakośa. Quoted in VS. (Cf. $CC_1$ 756, VS 136).
No. 3451 (VS).

HARIDATTA, poet. No information. Quoted in Skm. (Cf. $CC_1$ 757).
No. 2710 (Skm).

HARIDĀSA. There are many authors who bear this name. Probably one of the seven Haridāsa-s mentioned by Jagadbandhu Bhadra who were Vaiṣṇava poets of Beṅgāl. Quoted in PG. (Cf. $CC_1$ 757, PG 240-41).
No. 3093 (PG).

HARIBHĀSKARA. See vol. I p. 378 c.*a*.

*Harivaṁśa*. See vol. I p. 378 c.*a*.
No. 1880.

*Harivaṁśa-purāṇa*. See vol. I p. 378 c.*ab*.
Nos. 1880, 2053, 2467 (SR).

HARIHARA-BHAṬṬA. There are many authors of this name. No information. Quoted in PV, IS and SH (?) (Cf. $CC_1$ 762-63, PV 93-41, JS 63).
No. 3078 (PV).

HARIHAROPĀDHYĀYA, son of Rāghavopādhyāya and grandson of Hṛṣīkeśopādhyāya of the Vatsagotra ; author of several works, *viz*., Bhartṛharinirveda, Muktāvalī, Prabhāvatī-pariṇaya and a

# II. INDEX
## OF
## SANSKRIT METRES

The following metres, other than *Śloka-s* (*Anuṣṭubh-s*), were used in the verses quoted in this volume; the metres in groups **A** and **B** are quoted according to the number of syllables to the quarter. Referential numbers to the non-metrical verses are given in *italics.*

### A. AKṢARACCHANDAS (Sama)

**(a) 10 syllables to a quarter**

*Ekarūpa*

⏑⏑ —/⏑⏑—/⏑—⏑/⏑

No. 2758. **Total : 1.**

*Paṇava* (or *Kuvalayamālā*)

— — —/⏑⏑⏑—/⏑— —/—

No. 3927. **Total : 1.**

**(b) 11 syllables to a quarter**

*Indravajrā*

— —⏑/— —⏑/⏑—⏑/— —

Nos. 2942, 3033, 3036, 3204, 3530, *3598*, 3950, 3968, 3972, 3997, 3999, 4000, 4002, 4019. **Total : 14.**

*Upajāti* (*Indravajrā* and *Upendravajrā*)

⏓—⏑/— —⏑/⏑—⏑/— —

Nos. 1895, 1904, 1974, 1981, 1995, 1999, 2005, 2095, 2130, 2174, 2180, 2232, 2290, 2291, 2355, 2359, 2401, 2402, 2405, 2420, 2474, 2481, 2491, 2495, 2496, 2521, 2592, 2624, 2626, 2650, 2666, 2725, 2865[1], 2877, 2914, 2957, 2959, 2976, 3020, 3022, 3027, 3064, 3067, 3090, 3092, 3098, 3099, 3103, 3167, 3179, 3185, 3187, 3235, 3259, 3288, 3310, 3312, 3318, 3364, 3423, 3424, 3427, 3442, *3448*, *3453*, 3509, 3510, 3511, 3512, 3518, 3519, 3544, 3550, 3588, 3596, 3598, *3599*, 3609, 3611, 3633, 3637, 3639, 3657, 3659, 3682, 3751, 3786, 3787, 3792, 3796, 3797, 3803, 3804, 3805, 3806, 3809, 3818, *3829*, 3862, 3904, 3913, 3917, *3925*, 3952, 3962, 3967, 3970, 3977, 3983, 3984, 3996, 3999, 4003, 4005, 4012, 4017, 4018, 4049, 4051, 4124, 4139, 4156, 4172, 4175.

**Total : 125.**

1. *Triṣṭubh.*

*Upendravajrā*

⏑—⏑/— —⏑/⏑—⏑/— —

Nos. 2008, 2028, 2661, 2816, 3404, 3802, 4033, 4191. **Total : 8.**

*Dodhaka*

—⏑⏑/—⏑⏑/—⏑⏑/— —

Nos. 2571, 4208. **Total : 2.**

*Rathodhatā*

—⏑—/⏑⏑⏑/—⏑—/⏑—

Nos. 2241, 2271, 2568, 2585, 2894, 2909, 3058, 3059, 3832, 3842. **Total : 10.**

*Śālinī*

— — —/— —υ/— —υ/— —

(Caesura after the 4th syllable).

Nos. 2596, 2963, 3562, 3622, 3892. **Totol : 5.**

*Svāgatā*

—υ—/υυυ/—υυ/— —

Nos. 2165, 2169, 2417, 2567, 2574, 2575, 2586, 2999, 3053, 3076, 3077, 3955, 3956. **Total : 13.**

**(c) 12 syllables to a quarter**

*Upajāti* (*Vaṁśastha* and *Indravaṁśā*)

υ—υ/— —υ/υ—υ/—υ—/

Nos. 2824, 2853, 3629, 3811, 4189, 4190. **Total : 6.**

*Toṭaka*

υυ—/υυ—/υυ—/υυ—/

Nos. 1894, 2501, 2761, 2780. **Total : 4.**

*Drutavilambita* (or *Hariṇapluta*)

υυυ/—υυ/—υυ/—υ—/

Nos. 1897, 2029, 2065, 2271, 2272, 2318, 2319, 2332, 2344, 2350, 2421, 2546, 2693, 2699, 2700, 2701, 2729, 2732, 2733, 2739, 2752, 2753, 2759, 2762, 2765, 2767, 2873, 2874, 3112, 3172, 3173, 3175, 3221, 3234, 3268, 3299, 3366, 3374, 3476, 3499, 3652, 3704, 3708, 3762, 3776, 3782, 4058, 4069, 4072. **Total : 49.**

*Pramitākṣarā*

υυ—/υ—υ/υυ—/υυ—/

Nos. 1939, 2262, 2263, 2436, 2441, 2536, 3239, 3243, 3256, 3362, 3363, 3365. **Total : 12.**

*Mālatī* (or *Yamunā*)

υυυ/υ—υ/υ—υ/—υ—/

No. 2766. **Total : 1.**

*Vaṁśastha*

υ—υ/— —υ/υ—υ/—υ—/

Nos. 1973, 1977, 1982, 2006, 2016, 2083, 2256, 2351, 2352, 2360, 2430, 2438, 2476, 2477, 2479, 2490, 2492, 2512, 2513, 2515, 2519, 2562, 2638, 2646, 2647, 2669, 2675, 2677, 2781, 2790, 2807, 2820, 3094, 3100, 3117, 3130, 3236, 3262, 3289, 3290, 3306, 3317, 3319, 3421, 3422, 3426, 3464, 3643, 3644, 3655, 3680, 3681, 3722, 3748, 3755, 3802, 3808, 4029, 4036, 4045, 4065, 4066, 4125, 4126, 4145, 4151, 4162, 4202, 4204. **Total : 69.**

**(d) 13 syllables to a quarter**

*Kalahaṁsa* (or *Prabodhitā*)

υυ—/υ—υ/υυ—/υυ—/—

Nos. 1951, 2321, 2339, 3274. **Total : 4.**

*Mañjubhāṣiṇī*

υυ—/υ—υ/υυ—/υ—υ/—

(Caesura after the 5th syllable)

Nos. 1907, 2349, 2842, 3164. **Total : 4.**

*Rucirā*

υ—υ/—υυ/υυ—/υ—υ/—

(Caesura after the 4th syllable)

Nos. 2851, 3228, 3260. **Total : 3.**

**(c) 14 syllables to a quarter**

*Vasantatilakā*

— —υ/—υυ/υ—υ/υ—υ — —

Nos. 2172, 2173, 2179, 2183, 2236, 2272, 2273, 2278, 2296, 2298, 2400, 2404, 2406, 2408, 2529, 2598, 2603, 2612, 2615, 2617, 2619, 2891, 2910, 2966, 2990, 3009, 3019, 3025, 3039, 3040, 3047, 3062, 3069, 3199, 3429, 3440, 3447, 3533, 3584, 3817, 3819,

3822, 3836, 3839, 3855, 3856, 3857, 3867, 3870, 3875, 3876, 3898, 3902, 3915, 3916, 3919, 3920, 3929, 3930, 3932, 3939, 3945, 3948, 3949, 3953, 3957, 3961, 3969, 3976, 3987, 3991, 3994, 3995, 4013. **Total : 74.**

**(f) 15 syllables to a quarter**

*Mālinī* (or *Nāndimukhī*)

∪∪∪/∪∪∪/— — —/∪— —/∪— —/

(Caesura after the 8th syllable)

Nos. 1890, 1967, 1968, 2022, 2026, 2030, 2032, 2054, 2273, 2277, 2278, 2280, 2281, 2282, 2284, 2299, 2328, 2333, 2432, 2542, 2545, 2686, 2687, 2688, 2689, 2690, 2691, 2694, 2695, 2706, 2707, 2708, 2709, 2711, 2713, 2714, 2746, 2754, 2755, 2757, 2773, 2776, 2778, 2867, 2869, 2870, 3131, 3139, 3140, 3141, 3142, 3146, 3147, 3152, 3154, 3156, 3159, 3224, 3233, 3343, 3370, 3371, 3372, 3380, 3384, 3385, 3505, 3707, 3755, 3758, 3759, 3773, 3778, 3779, 4055, 4057, 4074, 4099, 4106, 4111, 4112. **Total : 81.**

**(g) 17 syllables to a quarter**

*Narkuṭa* (or *Nardaṭaka*)

∪∪∪/∪—∪/—∪∪/∪—∪/∪—∪/∪—

No. 2440. **Total : 1.**

*Pṛthvī* (or *Vilambitagati*)

∪—∪/∪∪—/∪—∪/∪∪—/∪— —/∪—

(Caesura after the 8th syllable).

Nos. 1978, 1980, 1981, 1994, 1996, 1998, 2094, 2223, 2426, 2473, 2498, 2628, 2631, 2656, 2670, 2721, 2799, 2804, 2806, 2811, 2817, 2832, 2882, 2886, 3093, 3110, 3480, 3483, 3808, 4042, 4167, 4184. **Total : 32.**

*Mandākrāntā* (or *Śrīdharā*)

— — —/—∪∪/∪∪∪/— —∪/— —∪/— —

(Caesurae after the 4th and 10th syllables)

Nos. 2146, 2150, 2171, 2239, 2280, 2281, 2416, 2601, 2614, 2888, 2967, 3439, 3823, 3835, 3896, 3901, 3905, 3943, 3959. **Total : 19.**

*Śikhariṇī*

∪— —/— — —/∪∪∪/∪∪—/—∪∪/∪—

(Caesura after the 6th syllable).

Nos. 1886, 1900, 1901, 1944, 1976, 1979, 1993, 1997, 2001, 2002, 2007, 2042, 2086, 2101, 2117, 2127, 2302, 2356, 2360, 2361, 2365, 2429, 2469, 2472, 2478, 2480, 2482, 2483, 2484, 2486, 2487, 2488, 2489, 2493, 2494, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2516, 2517, 2518, 2610, 2629, 2633, 2635, 2640, 2642, 2643, 2645, 2655, 2658, 2659, 2662, 2663, 2665, 2667, 2673, 2674, 2735, 2786, 2793, 2794, 2795, 2797, 2798, 2800, 2801, 2802, 2803, 2805, 2808, 2809, 2810, 2812, 2813, 2815, 2818, 2819, 2829, 2834, 2880, 2883, 3083, 3084, 3115, 3180, 3181, 3277, 3284, 3308, 3309, 3331, 3401, 3419, 3420, 3463, 3484, 3513, 3696, 3725, 3732, 3733, 3734, 3738, 3744, 3745, 3750, 3754, 3772, 3785, 3795, 3798, 3799, 3800, 3801, 3807, 4027, 4034, 4111, 4141, 4143, 4177, 4180, 4181, 4203, 4205. **Total : 131.**

*Hariṇī* (or *Vṛṣabhaceṣṭita*)

∪∪∪/∪∪—/— — —/—∪—/∪∪—/∪—

(Caesurae after the 6th and 10th syllables).

Nos. 1910, 1924, 1962, 2025, 2047, 2063, 2076, 2252, 2260, 2274, 2283, 2313, 2534, 2538, 2539, 2540, 2541,

2692, 2771, 2772, 2774, 2868, 2871, 3137, 3153, 3157, 3158, 3241, 3242, 3355, 3378, 3398, 3490, 3650, 3763, 3775, 3780, 4054, 4073, 4118. **Total : 40.**

(h) **19 syllables to a quarter**

*Śārdūlavikrīḍita*

— — —/∪∪— ∪—∪/∪∪—/— —∪/
— —∪/—

(Caesura after the 12th syllable)

Nos. 2141, 2148, 2161, 2175, 2181, 2185, 2231, 2234, 2237, 2274, 2275, 2276, 2279, 2287, 2297, 2299, 2576, 2577, 2580, 2581, 2588, 2590, 2600, 2602, 2604, 2605, 2607, 2610, 2611, 2613, 2616, 2618, 2622, 2625, 2889, 2890, 2892, 2896, 2897, 2899, 2923, 2954, 2956, 2977, 2993, 3003, 3005, 3008, 3034, 3042, 3044, 3065, 3071, 3073, 3079, 3203, 3445, 3451, 3529, 3531, 3590, 3605, 3606, 3820, 3821, 3824, 3825, 3826, 3833, 3834, 3848, 3849, 3850, 3853, 3859, 3860, 3871, 3872, 3873, 3874, 3878, 3879, 3880, 3884, 3899, 3906, 3907, 3908, 3909, 3910, 3911, 3919, 3921, 3922, 3923, 3924, 3926, 3936, 3937, 3938, 3940, 3947, 3951, 3958, 3966, 3975, 3979, 3982, 3985, 3986, 3989, 3990, 4001, 4004, 4008, 4009, 4010, 4014, 4015, 4020, 4021, 4024, 4206.
**Total : 123.**

(i) **21 syllables to a quarter**

*Sragdharā*

— — —/—∪—/—∪∪/∪∪∪/∪— —/
∪— —/∪— —/

(Caesurae after the 7th and 14th syllables).

Nos. 2240, 2587, 2606, 2608, 2609, 2898, 2900, 2973, 3026, 3041, 3043, 3057, 3078, 3080, 3443, 3444, 3866, 3869, 3900, 3934, 3942, 3988, 4023, 4026. **Total : 24.**

## (B) AKṢARACCHANDAS (Ardhasama)

*Aparavaktra*

First and third *pāda-s* : 11 syllables
∪∪∪/∪∪∪/—∪—/∪—
Second and fourth *pāda-s* : 12 syllables
∪∪∪/∪—∪/∪—∪/—∪—/
Nos. 3356. **Total : 1.**

*Aupacchandasika*

First and third *pāda-s* : 11 syllables
∪∪—/∪∪—/∪—∪/— —
Second and fourth *pāda-s* : 12 syllables.
∪∪—/—∪∪/—∪—/∪— —/
Nos. 1921, 1941, 1971, 2068, 2219, 2221, 2307, 2310, 2335, 2433, 2435, 2458, 2535, 2561, 2685, 2715, 2749, 2763, 3149, 3163, 3248, 3393, 3701, 4061, 4062, 4063. **Total : 26.**

*Puṣpitāgrā*

First and third *pāda-s* : 12 syllables
∪∪∪/∪∪∪/—∪—/∪— —/
Second and fourth *pāda-s* : 13 syllables
∪∪∪/∪—∪/∪—∪/—∪—/—
Nos. 1959, 1969, 2051, 2055, 2060, 2079, 2255, 2276, 2289, 2294, 2300, 2301, 2315, 2316, 2317, 2320, 2345, 2346, 2347, 2684, 2710, 2736, 2737, 2836, 3138, 3222, 3223, 3225, 3254, 3255, 3298, 3341, 3367, 3368, 3381, 3382, 3479, 3491, 3647, 3648, 3649, 3760, 4070. **Total : 43.**

*Viyoginī*

First and third *pāda-s* : 10 syllables

∪∪—/∪∪—/∪—∪/—

Second and fourth *pada-s* : 11 syllables

∪∪—/—∪∪/∪—∪/∪—

Nos. 1911, 1914, 1926, 1931, 1948, 1954, 1970, 2024, 2067, 2077, 2211, 2225, 2261, 2267, 2297, 2298, 2455, 2502, 2503, 2555, 2747, 2748, 2750, 2751, 2769, 2866, 3113, 3219, 3220, 3335, 3710, 3769, 4060, 4101, 4104. **Total : 35.**

## (C) MĀTRĀCCHANDAS

*Āryā*

First and third *pāda-s* : 3 feet (12 *mātra-s*)

Second *pāda* : 4½ feet (18 *mātrā-s*)

Fourth *pāda* : 2 feet + one short syllable + 1½ feet (15 *mātrā-s*)

(Feet could be : ∪∪∪∪, or — —, or — ∪∪, or ∪∪—, or ∪—∪).

Nos. 1878, 1891, 1919, 1922, 1923, 1925, 1933, 1934, 1935, 1940, 1943, 1958, 1960, 1963, 2023, 2034, 2035, 2048, 2074, 2078, 2080, 2129, 2139, 2147, 2151, 2152, 2157, 2192, 2193, 2194, 2206A, 2212, 2217, 2218, 2222, 2224, 2259A, 2264, 2279, 2285, 2286, 2304, 2305, 2313A, 2314, 2326, 2329, 2331, 2334, 2369, 2370, 2377, 2394, 2403, 2407, 2410, 2431, 2435, 2457, 2525, 2543, 2544, 2553, 2569, 2573, 2578, 2584, 2589, 2595, 2696, 2697, 2705, 2712, 2730, 2734, 2738, 2740, 2741, 2742, 2743, 2745, 2756, 2768, 2770, 2777, 2779, 2783, 2784, 2791, 2860, 2861, 2872, 2912, 2913, 2921, 2944, 2981, 2998, 3029, 3055, 3072, 3104, 3106, 3108, 3134, 3136, 3145, 3155, 3171, 3174, 3177, 3195, 3197, 3201, 3205, 3209, 3216, 3240, 3244, 3245, *3247*, 3264, 3272, 3273, 3295, 3296, 3315, 3316, 3337, 3338, 3339, 3340, 3342, 3354, 3361, 3369, 3373, 3375, 3377, 3383, 3386, 3387, 3392, 3399, 3431, 3433, 3437, 3441, 3472, 3473, 3506, 3524, 3540, 3545, 3547, 3653, 3673, 3674, 3692, 3712, 3761, 3777, 3781, 3813, 3815, 3831, 3837, 3838, 3840, 3844, 3846, 3858, 3878, 3882, 3888, 3912, 3928, 3946, 3971, 4007, *4011*, 4052, 4053, 4056, 4071, 4107, 4109, 4110. **Total : 188.**

*Āryā-udgīti*

First and third *pāda-s* : 12 *mātrā-s*

Second *pāda* : 15 *mātrā-s*

Fourth *pāda* : 18 *mātrā-s*

(*Mātra* could be — or ∪∪)

Nos. 2330, 2760, 2765, 2846, 2875, 3074, 3367, 3534. **Total : 8.**

*Āryā-upagīti*

First and third *pāda-s* : 12 *mātrā-s*

Second and fourth *pāda-s* : 15 *mātrā-s*

(*Mātrā* could be — or ∪∪)

Nos. 2523, 2570, 2572, 2621, 2681, 2731, 2968, 3011, 3257, 3269, 3459, 3474, 3521, 3702, 4022. **Total : 15.**

*Āryā-gīti*

First and third *pāda-s* : 12 *mātrā-s*

Second and fourth *pāda-s*: 18 *mātrā-s*

(*Mātra* could be — or ∪∪)

Nos. 1916, 1961, 2031, 2061, 2131, 2158, 2214, 2216, 2270, 2275, *2303*, 2537, 2558, 2583, 3132, 3143, 3155 (in ŚP ; in other sources *Āryā*), 3169, 3210, 3297, 3334, 3379, 3400, 3535, 3651, 3814. **Total** : 26.

*Dohoḍikā*

First and third *pāda-s* : 12 *mātrā-s*
Second and fourth *pāda-s* : 11 *mātrā-s*
No. 2823. **Total** : 1.

*Mātrāsamaka*

16 *mātrā-s* to each *pāda* (several varieties ; rhymed moric verse)
Nos. 2925, 3597, 3699. **Total** : 3.

*Vaitālīya*

First and third *pāda-s* : 14 *mātrā-s*
Second and fourth *pāda-s* : 16 *mātrā-s*
No. 3376. **Total** : 1.

(D) IRREGULAR

*Dohā*

(Cf. Śānt [Sch] ; p. 103 ; note to II-1.)
No. 2698. **Total** : 1. (See also numbers given in *italics*).

# III. SUBJECT INDEX

## A

## C

**D**

E

## G

## L

## M

N

## O

P

## Q



## R

## S

## ADDENDA AND CORRIGENDA

### TO VOLUME II

| *Page* | *Verse* | |
|---|---|---|
| 433 | 1915 | *read* in (*d*) line 2 : कार्यध्वंसो हि. |
| 436 | 1931 | *read* : of Kulaśekhara 13 (KM edition in fn.) *instead of* : 13. |
| 438 | 1939A | *read* fn. 1 : i.e. not to be thrown out by her. |
| 438 | 1941 | *read* metre : Aupacchandasika. |
| 440 | 1949 | *read* in (आ) line 1 after 42.38 ; (a. Bhāravi). |
| 442 | 1959 | *add* in (आ) before AP : (a. Trivikrama). |
| 443 | 1963 | *add* in (आ) before VS : KāP 275.20-1,. |
| 445 | 1970 | *add* : (अ) Mālatī 9.19 ; *add* in (आ) after RJ (a. Bhavabhūti). |
| 449 | 1988 | *delete* at the end of translation : (A. A. R.). |
| 449 | 1992 | *add* in (अ) : R [Kumbh] 6.8.11,. |
| 460 | 2046 | *read* in translation line 1 : Brāhmaṇa. |
| 462 | 2054 | *insert* a line below (*d*) : Mālinī metre. |
| 464 | 2068 | *read* metre : Aupacchandasika. |
| 470 | 2095 | *add* in (आ) before SR : SG 415,. |
| 474 | 2114 | *add* at the end of (अ) : (a. Bhoja). |
| 476 | 2126 | *read* in (आ) after 224 : SkV 1230,. |
| 477 | 2129 | *read* in translation line 4 : *citra-kāvya.* |
| 477 | 2132 | *read* : 2132* |
| 480 | 2145 | *read* in (अ) last entry : R [Kumbh] 6.9.8. |
| 483 | 2163 | *read* in (आ) : *A History* |
| 484 | 2166 | *read* in (अ) last entry : R [Kumbh] 3.33.20. |
| 487 | 2176 | *read* in (*d*) line 2 : SSSN ; . |
| 493 | 2203 | *read* in (अ) KN [TSS]. |
| 493 | 2207 | *add* : (आ) Sa 37.6. |
| 497 | 2224 | *add* : (अ) ĀrS 2.41. |
| 505 | 2269 | *read* : 2269 *instead of* : 3269. |

| *Page* | *Verse* | |
|---|---|---|
| 509 | 2283 | *read* in (*d*) line 2 : °**वक्त्रक्लैब्यं**. |
| 509 | 2287 | *read* in translation line 2 : [sea shore]. |
| 511 | 2293 | *read* in (इ) line 1 : T. Goundrians ; line 2 : "***Stuti***" *instead of* : "*Stnti*". |
| 525 | 2357 | *read* in translation, line 2 : *jujube*-. |
| 534 | 2399 | *read* in the text in *b* : **क्षितिभृतामित्यस्ति**. *Read* in (आ) : (a. Viddūka or Vijjūṭa). |
| 536 | 2408 | *add* in (आ) : SG 601 (a. Bhānukara). |
| 538 | 2416 | *read* : 2416* |
| 547 | 2459 | *read* in (अ) line 3 : 2460 *instead of* : 2450,. |
| 558 | 2509 | *add* at the end of (आ) : (a. [?] Bheribhaṅkara). |
| 559 | 2516 | *read* : 2516* *instead of* : 2616* |
| 562 | 2530 | *read* line 2 of (अ) : Cf. Nos. 2529, 2531-3. |
| 562 | 2531 | *read* line 2 of (अ) : 2529-30, 2532-3. |
| 563 | 2532 | *read* in (अ) : Cf. Nos. 2529-31, 2533. |
| 563 | 2533 | *read* in (अ) : Cf. Nos. 2529-32. |
| 564 | 2539 | *delete* in (*b*) line 1 : Su° Hār°. |
| 565 | 2541 | *read* translation line 8 : "the" *instead of* : "that a". |
| 571 | 2572 | *read* : (आ) PV 650 (a. Bhānukara), SG 602 (a. Bhānukara), Pad 79.12 (a. Bhānukara), SuSS 424[1], SR 345.9, SSB 222.12. *Read* footnote 1 : As quoted in PV. *Read* in translation line 2 : "the day, gave up ..." |
| 571 | 2574 | *read* : in (आ) : (a. Dāmodara). |
| 572 | 2575 | *read* in footnote line 2 : Svāgatā-verse. |
| 572 | 2578 | *read* in (आ) line 2 : "-kapardin)",. |
| 577 | 2597 | *read* in (*d*) line 2 : **मौनं**. |
| 578 | 2603 | *read* in (*b*) line 1 : **हन्त्य तितरां**. *Read* in (*c*) line 3 : **फिस्त्वस्य**. |
| 579 | 2605 | *add* at the end of (अ) line 2 : (a. Bhoja). |
| 581 | 2613 | *read* in (अ) line 2 : RT [C] 8.3406). |
| 591 | 2662 | *add* : (अ) Rasamañjarī of Bhānukara 21. *Add* in (आ) before SR : SG 235 (a. Bhānukara). |
| 592 | 2665 | *add* in (आ) line 7 before Kuv : Vjv 92,. |
| 594 | 2670 | *add* in (आ) : Vjv 21.1,. |
| 598 | 2691 | *read* in (अ) line 5 : SuM 7.9. *Read* in (*a*) line 1 : (**उड्डु°**). |
| 603 | 2711 | *add* at the end of (अ) : (a. Bhānukara). |

| *Page* | *Verse* | |
|---|---|---|
| 607 | 2734 | *add* : (अ) ĀrS 25.3. |
| 619 | 2789 | *read* in (अ) line 1 : R [B] 3.33.35,. |
| 623 | 2808 | *add* at the end of (आ) : (a. Bhānukara). |
| 632 | 2843 | *read* in translation line 3 : know *instead of* : knows. |
| 637 | 2866 | *read* in the text in *c* उभयेन *instead of* : उभेयेन. |
| 644 | 2899 | *add* in (आ) at the end of line 3 : Vjv 25.2,. |
| 663 | 2979 | *read* in (अ) line 2 : [VVRI] 7.504). |
| 691 | 3106 | *add* in translation line 3 after "upon" : their. |
| 698 | 3138 | *read* in (आ) line 4 : SG 417. |
| 705 | 3171 | *add* at the end of line 4 of (आ) : (a. Bhavabhūti). |
| 707 | 3175 | *read* in line 3 of the footnote : *Honigseim.*. |
| 709 | 3190 | *read* in (*d*) : स्तनजृंभणम्. |
| 722 | 3249 | *read* in translation line 2 : slain ; *read* in footnote 1 line 1 : *ausführbar für den.* |
| 722 | 3253 | *read* : in translation line 1 : Brāhmaṇa. |
| 726 | 3268 | *add* in (आ) line 2 before AP : SG 68 (a. Bhīmasiṁha). |
| 730 | 3284 | *add* in (आ) line 1 after SkV 1617 : (a. Hari) ; *read* : in line 6 : SM 1444. |
| 742 | 3340 | *read* in (अ) : Ambaḍacaritra 40. |
| 752 | 3386 | *read* in (आ) line 4 : appear *instead of* : appears. |
| 753 | 3390 | *read* 3390 *instead of* : 3390* |
| 763 | 3434 | *read* in (इ) Vyās (C) 67,. |
| 764 | 3441 | *read* in (अ) line 2 : p. 25). *instead of* : 2.25). |
| 785 | 3539 | *read* in translation line 2 : the bath, an elephant ... |
| 787 | 3550 | *add* in (अ) after BhPr 143 : (a. Bhoja). |
| 797 | 3603 | *add* in (आ) at the end : *ab.* |
| 803 | 3630 | *read* in (आ) : SR 168.695. |
| 805 | 3635 | *read* in (अ) line 2 : HN 1.22,. |
| 807 | 3645 | *add* at the end of (आ) : SPR 658.16 (a. BhG). |
| 812 | 3674 | *read* in (आ) : SSSN : 183.62 (a. Ravigupta),. |
| 819 | 3703 | *read* in (आ) : SSSN 142.1 (a. MBh). |
| 822 | 3716 | *read* in German translation of the footnote line 2 : "*ohne*" *instead of* : "*ghne*". |

| *Page* | *Verse* | |
|---|---|---|
| 831 | 3758 | *read* in (अ) : -stotra *instead of* : -strotra. |
| 834 | 3773 | *add* (अ) Viśvaguṇādarśa 531. |
| 841 | 3802 | *add* : in (आ) line 6 after RJ 1191 : (a. Jīvaka), Vidy 477 (a. Bhaṭṭa-Bījaka). |
| 842 | 3806 | *add* : (*b*) वधो[गु°] SH. |
| 862 | 3896 | *read* in (*d*) : SH *instead of* : HS. |
| 863 | 3898 | *add* at the end of (आ) : Cf. Kav p. 63. |
| 867 | 3918 | *add* in (आ) before SR : RJ 614 *cd/ab* (a. Bhavabhūti). |
| 869 | 3926 | *read* in (आ) line 2 : (a. Bhīmaṭa). |
| 879 | 3971 | *add* : (अ) ĀrS 2. 37. |
| 892 | 4025 | *read* in the text (*d*) संस्थाप्या. |
| 892 | 4026 | *read* : in the text in *c* : वृष्टिर्यात्रोत्सुकानां. |
| 903 | 4080 | *read* : Mn. 2.159, Bhaviṣya-purāṇa 1.4.124 and *add* in (*d*) ईप्सता [इच्छ°] Bhaviṣya° |
| 908 | 4102 | *read* in (*a*) : °तुण्डिकवृत्तीनाम् . |

| *Page* | *Column* | *Line* | |
|---|---|---|---|
| 930 | *b* | 20 | *add* : after "$NCC_1$ 224-6" : JS 16 ; . |
| 932 | *b* | 16 | *read* : *Indischer Litteratur* 2. |
| 934 | *a* | 2 | *read* : and p. 323 c.*a*. |
| 934 | *a* | 6 | *read* : or UMĀPATI. |
| 944 | *a* | 12 | *read* : cf. *instead of* : versus. |
| 949 | *a* | 33 | *read* : [ footnote 92 ] in the Mahāvīra Volume, Ahmedabad 1976. |
| 966 | *a* | 19 | *read* : *Tshigs* ... |
| 989 | *a* | 13 | *read* : bad man. |
| 990 | *a* | 19 | *add* after Brahman : $2801_1$. |
| 990 | *a* | 23 | *delete* under Brāhmaṇa : 2801. |
| 990 | *a* | 26 | *read* : 3795 *instead of* : 3771. |

## ADDITIONAL CORRIGENDA :

*Page* : (vi) *line* : 3 *read* : appended to.
*Page* : 846 *verse* : 3822 *read* in the text (*c*) : स्नपेक्ष्य.
*Page* : 979 *col.* 2 *line* 29 *read* : *JS instead of* : IS.
*Page* : 1024 *read* page No. : 1024 *instead of* : 2024 ; and *read* in line 15 : °māñjalī
*Page* : 1032 *line* : 32 *read* : Sūktimuktāvalī.

FURTHER

# ADDENDA AND CORRIGENDA

## TO VOLUME I

| *Page* | *Line* | |
|---|---|---|
| xxxii | 21 | *add* after SkV : (as Jsv). |
| xliv | 10 | *read* : PS *instead of* : PSL. |
| xlviii | 33 | *add* at the end of the line : (Subhāṣita-savaskṛta(?) -śloka). |
| l | 6 | *add* after Sa : or SA. |
| l | 10 | *add* at the end of the line : =SG in MS. |
| li | 16-17 | *transfer* : ŚB and ŚbB (i.e. ŚB=the Budhabhūṣaṇa and ŚbB=Śṛṅgāraprakāśa). |
| lii | 4 | *add* before Calcutta 1947 : Saṁskṛta-koṣa-kāvya-saṁgraha, Vol. V. |
| liii | 18 | *add* at the end : or in SkV (as Sl). |
| liii | 20 | *add* at the end : or in SkV (as Slp). |
| liv | 16 | *add* below : SPR Subhāṣita-padya-ratnākara by Munirāja Viśālavijaya, Vijayadharmasūri Jaina Granthamālā, Vols. 27, 31, 34, 48, 52. |
| lvi | 21 | *add* after SkV : (as Ssv). |
| lvii | 19 | *add* after BhŚ : or in SkV (as Ssm). |
| lviii | 21 | *add* after ABORI : 47.59-100. |
| lxii | 2 | *add* below : Vjv Vidagdhajanavallabhā, as quoted by V. Raghavan in the Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental MS Library 12.1-2 (1963) ; pp. 133-154. |
| xcv | 20 | *add* before Another : Also modern and extensive is the Jaina *subhāṣita-saṁgraha*, the Subhāṣita-padya-ratnākara by Munirāja Viśālavijaya published in five small volumes in the Vijayadharmasūri Jaina Granthamālā (Nos. 27, 31, 34, 48, 52 ; (*saṁvat* 1991-95) ; it contains 4065 |

| *Page* | *Line* | |
|---|---|---|
| | | verses ; the *subhāṣita-s* were mostly culled from Jaina ethical sources, but the anthology contains also numerous verses (mostly ethical verses) from non-jainistic sources ; we come there across verses from the Mahābhārata, Mānava-dharmaśāstra, Yājñavalkya-smṛti and other *dharmaśāstra-s*, *purāṇa-s*, *kathā*-works, Kālidāsa's writings, so-called Cāṇakya's sayings, etc. |
| cii | 17 | ***add*** below : |
| | | **48.50 A.** S u b h ā ṣ i t a-s u d h ā n a n d a l a h a r ī is a collection of 130 ethical and descriptive verses preserved in two MSs in the Madras Government Oriental Manuscripts Library, giving two recensions of the text. Both recensions have some gaps which were, as far as possible, reconstructed by Dr. V. Raghavan who published this anthology in Volume II of the *Malayamārutaḥ*, New Delhi 1973 ; pp. 92-115. A great part of the verses are well-known *subhāṣita-s* culled from the Mahābhārata (e.g. p. 112, lines 9-10), the Pañcatantra (e.g. p. 107 verse 30), the Hitopadeśa (e.g. p. 112, lines 11-12), Bhartṛhari's *śataka-s* (e.g. p. 119, verses 52 and 53), so-called Cāṇakya's sayings (e.g. p. 113, lines 5-6, or verse 112), Bhallaṭaśataka (e g. p. 93, verse 14), Caurapañcāśikā (e.g. p. 106, verse 14), Prasannarāghava (e.g. p. 111, lines 15-18), etc. Some verses appear in the oldest *subhāṣita-saṁgraha-s* only, e.g. in Skm (p. 110, lines 15-16) or VS (e.g. p. 115, verse 126). |
| cx | 27 | ***read*** : Vidagdhajanavallabhā. |

| *Page* | *Verse* | |
|---|---|---|
| 4 | 18 | ***add*** : (अ) ĀrS 2.34 ; (*a*) °**मनसो** ĀrS. |
| 4 | 21 | ***add*** : (अ) Rasamañjarī of Bhānukara 51 ; Gaurīpati of Bhānukara, p. 90.2. |
| 5 | 24 | ***add*** in (आ) : SPR 1111.13 (a. Śrāddhaguṇa-vivaraṇa 32). |
| 7 | 38 | ***delete*** in (आ) after SkV 1072 : (a. Nārāyaṇa). |
| 7 | 39 | ***add*** in (आ) after PG 163 : (a. Jayanta), SH 1908 (a. Jayanta). ***Add*** at the beginning of (*d*) : **मेघालोलं सवति गृ°** SH. ***Add*** at the end of (*d*) : **चलते** SH. |

| Page | Verse | |
|---|---|---|
| 9 | 49 | *add* in (अ) : Bhaviṣya-purāṇa 1.7.51. |
| 11 | 62-63 | *read* : (आ) *instead of* : (अ); *read* : JS *insted of* : IS ; *add* : SH 448 (No. 62 only). |
| 18 | 108 | *add* in (आ) : SPR 1110. 2 (a. Vyāsadeva) ; 1387. 10 (a. Vyāsadeva). *Add* at the end of (*b*) and (*c*) : SPR. |
| 19 | 114 | *read* in lines 4-6 upto 306 : SG 635, ZDMG 39.306 *instead of* : Sabhy° ... |
| 23 | 133 | *add* before SR : SG 431 (a. Gopāditya),. |
| 27 | 165 | *read* (अ) : ĀrS 2.47. |
| 27 | 166 | *read* in (आ) : (a. Gopīka). |
| 30 | 185 | *add* in (आ) : SG 712 (a. Uttyarāma). *Add* at the end of (*a*); सर्वस्मिन् गि° SG. *Add* : (*b*) सकलवाता° SG (*contra metrum*). |
| 31 | 191 | *add* in (आ) : Sar 4.77 (p. 447). |
| 40 | 239 | *add* in (आ) after JS 1.4 : (a. Kālidāsa),. |
| 41 | 245 | *read* in (आ) : SSSN 211.11 *instead of* : 3.7.11. |
| 41 | 248 | *add* at the end of line 1 of (अ) : (a. Dhanada), BhPr 144 (a. Kālidāsa). |
| 42 | 249 | *add* in (आ) after BhPr 144 : (a. Kālidāsa), BPC 46. *Add* in (आ) : SPR 1313.24. *Add* in (*a*) before Subh : BPC, SPR,. |
| 46 | 275 | *add* in (आ) : SH 851 ; 47* (a. Baṇakavi [*sic* !]), Śatakaślokī MS IO Keith 7238. *Read* SSSN 143.21 (a. Bāṇa). |
| 48 | 287 | *add* in (आ) : SG 441 (a. Karṇotpala). *Add* in (*a*) line 1 after SuM : SG ; स्वनौ SG ; *add* in (*c*) line 2 : SSB (*instead of* : SSR), SG ; नितम्ब° SG ; प्रिय SG ;. |
| 49 | 295 | *read* in (अ) : Sāmudratilaka. |
| 52 | 313 | *add* in (आ) after ŚP 4029 : (a. Kṣemendra),. |
| 53 | 315 | *add* in (आ) after JS 183.44 : (a. Bilhaṇa),. |
| 55 | 326 | *read* in (आ) : Skm (POS) 5.1.1. |
| 59 | 344 | *add* in (आ) : SuSS 749, and *read* : SH 1823,. |
| 59 | 348 | *add* in (आ) : SH 1053, SPR 1322 10. *Add* at the end of line 2 of (*a*) : SH, SPR ; *Add* in (*c*) and (*d*) at the end of line 1 and line 2, respectively : SPR,. |
| 61 | 354 | *add* in (आ) after SSSN : (a. Bhāravi), and *read* 81.74. |
| 63 | 366 | *add* in (आ) : cf. Kav p. 38, and *read* : Skm (POS) 1.28.2). |

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| 64 | 368 | *add* in (अ) : Ācārāṅgasūtravṛtti 2252. *Add* : (आ) SPR 602.3. *Add* : (*a*) स्यममेघोऽयम् Ācā°. *Add* : (*b*) अमविकारी स उच्यते Ācā°. *Add* in (*c*) at the end of line 1 : Ācā°;. |
| 65 | 376 | *add* in (आ) line 1 before SR : (a. Bhāravi). |
| 65 | 378 | *add* in (आ) : SPR 1383.5 (a. H). |
| 67 | 390 | *add* in (आ) : SH 370, SSJ 49.16, SN 626, SSD 2 *f* 142 *a*, JSub 209.2. |
| 68 | 395 | *add* in (आ) after PdT 289 : (a. BhŚ), SPR 92.6,. |
| 70 | 408 | *add* at the end of (आ) : cf. SPR 1058.5 *ab* only. |
| 72 | 415 | *add* in (आ) : SPR 1330.2 (a. BhG). |
| 72 | 416 | *add* : (अ) Stutikusumāñjalī (KM 23) 9.82. |
| 74 | 433 | *add* : (आ) SPR 688.6. |
| 75 | 435 | *add* in (आ) : SPR 521.14 (a. Upadeśataraṅgiṇī pṛ. 20). |
| 76 | 445 | *add* : (अ) Stutikusumañjalī (KM 23) 10.80. *Add* in (*d*) at the end : Stuti°, VS (var.). *Delete* : ŚP (var.). |
| 77 | 449 | *add* in (आ) before IS : SG 285,. |
| 81 | 471 | *read* : (अ) ĀrS 2.31. |
| 81 | 473 | *add* at the end of (अ) : *cd/ab*. See No. 4543. |
| 84 | 491 | *add* at the end of (आ) : (a. Bhāravi). |
| 85 | 498 | *add* in (आ) at the end of line 1 : Vjv 38.1. |
| 87 | 508 | *add* at the end of (आ) : Vjv 248.2. |
| 89 | 522 | *add* at the end of (आ) : (a. Mn). |
| 94 | 545 | *add* at the beginning of (आ) : SPR 296. 10 (a. Jaina-Pañcatantra). |
| 95 | 556 | *add* in (अ) : Vivekavilāsa 3. 16. *Add* in (आ) : SPR 206.16. *Add* at the end of line 1 of (*c*) : Viva°, SPR ;. |
| 96 | 558 | *add* in (आ) : Vjv 232.1. |
| 98 | 574 | *add* in (आ) : SPR 1299.37. |
| 99 | 579 | *add* : (अ) ĀrS 2.21. |
| 103 | 600 | *add* in place of MK 19 in (अ) : MK (MK [GOS] 26, MK [S] 25, KM [P] 19, MK [G] 14, MK [D] 85), BPC 3 *v. l.* *Add* in (आ) as first entry : SPR 1411.87 (a. BPC) *v.l.*, |
| 106 | 620 | *add* in (आ) : SPR 1236.71 (a. Jaina-Pañcatantra). *Add* in (*b*) after SSB : ; करणे SPR ; . *Add* in (*d*) after PP : SPR, |

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| 107 | 624 | *add* in (आ) : SH 932 ; 125* (a. Kṣemendra). *Add* in (*d*) as second entry : न ददाति वित्तलमपि SH ;. |
| 111 | 650 | *add* : (आ) SPR 1348.9. |
| 114 | 671 | *add* in (आ) : SPR 1304.50 (a. Sāraṅgadharasaṁhitā 10.94). *Add* as first entry of (*c*) : सन्धारनात् SPR. |
| 114 | 672 | *add* in (आ) before Cf. : SPR 1057.2. |
| 116 | 684-5 | *add* at the end of (आ) : No. 684=SPR 1222. 32 (a. Bhāgavata). |
| 117 | 688 | *add* in (आ) : SPR 871.4 (a. Upadeśaprasāda 2.75). |
| 118 | 691 | *add* in (आ) line 6 after 3.8.2) : (a. Cittapa), AR 190, Rasagaṅgā 346, Alaṁkāratilaka of Vāgbhaṭa 37, Cit 44, Citkh 19. *Add* at the end of (आ) : (a. Sar), cf. Kav p. 38. |
| 119-20 | 700 | *add* in (अ) : PrC 95. *Add* (*a*) अभ्युद्गता...दलितं PrC. |
| 120 | 701 | *add* in (आ) : SH 1286. |
| 120 | 705 | *add* in (आ) after VS 677 and after SSSN 151.17 : (Bhallaṭa). |
| 121 | 708 | *add* at the end of (आ) : SuSS 327 (a. Bhānukara). |
| 125 | 730 | *add* at the end of (आ) : RK 393. |
| 131 | 774 | *add* at the end of (आ) : SG 530 (a. Bhānukara). |
| 134 | 793 | *add* : (अ) Aśvavaidyaka 6.1. |
| 135 | 795 | *add* at the end of (आ) : (a. Raghuvaṁśa). |
| 136 | 802 | *add* at the end of (आ) : SG 329 (a. Bhānukara). |
| 136 | 807 | *add* in (अ) before Cf. : Vṛddhahārītasmṛti 7.194. *Add* in (आ) at the end of line 1 : (a. Manu), SPR 827.13. *Add* : (*b*) तथा दण्ड्यानदण्डयम् Vṛddha°, SPR. (*d*) चाधिग° Vṛddh°, SPR. |
| 137 | 808 | *add* : (अ) SuMu 34. *Add* in (आ) : SPR 67.5 (a. Sindūraprakaraṇa 33). |
| 137 | 811 | *add* in (आ) : SPR 1437.53 (a. Mn). |
| 138 | 815 | *add* in (आ) : SG 51, RJ 632,. |
| 143 | 850 | *add* as first entry in (आ) : SPR 1434.44. *Add* at the end of (*d*) : SPR. |
| 144 | 855 | *add* as the first entry in (आ) : SPR 765.13 (a. Mn),. |
| 145 | 859 | *add* : (अ) BhPr 397. |
| 150 | 886 | *add* in (आ) : SG 682 (a. Bilhaṇa). |
| 150 | 889 | *add* in (आ) after 3469 : (a. Bilhaṇa),. |

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| 172 | 995 | *add* in (आ) RJ 828 (a. Amaru), SG 750 (a. Amaru),. |
| 176 | 1018 | *add* : (अ) Rasamañjarī of Bhānukara 129. |
| 177 | 1026 | *add* in (आ) : SPR 1224. 40 (a. Puṇyadhana-kṛpakathā 20). *Add* : (*c*) च [तु] SPR. |
| 180 | 1043 | *add* in (आ) line 4 before SSPr : (a. Pratāpacakravartin), SPR 257.34,. *Add* in (*b*) at the end of line 3 : SPR,. |
| 182 | 1057 | *add* SH 1592, and *delete* SHV part II 13. |
| 183 | 1063 | *read* : PG 48. |
| 184 | 1067 | *add* : SPR 1244.10 (a. BhG). |
| 186 | 1080 | *add* in (अ) as second entry : Bhaviṣya-purāṇa 1.4.37*cd*-38*ab*, and in (*d*) line 5 : वा नि° Bhaviṣya°;. |
| 196 | 1137 | *add* : (अ) Rasamañjarī of Bhānukara 115. |
| 201 | 1167 | *add* in (आ) : Vjv 86.2,. |
| 208 | 1208 | *add* : (आ) Dhv 3.97 (p. 536). |
| 214 | 1244 | *add* : (अ) ĀrS 2.26. |
| 221 | 1291 | *add* at the end of (आ) : (a. Candraka), Regnaud VI 25 (p. 56). *Add* at the end of (*b*) : पतोक्षुकैः Regnaud VI. |
| 224 | 1307 | *add* at the end of (आ) : SPR 1719.15. *Add* in (*c*) after first VS : SPR ; . |
| 225 | 1311 | *add* in (आ) SG 180 (a. Kālidāsa),. |
| 227 | 1325-6 | *add* in (आ) after 2832 : (No. 1325) (a. Śrī Vyāsamuni). |
| 229 | 1335 | *read* in (आ) : SSSN 81.70 (a Bhāravi),. |
| 230 | 1340 | *add* in (आ) : SPR 1241. 1 (a. P). *Add* in (*a*) line 2 after NBh : SPR. |
| 230 | 1342 | *add* in (अ) : Bhaviṣya-purāṇa 1.3.50. |
| 231 | 1344 | *add* in (आ) : SG 269 (a. Bhikṣāṭana). |
| 232 | 1349 | *add* at the end of line 2 of (अ) : 80. *Add* in (आ) SskṛP 57.134. |
| 234 | 1363 | *add* in (आ) : SPR 896.1. |
| 236 | 1374 | *add* in (आ) : SPR 452.12 (a. MBh). *Add* in (*c*) line 1 after SRHt : SPR. *Add* in (*d*) line 4 after 12, 317.14 : SPR. |
| 240 | 1399 | *add* in (आ) : SSSN 143.15. *Read* : SH 991 ; 196*. |
| 243 | 1419 | *add* : (अ) Bhallaṭaśataka 93. |
| 244 | 1425 | *add* in (आ) : SPR 864.27. *Add* at the end of (*a*) : खलसुज्ञाव् SPR. |
| 245 | 1430 | *add* in (आ) : SPR 996.5. |
| 247 | 1443 | *add* in (आ) : SPR 1349.12. *Add* at the end of (*a*) and (*d*) : SPR. |

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| 252 | 1467 | *add* : (अ) Rasamañjarī of Bhānukara 49. |
| 257 | 1498 | *add* : (अ) Mārkaṇḍeya-purāṇa 36. 63. *Add* in (आ) : SPR 810.34 (a. Mārkaṇḍeya-purāṇa). |
| 258 | 1509 | *add* : (अ) Rasataraṅgiṇī of Bhānukara p.77. |
| 261 | 1524 | *read* in (अ) line 2 : MBh (MBh [Bh] 5.40.3, MBh [R] ; *add* in (आ) after SSSN 180.23 : (a. Mn.),. |
| 261 | 1527 | *add* in (अ) line 7 in the place of MK 125 : Śto 327.20, MK (MK[GOS] 197, MK [S] 162, MK [P] 125, MK [G] 117, MK (D) 680). |
| 263 | 1538 | *add* : (आ) SPR 674.23 (a. AS). |
| 264-5 | 1546 | *add* in (आ) : SPR 955.10. |
| 265 | 1547 | *add* in (अ) : SPR 1207.14 (a. H). |
| 269 | 1579 | *read* in (आ) line 3 : SRRU and *read* JS 425.3. |
| 270 | 1585 | *add* in (आ) in the place of SHSB : SH 513. |
| 272 | 1596 | *add* in (आ) : RJ 513 (a. Nāgendra). |
| 274 | 1610 | *add* in (आ) : SPR 347.32,. |
| 274 | 1611 | *add* at the end of (आ) : (a. Mn.). |
| 284 | 1666 | *add* : (आ) ŚP 1527 (a. Kṣemendra), SH 1291 (a. Kṣemendra). *Add* : (*a*) व्याकुलोऽपि विपत्पातैः ŚP, SH. |
| 285 | 1672 | *add* in (आ) line 3 before SR : (a. Bhavabhūti), KāP 253.11-14,. |
| 285 | 1674 | *add* at the end of (आ) : (a. Indrakavi). |
| 289 | 1697A | *add* : (आ) Pūrva-mīmāṁsā 83, SPR 31.13. *Add* at the end of (*c*) हिंसा नाम भवेद् धर्मो SPR. |
| 304 | 1801 | *add* in (आ) : SPR 1240.85,. |
| 306 | 1810 | *read* in line 2 of (आ) : (a. Chittapa). |
| 306-7 | 1812 | *add* in (आ) : SSkṛP 59.138. |
| 309 | 1824 | *add* in (आ) after Vidy : 96. |
| 317 | 1870 | *read* in (आ) : Skm [POS] 3.18.5) (a. Chittapa). |

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| 321 | 1 | 3 | *add* after 1538 : (SPR). |
| 321 | 1 | 6 | *read* : considered as a *instead of* : probably. *Delete* : line 9 and *read instead* : but since his verses are included in Skm he must have lived earlier. *Add* at the end of line 14 : $NCC_1$ gives his date as earlier than A.D. 1178. |

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| 321 | 1 | 31-33 | *delete from* : "but". |
| 321 | 1 | 34-35 | *delete from* : "but". |
| 321 | 2 | 17 | *add* afterwards : *Alaṁkāratilaka* of Vāgbhaṭa, see Vāgbhaṭa.<br>No. 681. |
| 321 | 2 | 24 | *add* after 316 : 691. |
| 322 | 1 | 1 | *read* : Avaśiṣṭānyokta. |
| 322 | 1 | 23 | *add* afterwards : *Ācārāṅgasūtravṛtti* (or *Āyāraṁya°*), a Jainist treatise of the way of life of a monk.<br>No. 368 (SPR). |
| 322 | 1 | 34-35 | *read* : Skm (B) 3, Skm (POS) 39, P.V. Kane, *History of Indian Poetics*, pp. 152-199. |
| 322 | 2 | 13 | *add* : 18, 579, 1244,. |
| 322 | 2 | 23 | *add* afterwards : INDRAKAVI, Poet. No information ($NCC_2$ 250, AP 11).<br>No. 1674 (RJ, but it is a Mālatī° verse). |
| 324 | 1 | 12-15 | *read* : KAYYAṬA or KAIYAṬA, poet and probable author of Bhāṣyapradīpa. Son of Jaiyaṭa. ($NCC_5$ 75, $CC_1$ 81, VS 15-16 (incorrect).<br>No. 1607 (VS). |
| 324 | 1 | 17 | *read* : probably read. |
| 324 | 1 | 25 | *add* at the end of the line to replace SSB : SG, SSB).<br>Cf. V. Ragahavan, JOR (Madras) 18.252-3. |
| 325 | 2 | 12 | *add* after 750 A.D. : Some consider that it was composed in the 3rd century A.D. |
| 326 | 1 | 8 | *add* : 239 (JS), 244 (BhPr),. |
| 326 | 1 | 9 | *add* : 249 (BhPr). |
| 326 | 1 | 30 | *add* : 1672. |
| 326 | 1 | 32 | *add* : 730,. |
| 326 | 2 | 23 | *add* before Śrī : Kumāradatta,. |
| 327 | 2 | 7 | *add* : 1697 (SRHt, SSSN). |
| 327 | 2 | 20 | *add* after Abhinanda : or Yogeśvara |
| 327 | 2 | 27 | *read* : Vāśaṭa. |
| 327 | 2 | 28 | *read* : (=KOKA). |
| 328 | 1 | 4 | *read* : 328 (JS),. |
| 328 | 1 | 22 | *delete* : 1663. |

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| 328 | 2 | 32 | *add* : 257, 313 (ŚP),. |
| 328 | 2 | 35 | *add* : 422, 533, 624 (SH), 712, 753, 803, 817, 823, 983, 1044, 1141, 1197, 1374, 1666 (ŚP, SH), 1680. |
| 329 | 2 | 9 | *add* afterwards : *Gītagaurīśa* (or °*gaurīpati*), see Bhānukara. No. 21. |
| 329 | 2 | 21 | *add* to replace 619) : 287, $NCC_6$ 61. |
| 330 | 1 | 10 | *read* : $NCC_6$ 130). |
| 330 | 1 | 16-17 | *read* : $NCC_6$ 158. No. 166 (Skm). |
| 330 | 1 | 37 | *read* : (12th century). |
| 330 | 2 | 6 | *add* : R. Pischel, Die Hofdichter des Lakṣmaṇasena, 1894 ; pp. 30-3. |
| 330 | 2 | 23-24 | *read* : $NCC_6$ 203). |
| 330 | 2 | 25 | *add* afterwards : GOVINDAJIT, see Sabhyālaṁkaraṇa. |
| 331 | 2 | 6 | *add* afterwards : CANDRAKA, poet and dramatist from Kaśmīr (2nd century), mentioned in RT (2.16), by Abhinavagupta, etc. ($NCC_6$ 345, JS 32, VS 84). No. 1291 (RJ, Regnaud VI). |
| 332 | 1 | 23-24 | *add* : and Citramīmāṁsākhaṇḍa. No. 691. |
| 332 | 2 | 10 | *add* : or 11th century. |
| 332 | 2 | 12 | *read* : containing a *stuti* for. |
| 332 | 2 | 17 | *add* : 681 (Skm). |
| 332 | 2 | 21-22 | *add* : Stutikusumāñjalī (KM 23). |
| 333 | 1 | 11 | *add* : There is probably also another author of the same name mentioned in Vidy. |
| 333 | 2 | 20 | *add* afterwards : JAYANTA, poet. No information. Quoted in PG and SH. ($NCC_7$ 180). No. 39. |
| 334 | 1 | 11 | *read* : 1639 *instead of* : 1673. |
| 335 | 1 | 30 | *add* : (refers to Bhāgavata-Trivikrama). |
| 336 | 2 | 20 | *add* afterwards : DHANADA, poet. No information. No. 248 (VCjr ; in BhPr. a. Kālidāsa=Cr 1128). |
| 337 | 1 | 29 | *read* : Studien 205-7). |
| 337 | 2 | 6 | *add* afterwards : No. 1596. |
| 337 | 2 | 10, 14, 22, 26 | *read* : de petits. *Add* : JA (1974) ; pp. 391-434. |
| 337 | 2 | 31 | *read* : Dharmāśokadatta. |

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| 338 | 1 | 11 | *add* afterwards : No. 326. |
| 338 | 1 | 13 | *add* : 1208,. |
| 338 | 2 | 8 | *add* afterwards : NĀGENDRA, poet. No information. No. 1596 (ŚP, RJ). |
| 339 | 1 | 11 | *add* in place of 88 : LXXXVIII, JS 39. |
| 339 | 1 | 14 | *add* : 131,. |
| 340 | 1 | 22 | *add* after Pūrṇabhadra : (called in SPR Jaina-Pañca-tantra). |
| 340 | 2 | 8 | *read* : AB 538 *instead of* : AP 538. |
| 341 | 2 | 25 | *read* : 794 *instead of* : 564. |
| 341 | 2 | 30 | *add* afterwards : *Pārśvanātha-caritra* of Bhāvadeva Sūri, a Jaina collection of fables. Nos. 249, 600. |
| 342 | 1 | 23 | *add* afterwards : *Pūrvamīmāṁsā(sūtra)* a *darśana* ; treatise containing a system of teaching on emancipation. No. 1697A (SPR). |
| 342 | 2 | 6 | *add* at the end : , SSSN. |
| 342 | 2 | 21 | *add* afterwards : *Prabandhacintāmaṇi*, see Meruluṅga. No. 700. |
| 344 | 1 | 19 | *add* after ŚP : JS,. |
| 344 | 1 | 23 | *add* : 886 (SG). |
| 345 | 1 | 27 | *add* after ŚP, : PdT,. |
| 345 | 2 | 12 | *add* : 1419,. |
| 346 | 1 | 4 | *add* : 1672 (JS=Mahāvīra°). |
| 346 | 1 | 27 | *add* : 684 (SPR). |
| 346 | 2 | 5 | *add* before and : Rasataraṅgiṇī. |
| 346 | 2 | 10 | *add* : Vidy 10,. |
| 346 | 2 | 13 | *read* : 243-258. |
| 346 | 2 | 14 | *add* : S. K. De, *Indian Poetics*, pp. 241-252 ; S.G. Devasthali, NIA 7.111 sqq., JBRAS (NS) 23.57 sqq., 24-25.97 sqq. |
| 346 | 2 | 15 | *add* : 21. *Add* after second and third Pad : SG. |
| 346 | 2 | 37,38 | *add* after SRHt : SSSN. |
| 347 | 1 | 4-5 | *delete* : 1672...JS). |
| 347 | 1 | 6 | *add* afterwards : BHĀVADEVA SŪRI, see Pārśvanātha-caritra. |

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| 347 | 2 | 17 | *add* after ŚP : SG. |
| 348 | 1 | 10 | *add*: 859,. |
| 349 | 1 | 1 | *add* after 811 and after 855 : (SPR),. |
| 351 | 2 | 25 | *add* : 1498 (SPR). |
| 352 | 1 | 27 | *read* : and *instead of* : or. |
| 352 | 1 | 28 | *add* : Bāṇa (SH 451), Rāghava, Rājaśekhara,. |
| 352 | 1 | 33 | *add* : JS 47-48, Skm (B) 14, Skm (POS) 81-82 ; cf. |
| 352 | 1 | 35 | *add* afterwards : MERUTUṄGA, a. Jaina author of the Prabandhacintāmaṇi ; he composed also a medical work, the Kaṅkālādhyāyavārttika (CC1 467). |
| 353 | 1 | 16 | *add* after 795 : (SRHt). |
| 353 | 2 | 19 | *add* : 681, and *add* a new line after line 19 : *Rasataraṅgiṇī*, see Bhānukara. No. 1509. *add* afterwards : *Rasamañjarī*, see Bhānukara. Nos. 21, 1137. |
| 353 | 2 | 23,26 | *add* : 815, 1596. |
| 361 | 1 | 23 | *add* afterwards : *Vidagdhajanavallabhā*, an unpublished collection of stray verses preserved in three MSs and analyzed by Dr. V. Raghavan in the Silver Jubilee Volume of the *Sanskrit Journal of the Kerala University MS Library*. Nos. 498, 508, 558, 1167. |
| 361 | 2 | 36 | *add* afterwards : *Vivekavilāsa*, a Jaina Encyclopaedia by Jinadatta. No. 556 (SPR). |
| 363 | 1 | 24 | *add* afterwards : *Vṛdha-hārīta-smṛti*, a minor *dharmaśāstra*. No. 807. |
| 364 | 2 | 2 | *add* : = VYĀSADEVA. |
| 364 | 2 | 24 | *add* after ŚP : SPR),. |
| 365 | 2 | 35 | *add* afterwards : *Śatakaślokī*, a collection of stray verses not yet published (MS India Office Library [Keith 7238]). Also one by Śaṅkara. No. 275. |
| 366 | 2 | 40 | *add* : 1666, |
| 367 | 2 | 25 | *add* : 1527. |

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| 369 | 2 | 1 | *add* before line 1 : *Sabhyālaṁkaraṇa* of Govindajit, a *subhāṣita-saṁgraha* composed after A. D. 1656 and containing 853 ethical and descriptive verses. Nos. 114, 185, 287, 449, 774, 802, 815, 886, 1344, 1666. |
| 369 | 2 | 22 | *add* : 191,. |
| 370 | 1 | 33 | *add* afterwards : *Sindūraprakara*, see Sūktimuktāvalī of Somaprabha. |
| 371 | 1 | 33 | *add* afterwards : *Subhāṣita-padya-ratnākara* a modern Jaina collection of stray verses with a Gujarātī commentary in five small volumes. Cf. L. Sternbach, *On some Non-cononical Subhāṣita-collection in Jaina Literature* (para 7). Nos. 24, 108, 249, 348, 368, 378, 395, 408, 433, 435, 545, 556, 574, 600, 620, 650, 671, 672, 684, 688, 807, 808, 811, 850, 855, 1026, 1043, 1067, 1307, 1340, 1363, 1374, 1425, 1430, 1443, 1498, 1538, 1546, 1547, 1697A. |
| 373 | 1 | 37 | *add* afterwards : *Subhāṣita-sāra-samuccaya*, a collection of *subhāṣita-s* from the end of the 17th century, not yet edited, MS 105666-13c 7 in the Asiatic Society of Bengal, as quoted in PV, PdT, RJ. (Cf. J.B. Chaudhuri in B.C. Law Volume II ; pp. 145-158). No. 344. |
| 373 | 2 | 18 | *add* : 1399. |
| 374 | 2 | 13 | *add* : 390. |
| 374 | 2 | 23 | *add* : Also L. Sternbach, *subhāṣita-s of the Subhāṣita-hārāvalī of Harikavi* in the Rajasthan University Studies in Sanskrit and Hindi No. 6 (1973-74) ; pp. 33-66. |
| 374 | 2 | 26 | *add* : 348, 370. |
| 375 | 2 | 11 | *add* before of : or Sindūraprakara. |
| 375 | 2 | 13 | *add* : (KM VII). |
| 377 | 1 | 1 | *add* before line 1 : SOMAPRABHA, see Sūktimukāvalī. |
| 377 | 1 | 12 | *add* afterwards : *Stutikusumāñjalī*, see Jagaddhara. Nos. 416, 445. |
| 379 | 1 | 3, 8 | *add* : after 378 and after 1547 : (SPR). |